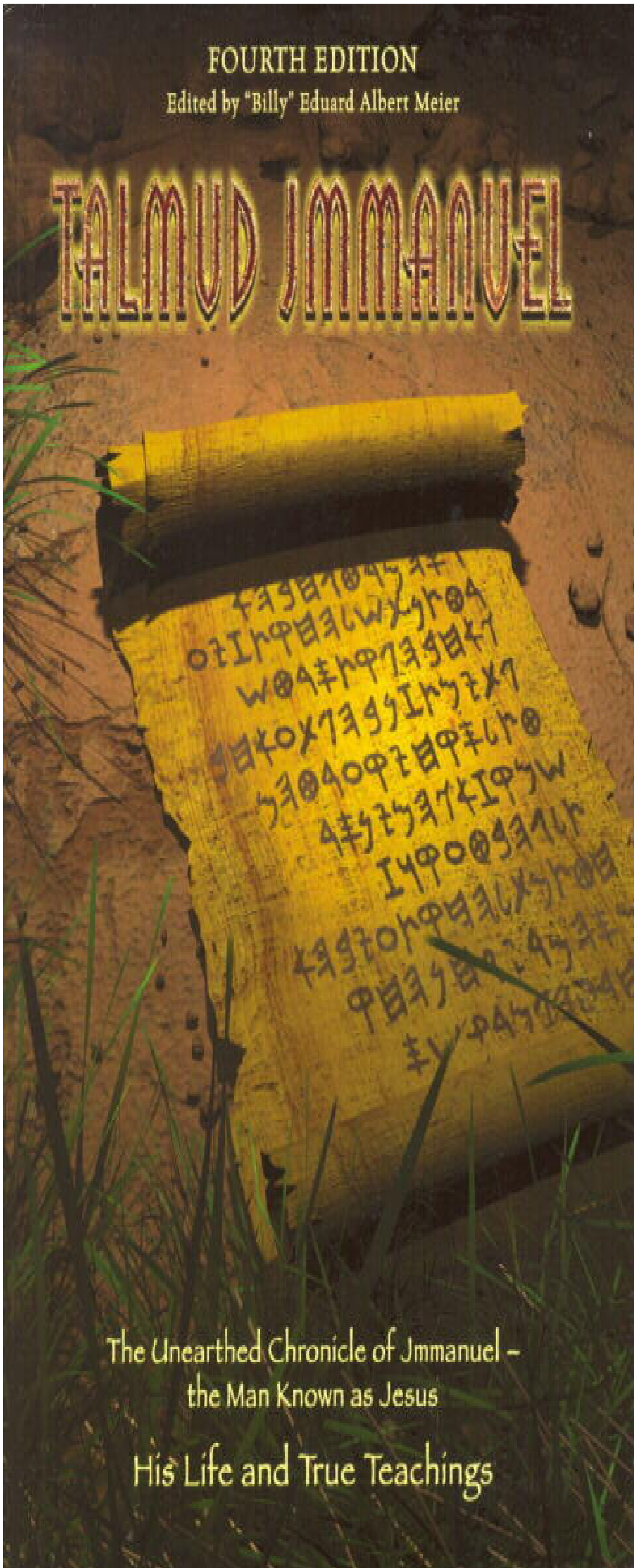
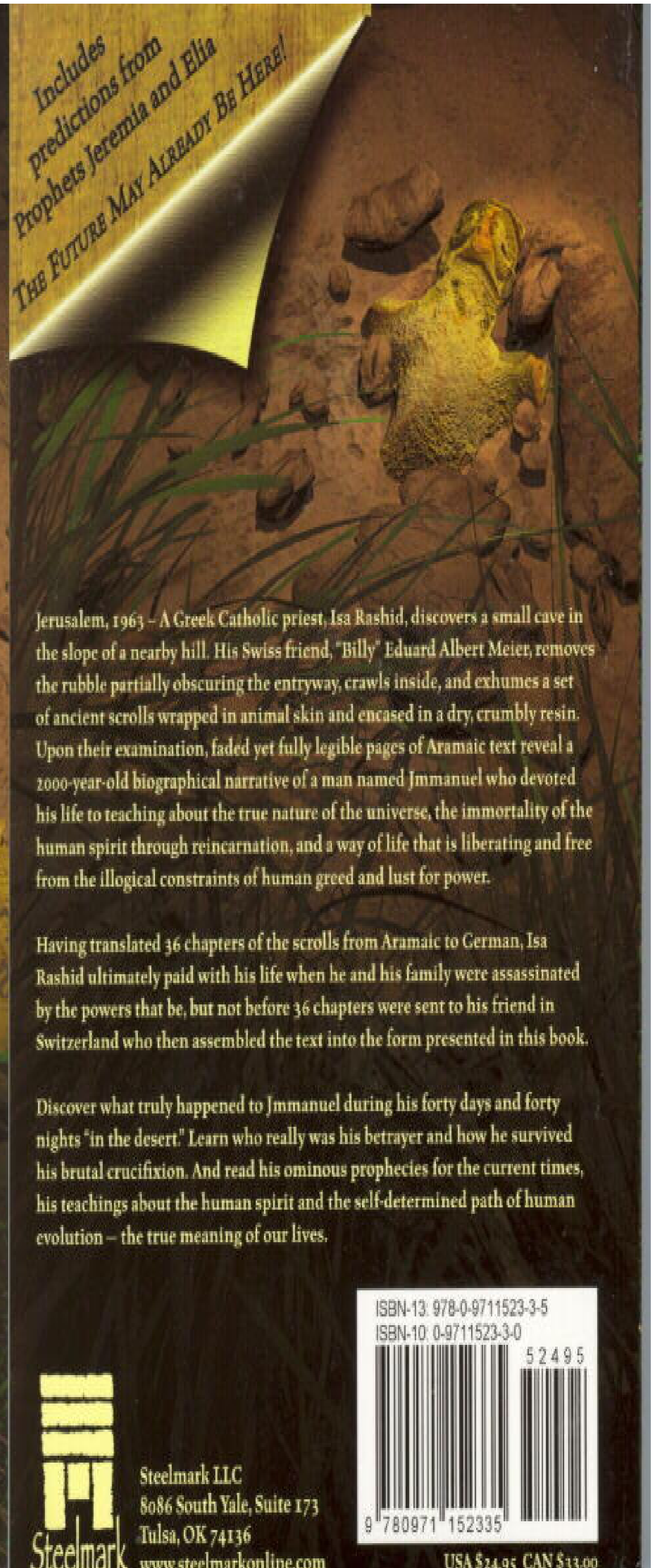
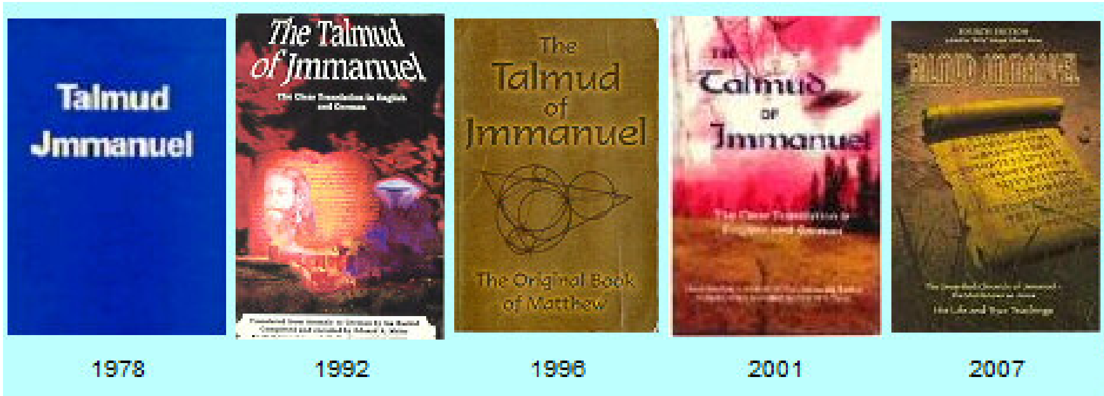

FOURTH EDITION
Edited by "Billy" Eduard Albert Meier
TALMUD JMMANUEL
The Unearthed Chronicle of Jmmanuel –
the Man Known as Jesus
His Life and True Teachings


Includes predictions from Prophets Jeremia and Elia
The Future May Already Be Here!
Jerusalem, 1963 – A Greek Catholic priest, Isa Rashid, discovers a small cave in the slope of a nearby hill. His Swiss friend, "Billy" Eduard Albert Meier, removes the rubble partially obscuring the entryway, crawls inside, and exhumes a set of ancient scrolls wrapped in animal skin and encased in a dry, crumbly resin. Upon their examination, faded yet fully legible pages of Aramaic text reveal a 2000-year-old biographical narrative of a man named Jmmanuel who devoted his life to teaching about the true nature of the universe, the immortality of the human spirit through reincarnation, and a way of life that is liberating and free from the illogical constraints of human greed and lust for power.
Having translated 36 chapters of the scrolls from Aramaic to German, Isa Rashid ultimately paid with his life when he and his family were assassinated by the powers that be, but not before 36 chapters were sent to his friend in Switzerland who then assembled the text into the form presented in this book.
Discover what truly happened to Jmmanuel during his forty days and forty nights "in the desert." Learn who really was his betrayer and how he survived his brutal crucifixion. And read his ominous prophecies for the current times, his teachings about the human spirit and the self-determined path of human evolution – the true meaning of our lives.
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Above: The True Covers of the True translations of Talmud Jmmanuel.

Revealing the Agenda of the Fake New Age.

TALMUD JMMANUEL

The Clear Translation in British English - Free edition

Translation of the Aramaic scrolls
written by Judas Iscariot,
the disciple of Jmmanuel (Jesus),
discovered in 1963 by the true Prophet Eduard Albert Meier in the tomb where Jmmanuel had lain for three days.

Translated into German by
Isa Rashid and "Billy" Eduard Albert Meier

Edited and encoded (German text only) by
"Billy" Eduard Albert Meier

Translated into English by
Julie H. Ziegler and B.L. Greene

Updated English translation and revision 2001 by
Dietmar Rothe, James Deardorff, Christian Frehner, Brian Crissey, Heidi-Lore and Robert E. Peters

Wild Flower Press
Columbus, NC U.S.A. 2001



145. Der Zahlenwert 666 trifft auf die deutschsprachigen Werte Gott, Kirche, Christ und Jesus zu.

145. The numerical value of 666 corresponds to the German language values of God, Church, Christ and Jesus.

"إنجيل يهوذا"اصبح عديم الأهمية في ضوء اكتشاف نصّ اقدم عربي

http://www.theyfly.com/newsflash/newsflash.htm#gospel
http://www.prweb.com/releases/2006/04/prweb369916.htm

Gaiaguys thanks "jr.", Doctor "S" and M.Q for their Arabic translation of Michael Horn & Jim Deardorff's article. - June 06

كتب هذا النص القديم 100 سنة قبل "إنجيل يهوذا" - من قبل يهوذا نفسه –و تعتبر الوثيقة الآرامية هذه بأنّها كانت المصدرالفعلي لإنجيل ماثيو(متى)، وأنها سبقت الاسفار الأخرى

لوس أنجليس، CA (PRWEB) أبريل/نيسان 10, 2006 —الإهتمام الحديث في الكتابة الروحانية المكتشفة موخرا باسم "إنجيل يهوذا" جلب الإنتباه الآن إلى وثيقة ارامية عمرها 1,900 سنة اكثراثارة للجدل ، والتي إكتشفت في القدس في 1963، و ترجمت إلى اللغةالألمانية منذ 1970 ، ونشرت لأول مرة في سويسرا سنة 1978، والنسخة الإنجليزية ظهرت منذ 1992.

الكتاب معروف بتلمود عمانونيل، ، يتشارك بميّزة واحدة مع إنجيل يهوذا - بان يهوذا الاسخريوطي لم يكن خائنا, بل كان الكاتب المؤتمن بكاتبة تلمود عمانونيل. يعتبرتلمود عمانونيل أكثر شمولا بكثير من إنجيل يهوذا، وبينت فيه أن الرجل الذي نعرفه كيسوع كان يسمّى أصلا عمانونيل ، ويذكر أنّه نجا من الصلب وبعد ذلك سافر إلى العديد من البلدان مع أمّه مريم وأخيّه يهوذا توماس ويهوذا اسخريوطي. توفيت مريم بينما كانوا في طريق رحلتهم إلى شمال الهند ودفنت في باكستان . تزوّج عمانونيل وكان عنده أحفاد عديدون، ومات عن عمر ناهز ال 100 عام ودفن قرب سرينيغار، كشمير.

http://www.tjresearch.info/discovery.htm

طريقة ترتيب الأحداث في إنجيل ماثيو(متى) يشابه ترتيب تلمود عمانونيل الذى دمرت كتاباته الآرامية الاصلية في 1973 ، بسبب كفره الكبير للمقاييس المسيحية اليهودية المعتادة . في البداية اعتبر تلمود عمانونيل خدعة أدبية مستندة على إنجيل ماثيو(متى). النسخة الوحيدة المتبقية والموجودة لاغراض التحليل هى الترجمة الألمانية فقط . على أية حال، وطبقا لبروفيسور المتقاعد / جيمس ديردورف، العالم المستقل بدراسة الانجيل , و الذي بحث تلمود عمانونيل على نطاق واسع ، فان الترجمة اعطت رسالتها الروحية الخاصة بها , بينما تحل أكثر من 300 تناقض الذي أزعج علماء إنجيل ماثيو(متى). هذا يحدث في أغلب الأحيان وبوسائل غير متوقّعة ، و بدون تقطعات صعبة في نصّها ، مثل تلك التي تصيب نصوص انجيل ماثيو(متى) . ومن خلال نقد الصيغة المنقّحة لبروفيسور/ديردوف نستنتج بأنّ إحتمالية أن يكون تلمود عمانونيل خدعة معدومة عمليا، وبأنّه في الحقيقة يعتبر المصدر الفعلي لإنجيل ماثيو(متى) , (بينما لم يعتمد انجيل مارك عليه).

كمثال واحد ، بعد ظهور تلمود عمانونيل فقط لوحظ بأنّ كاتب انجيل ماثيو(متى) لم يكن عنده سبب على الإطلاق للإشارة إلى النبوءة في أشعيا "كما ينجز بولادة يسوع"(ماثيو 1:23.) –" لكن يعطيكم السيد نفسه آية . ها العذراء تحبل وتلد ابنا وتدعو اسمه عمانونيل"(أشعيا 7:14) إلا إذا كان في الحقيقة قد سمّى عمانونيل و ليس يسوع . أيّ مرأة مع طفل قد تدّعي بأنها كانت عذراء.

يحتوي تلمود عمانونيل على نبؤات جازمة و مجازية أكثر من إنجيل ماثيو(متى) ، و الذي يشير إلى هذه الأوقات، بالإضافة إلى مستقبلنا. كما يبين بأنّ شخصا متطور روحياً إلى حد كبير جدا يستطيع في الحقيقة أن يتنبّأ بدقة ، كما اشار إنجيل ماثيو (متى) بخصوص بالنبوءات قصيرة المدى أيضا.

ان رغبة العديد من العلماء فى تجنّب تلمود عمانونيل جاء بسبب الحقيقة ان اكتشافه جاء عن طريق عيسى رشيد و بيلي ماير , حيث اشترك بيلي ماير فى تحريره , و هو الرجل السويسري الذي في مركز الاحداث الوحيدة المثبوته علميا لاتصالاته المعرفة بالأجسام الفضائية الغريبة و الغامضة (الصحون الطائرة) , و التى ما زالت مستمرة ليومنا هذا بعد (اكثر من 64 سنة) في سويسرا.

http://www.theyfly.com/

وهنالك رادع آخر لعلماء الغرب لتقبل تلمود عمانويل وهو انه يتضمّن نظرية الحيات بعد الموت في تعليماته ، و الذي يتحدّى البنية الاساسية للمعتقدات المسيحية ويهدّد قوّة الكنيسة . أن ارتباط بيلي ماير المباشر بتلمود عمانونيل الثوري قد يكون أحد الأسباب الرئيسية لاستهدافه ب 21 محاولة إغتيال موثقة.

العلاقة بين الأجسام الغامضة أو الغريبة (المراكب الفضائية او الصحون الطائرة) والإنجيل قد تم الأشارة إليها تكراراً في كتاب حزقيال , لكن تلمود عمانونيل يتطرق لنا الى مجالات جديدة من أجل اعتبارها بشكل جدّي.

Even Jmmanuel's birthday conflicts with that of the imaginary Jesus Christ. Jmmanuel's true birthday must be established as February 3 in the year 0, which is identified in the incarnation lineage of the prophet's succession list and extends to the prophet of the New Age. The birthday of the so-called, albeit contrived, Savior Jesus Christ has been set for December 24th. This is one more piece of evidence that the two men could not have been one and the same person, nor did they live during the identical period. Had this been the case, indeed, they would logically have to be born on the same day 2000 years ago. Due to the fact, however, that people had to agree on a birthdate for the contrived character Jesus Christ, who was born of a temporal mother and purportedly procreated by the Holy Ghost, they simply chose December 24th as that day.

The name Jmmanuel denotes the virtue and meaning of "he of godly knowledge", which, of course refers to the knowledge of an Jshwjsh, i.e., the knowledge of a human being with extremely high learning, of an initiated and wise counsellor. On the other hand, the title Jesus Christ contains the value of all that is evil, excessive and murderous. Christ is the English version of the Old Greek word Christos and is a direct reference to ancient, mysterious cult activities. That is to say that the title Christos was applied to the actual cult rite during cult and unreal rituals, when anointment and unction sacraments were performed on sacrificial offerings and idols. If we speak here of anointments and unctions, it does not refer to ointments and oils, but the blood of infants, girls and virgins, who had been brutally slaughtered and

their blood gathered in urns. The votive offerings to the idols and gods of the cult were then smeared or "anointed" with this blood Moreover, in most cases these sacrifices and votive offerings consisted of human tributes who were offered to some bloodthirsty, sacrifice-demanding gods. Only later were these human sacrifices and human killings slowly superseded, an the human blood substituted by fragrant ointments and oils. In place of human sacrifices, people used increasingly more animals fruit or vegetables and the like. But it is for all these reasons that even today the title Christos or Christos stands for absolute negativity, contempt for Creation and evil with the numerological value of 666.

"إنجيل يهوذا"اصبح عديم الأهمية في ضوء اكتشاف نصّ اقدم

" لكن يعطيكم السيد نفسه آية. ها العذراء تحبل وتلد ابنا وتدعو اسمه عمانوئيل"- أشعيا 7:14

"هل تربط انت عقد الثريا او تفك ربط الجبار" ايوب (38:31)

ישעיהן 7:14

לכן יתן אדני הוא לכם אות הנה העלמה הרה וילדת בן וקראת שמו עמנו אל

יאבד38:31 הֲתְקַשֵּׁר מַעֲדַנּוֹת כִּימָה אוֹ־מֹשְׁכוֹת כְּסִיל תְּפַתֵּחַ:

__ISAIAH 7: 14__ Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel.

__Job 38:31.__ Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Table of Contents

Acknowledgments

For the materialization of this small book I wish to express my sincere gratitude to the spiritual forms Petale and Arahat Athersata.

In addition, my gratitude is also extended to my life-long teachers and friends Sfath, Asket, Semjase, Quetzal and Ptaah, etc., who took an interest in me in a loving way and taught me great knowledge, in order to prepare me for my important and difficult task. May my gratitude reach them across immeasurable distances, thus enabling me to maintain a lasting memory.

This book is being dedicated without distinction to all human beings in the whole universe. May it be a form of spiritual values to all of them and expedite the progress of evolution, the truly lawful love emanating from Creation, harmony and truth and to the attainment of true knowledge, wisdom and peace.

I also express my thanks to the discoverer of the tomb where Jmmanuel had lain, and to the translator of the text that I found, as well as to my dear wife Kalliope and my children Gilgamesha, Atlantis-Sokrates and Methusalem, through whose companionship and love I was able to fulfill my difficult task and continue to fulfill it in the future.

I also thank the following persons who stood by my side as I carried out my difficult task, have rendered valuable services and made possible the publication of the work:

Mrs. Walder, Miss Flammer, Miss Stetter, Miss Moser, J. Bertschinger, the Wichter family, H. Runkel, H. Proch, B. Brand, H. Schutzbach, the Ventura family, Miss Rufer, E. and G. Moosbrugger, Mrs. Koye, S. Lehmann, G. Kropf, Ph. and W. Stauber, B. and H. Lanzendorfer, P Petrizzo, A. Schubiger, M. Brügger, E. Beldi, S. Holler, A. Bieri, E. Bieri, H. Bent, E. Gruber, L. Memper, Ch. Frehner, Ch. Gasser, B. Keller.

"Billy" Ebuard Albert Meier

We are in deepest gratitude to James Deardorff for his detailed investigation of the genuineness of the 1978 and 2001 German versions of the Talmud of Jmmanuel, which has enabled the clear and consistent translation that you see before you. Additionally we thank Eduard Meier, for his early encouragement of our efforts and his faith in our abilities. We thank our most able attorney, whose careful preparation and analysis of the legal issues have given us the courage to publish this controversial document. Finally, we wish to express our gratitude to all those persons who, through their faith in us and patience with us, have made this work possible.

Wild Flower Press

Portrait



The opposite portrait is of Jmmanuel, known to most people as Jesus Christ. It was prepared by a woman designer from the Rhine Valley, Switzerland in December 1976, after an original pen drawing by Semjase, the pilot of a beamship, whose home planet, Erra in the Pleiades, is about 500 light years from our solar system.

The spelling of Jmmanuel with a "j" is no mistake, for according to the Pleiadians, this name is traced back to their forefathers, who spelled the name Jmmanuel in written language with a "J".

The portrait of Jmmanuel on page x was drawn by Semjase on December 31, 1975, from old pictures dating back to the time when Jmmanuel was active in Palestine. These old pictures of Jmmanuel, in the Pleiadians possession, show characteristics that differ significantly from commonly accepted images of Jesus. Comparisons of these portraits to the Shroud of Turin, preserved at the Vatican, reveal clearly that the pictures reproduced here are not identical to the features in the picture on the shroud, which allegedly shows the image of Jmmanuel during the time after the crucifixion.

Foreword

In 1963 the text presented in this book was discovered by "Billy" Eduard Albert Meier in the form of scrolls encased in preservative resin, after a Greek Catholic priest by the name of Isa Rashid discovered the actual burial cave of Jmmanuel (who has been erroneously called Jesus Christ). Written in the literary language of Old Aramaic, the document was buried under a flat rock in the tomb. It was Rashid's wish that his name not be publicized. He feared, and rightfully so, that he would be persecuted by the Church and the Israelis and perhaps even be assassinated, a possibility that unfortunately became true later.

The author of the scrolls was a contemporary and disciple of Jmmanuel who was known by the name of Judas Iscariot. For about 2000 years he has been wrongly denounced as the traitor of Jmmanuel, although he had nothing to do with the betrayal. This ugly deed was actually carried out by Juda Ihariot, the son of a Pharisee.

In order to save their threatened heresy, today's still-dominant orthodox and conservative clergy and their naive followers will probably attempt to deny the scrolls, destroy this book and denounce it as lies, as they have done with many other ancient writings that bore witness to the truth. (See, for example, the books Henoch and Jezihra, among others, which were removed from the Bible because they had been too close to the truth when handed down). As before, it will happen again that this writing will be attacked and probably taken out of circulation. It will probably happen that pressure from many sides will be exercised on the editor of the

writing, or he may be persecuted or assassinated in order to preserve the "true religion." (Three attempts on his life were made in 1976, once even in the presence of witnesses. By the end of 1990 the number of murder attempts had increased to 13.) Certainly efforts will be made to induce police, authorities, public prosecutors, judges and courts of all kinds to prohibit this book, to ridicule it, to repudiate it or to suppress it, actions which, however, will not detract one iota from its veracity. The obscurantists in charge certainly will proceed with all circumspection, skill and intrigues to have the document dismissed, denounced as a hoax and quashed, as has been the case upon publication of other writings whose original scripts, however, were then hidden in the Vatican Library in Rome.

But there will also ensue an outcry against the text from the religious fanatics and other misled persons who will want to proceed with all means against its existence and the editor. It has always been like that, as everyone knows-there is no shying away from murder, assassination or anything similar. The editor is well acquainted with this fact and consequently has taken necessary precautions. But the "Holy Ministry:' the "Holy See in Rome" and the Pope have always taken steps to build up or to save the erroneous cult religion of Christianity. In this connection the readers need only to think of the Inquisition (ordered by the "Holy See"), through whose command millions of people in Europe alone were brutally slaughtered, tortured and murdered. The number of murders on record committed by the "Holy See" amounted to nine million during the Inquisition, while the number of undocumented murders adds at least another nine million.

This translation provides strong evidence that the cult religions' heretic doctrines have manipulated the truth and that they are the irresponsible machinations of unscrupulous men, some of whom were hired by the "Holy See." Others were foolish, fanatical, in a deranged state of consciousness, or power-hungry human beings who, without hesitation or scruple, misled humanity for thousands of years, shedding the blood of millions through murder. Furthermore, the descendants of these murderers and unscrupulous men established over the centuries and millennia a mighty cult-religious power capable of ruling over all humanity. In the course of past millennia the cult religions ruthlessly, and through bloody and brutal murders, fought their way to become the most powerful forces of the earth, to which even brutal and dictatorial governments bowed down and still do.

Cult Religion:

The most sordid pretext of maximum power in the name of false and mendacious love that literally walks over dead bodies without hesitation or scruple.

Backed by the false doctrine of the New Testament, the Christian cult religion meddles in the politics of all countries. Moreover, it is not

embarrassed to interfere in the most intimate family life of human beings-even in the bed of marriage partners-in order even there to attack and destroy the last and most private secrets of human beings.

Now finally has come the time when a stop can be put to all these unscrupulous activities, if man becomes sensible enough, revises his thinking and devotes himself to the real teachings of Jmmanuel. In all likelihood, all those who have bashed their heads against the brick wall of the cult religions deceitful madness and are therefore no longer capable of normal and sensible thinking, will fight and oppose it with all means; and yet, their desperate fight will be in vain because truth will be stronger than any cult-religious mania or dirty lie, even though the lie has been in existence for thousands of years. The scandalous falsehoods of cult religions will now be shattered and destroyed for good, no matter how much the cult religions and all their followers and advocates rebel against it. Finally truth will be victorious, even though it must be secured through great struggles, as it has been written in the Scriptures, which say that the truth will provoke a worldwide catastrophe. However, truth is required and must no longer be silenced. A catastrophe will be understandable if one considers that the cult religions have attained immense power, which so far has enabled them to suppress, with murderous and sordid means, all truths directed against them. They will again attempt to do this, even if it means indulging in murder as has often been the case in the past. For this reason, the editor of this work will run the risk of being persecuted by order of the cult religions, private fanatics and sect members, to be murdered or be handed over to the courts.

From all this may the earthling at last realize what the cult religions are and with what type of bloody means they fight the truth, as it is only in this way that they are capable of maintaining their full power and control over the enslaved human beings.

Here it must be pointed out emphatically that followers and supporters of the true teachings of Jmmanuel are just as much at risk as is the editor of this document himself. However, the editor is even more endangered because he is the contact man for extraterrestrial intelligences and very highly developed spiritual entities on exalted planes who transmit to him true spiritual teachings that he disseminates without modification, thereby exposing the lies of the cult religions, which will lead to their slow but certain eradication.

Isa Rashid, the discoverer of the burial cave and translator of the original scrolls, was equally endangered, so that years earlier he took the precaution of withdrawing from the Church to live incognito somewhere with the family he had started in the interim. Conscious of the immense power of the cult religions, he wanted to conceal both his name and the original scripts from the public. He rightfully feared for his life and for those of his beloved family, all of whom since that time have become victims of the cult religions' persecutors, by whom they were assassinated. Long before this point in time, Rashid, under the seal of

secrecy that his name not be mentioned, gave the translation of the scrolls to his good friend, the editor, Eduard Meier. But it was not until 1974 that Meier, in turn, received permission from the plane of Arahat Athersata to make the translation of the scrolls accessible to other interested circles.

In 1963, Rashid on various occasions took his friend, Eduard Meier, to the actual burial cave of Jmmanuel, which was practically filled with a great deal of sand and dirt. In the course of excavations Meier subsequently found various items that confirmed the contents of the scripts.

Unfortunately it must be mentioned that the document is no longer complete, since various pieces of the scrolls were completely illegible and decayed. Furthermore, some were obviously missing. What was preserved nevertheless bears shocking witness that in the course of two millennia an infamous false doctrine, a web of unequalled lies, was manufactured around the person of Jmmanuel in order to erect a cult-religious power and unscrupulously enslave earthlings-all this truly at the cost of misled, trusting and unaware human beings and their belongings, and above all at the cost of innocently spilled blood through the dirty intrigues of the "Holy See:' which deceitfully preaches love for the purpose of exploitation, enslavement and assault of people on Earth.

It is very rare that one individual succeeds in publicizing themes and truths that clarify causal connections or at the least shed some light on them when they pertain to cult religions or political matters. The existing practice proves that, as a rule, such human beings were unscrupulously persecuted, tortured and murdered. Forces called to the fore appear promptly, knowing how to place the truthful contents of a statement into a dim light. To them any means is justifiable to make truth itself into a travesty. But that is not all, because as soon as anything is published and disseminated that clarifies causal relationships and truths concerning cult religions or political matters, then, the publications are taken out of circulation with the help of clergy, police, government agencies, courts, the powerful of the cult religions and their fanatical followers. The publications are "safeguarded" or destroyed, to continue depriving the earthling of the real truth, letting him starve and perish woefully in his misery of false thinking and false teachings, because only in so doing can he be further exploited to his last drop of blood, particularly by governments and cult religions.

The German version of the Talmud Jmmanuel does not correspond to the original translation from ancient Aramaic because Isa Rashid neither mastered the German language sufficiently nor was he familiar with the code of the Mission to the point that he could have drawn up the German version. The German version does represent a copy of the translation from ancient Aramaic, but in a form that has been corrected by Eduard A."Billy" Meier and supplied with the code required by the Mission.

Thus, the German version represents a product 80% of whose style and sentence structure was achieved by Eduard A. Meier, while the remaining 20% must be considered Isa Rashid's translation effort.

Getting the German version spelled correctly, according to the ancient linguistic form, as well as the Mission's required coder, comprised slightly more than four times the work input and energy required for the translation from ancient Aramaic.

The editor, "Billy" Eduard Albert Meier

Epilogue and Explanation

Over a long period of time the translator of the Jmmanuel scrolls wrapped himself in silence without the editor of the translation knowing the reason. The mystery was solved on September 19, 1974, when he received a letter written by the translator in Baghdad, Iraq, on September 14, 1974. Following the epilogue is an English translation of the letter, from which the readers will learn the necessary details.

Because of the unexpected loss of the original scrolls the only evidence was lost, unfortunately. Moreover, the Arcanum/Talmud Jmmanuel is thereby no longer complete. Only 36 chapters have thus been brought together, a little more than a quarter of what made up the original scrolls.

Because the editor is somewhat familiar with the remainder of the story of Jmmanuel, he would not want to withhold from the reader the most important events, described here in broad terms: With his mother Mary, his brother Thomas and his disciple Judas Iscariot, Jmmanuel traveled to northern India. On the way he preached in many countries and had to flee frequently because his speeches were revolutionary. Thus his trip to India took him several years which entailed severe hardships. In today's West Pakistan, high up in the north and in the outermost spurs of the western Himalayas, his mother became very sick and died when Jmmanuel was about 38 years old. After the loss of his mother, Jmmanuel moved on and went over to today's Indian Kashmir where he kept spreading his teachings. He covered a vast portion of India, in the northern part of the land, and also today's Afghanistan and West Pakistan, because ten Israelite tribes had settled there after emigrating from Israel.

When Jmmanuel was about 45 years old he married a young and pretty woman, who bore him numerous children. He settled down, like any normal head of a family, in today's Srinagar in Kashmir, India. From there he undertook numerous trips and continued preaching his new teachings. He died at the age of between 110 and 115 of natural causes and was buried in Srinagar.

Judas Iscariot died at the age of about 90 and was buried near Srinagar. Joseph, Jmmanuel's first-born son, continued writing his father's story and left India after Jmmanuel's death. After a three-year's journey he

returned to the land of his father and lived in Jerusalem until his death. From India he took along the original scrolls and hid them in the burial cave in which Jmmanuel had lain. He considered that place the safest. As was explained in the Foreword, these scrolls were found there, 36 chapters of which are rendered here in translation.

Hinwil, September 20, 1974 -- "Billy" Eduard Albert Meier, editor

Letter from Isa Rashid

Poste Restante Baghdad, September 14, 1974
Head Post Office Baghdad, IRAQ

Dear friend Billy:

I am sorry, dear friend, for not having written so long and for not being able to send you additional translations of the scrolls. That has its reason in my fears which unfortunately have come true now.

As I always told you, 1 was prepared that one day I would be persecuted on account of the discovered scrolls. That has happened now. Just barely was I able to flee from Jerusalem with my family. Now I am staying with good friends in Baghdad where, however, I cannot stay long and must move on soon. Where to, I don't know yet, but I will notify you as soon as possible.

I have been persecuted by two different groups, both Christians and Jews, which was to be anticipated, because the scrolls are not favorable towards either religion. After my lucky escape a misfortune struck me, which cannot be made undone. First I fled from Jerusalem to Lebanon and stayed there at a refugee camp with my family. But there the Jews located me and, with their military, attacked the camp, which resulted in many deaths. Only with great difficulty my family and I escaped the massacre and we were able to flee once more. But unfortunately all scrolls got lost and they are no longer in my possession. I believe they all burned when the Jews destroyed the homes by fire, but maybe they fell into the hands of the Jews?

Then the Israelis announced that they had undertaken a punitive action against Palestinian guerrillas. However, in reality, they, together with some people from the Christian church, were after me and my scrolls. By means of the alleged punitive action they were now able to cover up and falsify the actual reason and purpose of their venture. And because of the disappearance of the original scrolls, any proof is missing that the New Testament of the Bible is an outrageous lie whereby mankind is condemned.

Dear friend, unfortunately these are the latest bare facts and I do hope that you and your family will not meet with the same fate as I. After all, you do have 36 chapters of the Talmud Jmmanuel and they do represent an

immense danger to Christianity, the Jewish faith, Islam and other religions. Therefore be very cautious and see to it that those few existing teachings of Jmmanuel will not get lost. They are really too valuable. I for my part do withdraw from the whole matter because I cannot endanger my family even more. Therefore keep my name and everything else a secret on the occasion of publication. I entreat you to do so. I know that I can always rely on you and thank you for it. You will hear further news from me on occasion and I am sending you my best regards, also from my family.

--Isa Rashid

(Editor's note: One of the Israeli air raids against Lebanese refugee camps on June 18-20, 1974, as reported in many newspapers, is believed to have been the bombardment that engulfed Isa Rashid.-editor)

The Israeli Air Raid that Flushed Out Isa Rashid By Jim Deardorff

According to Rashid's letter to Meier dated 14 Sept., 1974, Rashid had been forced to flee from Jerusalem after he learned that his translation project and some things about the Talmud of Jmmanuel (TJ) had become known to Israeli authorities. Although at the time the TJ was discovered in Jerusalem, in 1963, the West Bank was under the control of Jordan, it had come under Israeli jurisdiction after the short war in 1967. Rashid's letter mentioned that he and his family had fled to a Lebanese refugee camp, but that an Israeli raid destroyed it and forced him to flee once again. However, in the letter Rashid did not bother to state the date on which the raid occurred, what kind of raid it was, or which refugee camp he had been located in; rather, his concern seemed to have been to convey the terrible news to Meier that he had been forced to leave behind the TJ scrolls, which were presumably destroyed in the raging fires. Meier would have to be content with just the 36 chapters of the TJ that Rashid had mailed to him some years earlier. It is of interest to inquire which Israeli raid, and when, was likely responsible for the alleged destruction.

Working backwards from the September date, we find from newspaper accounts that the first possibility was an Israeli bombing raid upon a "tent encampment" near Rashaya el-Fukhar in southeast Lebanon on 9 Aug., 1974. However, this was not one of the official refugee camps sponsored by the United Nations. Moreover, there does appear to have been a provocation for this raid, which was promptly carried out after Lebanese terrorists abducted several Syrian Druze workmen who were constructing a security fence for Israel along the border between Lebanon and the Golan Heights. Hence we move further back in time.

We move past other raids, which also were not upon Lebanese refugee camps, until we come to the series of raids of June 18-20, 1974. These were Israeli air raids upon several refugee camps in southwest Lebanon, ostensibly in retaliation for a guerrilla incursion into Chamir in northern

Israel on June 13th, in which three Israelis and all four guerrillas involved died. The air raid of June 18th is the most likely candidate to have struck the refugee camp at which Rashid and his family had been staying (and to which he may have been tracked by Israeli security), since the raid on the first of the three days would have contained the greatest element of surprise.

This particular air raid, and those of the following two days, are prime suspects here because the Israeli bombardment appears to have been unusually highly escalated, being responsible for 70 civilians killed and as many more wounded (see the New York Times of 21 June, 1974, pp. 1-2), considering that the guerrillas involved in the earlier incursion had only been four in number and had died five days earlier. On June 21st, a U.S. senator, Abourezk of S. Dakota, spoke out against the brutality of these raids. In the Congressional Record, Vol. 120, No. 91, he stated, "I am extremely saddened to note that the government of Israel has seen fit to conduct daily bombing raids on civilians in southern Lebanon, in the farming areas, and, indeed, in the refugee camps where the military communiques which emanate from Israel say that the bombing raids are designed to kill suspected terrorists."

And the Washington Post of June 24th stated, "Contrary to published speculation, the highest officials of the U.S. government were both astonished and outraged by the overkill of Israel's revenge last week against Palestinian bases, endangering fragile peace hopes for the Mideast."

This series of raids quite possibly was delayed too long after the alleged provocation for it to have been the real provocation. In contrast, the Israeli air raids of May 16-18 commenced just one day after three terrorists, soon dead, had held 16 children hostages in Maalot, May 15th. A purported explanation for the delayed retaliation of June 18-20 was offered by Israeli Information Minister, Aharon Yariv (New York Times, 19 and 20 June); namely, that the delay was to allow President Nixon to calmly complete his Mideast trip of June 10-18, 1974. However, this explanation could well have been a lame excuse, since it is a great political embarrassment to have to admit that one's country held off on a series of brutal, devastating raids, supposedly aimed at wiping out terrorists, in order to avoid upsetting the chief executive of their prime benefactor nation. The preceding Washington Post statement instead indicates, as might be expected, that in reality, high U.S. officials were outraged over the raids even though they did not occur until just after the end of Nixon's trip.

Minister Yariv was a former Israeli chief of intelligence; hence he could well have been in on the necessity for a cover story for these raids. The raids took place about three weeks after Yitzhak Rabin replaced Golda Meir as prime minister of Israel, and Shimon Peres succeeded Moshe Dayan as minister of defense. It should be mentioned that Dayan had a special interest in Jewish antiquity, and was an ardent collector, indeed looter, of archaeological artifacts (Biblical Archaeological Review 31,

March/April 2005, pp. 53-57). Hence he may have played an inside role in striving to attain or destroy the TJ rolls.

If one gives potential credence to Rashid's report, one may surmise that Israeli agents who had been on Rashid's tail since almost capturing him in Jerusalem, had learned that he had fled to a particular refugee camp. The highest Israeli officials, knowing that the TJ scrolls were dangerous for Judaism as well as for Christianity, consequently would have planned the action to eliminate the scrolls. They could afford to wait a little while until there was some provocation, but President Nixon's trip caused their raids to be delayed longer than they would have desired. The raids upon the several other refugee camps on the following two days, June 19-20, may then have been intended to divert attention away from otherwise having targeted just one particular refugee camp for destruction -- the one where Rashid had been staying.

In summary, Rashid's statement that the raids were actually for the purpose of targeting him and the TJ scrolls is consistent with the events outlined above. However, there is no definitive proof readily available that would verify his account, and he is no longer alive to testify to its truth.

The TJ's Heresies for Judaism as well as Christianity

It is easy to understand why the Talmud of Jmmanuel (TJ) is so heretical for Christianity, as it indicates that:

(a) Jmmanuel survived the crucifixion and was not resurrected,

(b) resurrection is thus a false concept, but reincarnation is a true one,

(c) Jmmanuel did not come to save mankind from their sins,

(d) Instead of teaching God's forgiveness of sins, Jmmanuel emphasized learning from one's mistakes,

(e) he was not the Son of God or divine, and

(f) his true name had not even been Jesus.

But it may not be as clear why the TJ, in the form of its original Aramaic scrolls, was treated as being heretical for Judaism by high Israeli officials who had been informed about it. Here are some of the reasons as I see it, listed in order of importance:

(a) The TJ indicates that Jmmanuel's teachings were quite distinct from those of the Old Testament, the latter having been fed into the first Christian Gospel by the writer of Matthew, who had been a Jewish scribe before converting. Hence the reverence that Christian religions place upon the Hebrew Scriptures -- the Old Testament (OT)-- would conceivably be totally undermined if the TJ's authenticity and content were to be made public. If this occurred, Americans' sympathy towards Israel as the seat of its Christian religious heritage would vanish, along with their political and economic support for Israel. Such a situation would be intolerable from both Jewish and Christian viewpoints.

(b) In the TJ Jmmanuel teaches that the Jewish God (Yahweh or El) is not the true God, or Universal Consciousness, but rather was an advanced human or humanoid. Nowadays many of us would identify such

an entity as an ET alien, but two thousand years ago this could not have been understood. This in turn opens the door to interpreting angels as aliens, sky chariots and pillars of cloud or fire as UFOs, and similarly identifying other elements of OT Merkabah mysticism. All this is truly blasphemous to mainstream Judaism, and was the true reason, not expressed in the Gospels, why Jesus' teachings were considered blasphemous by the high priest.

(c) In the TJ, Jmmanuel expresses the opinion that Israel should not be considered a chosen race, and that the land of Israel was unjustly acquired from others through abominable wars. This of course goes against everything that Zionism stands for.

(d) Although the TJ does not contain the many allusions to OT verses that Matthew does, it nevertheless contains some scriptural citations, and some of these indicate that the OT version is inaccurate and incomplete. The implication is that the ETs who planned Jmmanuel's mission knew what they or their predecessors had implanted into the minds of some of the OT prophets, especially Isaiah, and imparted this information to Jmmanuel also, during his 40-day period of intense learning under the tutorship of his contacting ETs. The implication that the Hebrew Scriptures contain inaccuracies and gaps would not be acceptable to Jewish fundamentalists.

(e) Jmmanuel's teachings on reincarnation would be just as repugnant to mainstream Judaism as they are to mainstream Christianity.

For these reasons, one sees that leaders within both Christianity and Judaism who had become informed of the TJ and its heresies would have had reason to team up together against this common threat, as indicated in Rashid's letter to Meier. Although at the time the TJ was discovered, the discovery site, being on the West Bank, was under Jordanian authority, it was well after the 1967 war, when Israel took control of the area, that knowledge of the TJ somehow reached Israeli authorities. It is not known just how news about the contents of the TJ leaked out, however. But some time prior to mid-1974 it apparently did leak out, perhaps due to the difficulty for Rashid to keep his translation activities a secret for so long, since his wife, for one, must have known what he was involved with. Rashid may also have confided in a friend or two in Jerusalem about the TJ, or perhaps have occasionally consulted experts in the Aramaic language at Hebrew University as to how best translate this or that word.

The existent TJ translation is no threat to Judaism or Christianity, however, since definite proof of its Aramaic origins is lacking (though the German version does show some Aramaisms and many signs of deriving from an ancient document). Anyone who might feel threatened by it has only to claim that it was composed by a literary hoaxer.

THE TALMUD JMMANUEL

Chapter 1

The Genealogy of Jmmanuel

1. **This is the book and arcanum of Jmmanuel, who is called "the one with godly knowledge" who is the son of Joseph, grandson of Jacob, a distant descendant of David. David was a descendant of Abram (Abraham), whose genealogy traces back to Adam, the father of a lineage of terrestrial humans. Adam was begotten by Semjasa, the leader of the celestial sons who were the guardian angels of god, the great ruler of the travelers from afar.***

(The title "god" is not capitalized unless it refers to the Judeo-Christian God.)*

2. **Semjasa, the celestial son and guardian angel of god, the great ruler of the voyagers who travelled here through vast expanses of the universe, took a terrestrial woman and begot Adam, the father of the white human population.**
3. **Adam took for himself an Earth wife and begot Seth.**
4. **Seth begot Enos.**
5. **Enos begot Akjbeel.**
6. **Akjbeel begot Aruseak.**
7. **Aruseak begot Kenan.**
8. **Kenan begot Mahalaleel.**
9. **Mahalaleel begot Urakjbarameel.**
10. **Urakjbarameel begot Jared.**
11. **Iared begot Henoch.**
12. **Henoch begot Methusalah.**
13. **Methusalah begot Lamech.**
14. **Lamech begot Tamjel.**
15. **Tamjel begot Danel.**
16. **Danel begot Asael.**
17. **Asael begot Samsafeel.**
18. **Samsafeel begot Jomjael.**
19. **Iomjael begot Turel.**
20. **Turel begot Hamech.**
21. **Hamech begot Noah.**
22. **Neah begot Sem.**
23. **Sem begot Arpachsad.**
24. **Arpachsad begot Batraal.**
25. **Batraal begot Ramuel.**
26. **Ramuel begot Askeel.**
27. **Askeel begot Armers.**
28. **Armers begot Salah.**
29. **Salah begot Eber.**
30. **Eber begot Peleg.**
31. **Peleg begot Regu.**
32. **Regu begot Serug.**

33. Serug begot Araseal.
34. Araseal begot Nahor.
35. Nahor begot Thara.
36. Thara begot Abraham.
37. Abraham begot jsaak.
38. jsaak begot]acob.
39. jacob begot]uda.
40.]uda begot Ananj.
41. Ananj begot Ertael.
42. Ertael begot Perez.
43. Perez begot Hezron.
44. Hezron begot Ram.
45. Ram begot Amjnadab.
46. Amjnadab begot Savebe.
47. Savebe begot Nahesson.
48. Nahesson begot Sahna.
49. Sahna begot Boas.
50. Boas begot Obed.
51. Obed begot Jesse.
52. jesse begot David.
53. David begot Solomon.
54. Solomen begot Asa.
55. Asa begot Gadaeel.
56. Gadaeel begot josaphat.
57. Josaphat begot lora.
58. jora begot Armeneel.
59. Armeneel begot Usja.
60. Usja begot Jothan.
61. Jothan begot Gadreel.
62. Gadreel begot Ahas.
63. Ahas begot Jtjskja.
64. Jtjskja begot Manasse.
65. Manasse begot Amen.
66. Amen begot Josja.
67. Josja begot Jojachjn.
68. Jojachjn begot Sealthjel.
69. Sealthjel begot Jequn.
70. Jequn begot Serubabel.
71. Serubabel begot Abjud.
72. Abjud begot Eljakjm.
73. Eljakjm begot Asor.
74. Asor begot Zadok.
75. Zadok begot Achjm.
76. Achjm begot Eljud.
77. Eljud begot Eleasar.
78. Eleasar begot Matthan.
79. Matthan begot Jacob.
80. Jacob begot Joseph.

81. **Joseph was the husband of Mary, the mother of Jmmanuel, who was impregnated by a distant descendant of the celestial son, Rasiel, who was the guardian angel of the secret.**
82. **When Joseph heard of Mary's secret impregnation by a descendant of the celestial sons from the lineage of Rasiel, behold, he was filled with wrath and thought of leaving Mary before he would be married to her before the people.**
83. **While Joseph was thinking in this manner, behold, a guardian angel, sent by Gabriel, the celestial son who had impregnated Mary, appeared and said:**
84. **"Joseph, Mary is betrothed to you, and you are to become her spouse; do not leave her, because the fruit of her womb is chosen for a great purpose. Marry her in all openness, so that you may be husband and wife before the people.**
85. **"Behold, the impregnation of Mary occurred eleven thousand years after the procreation of Adam through the celestial son Semjasa, to fulfill the word of god, the ruler of those who travelled from afar, who conveyed these words through the prophet Isaiah:**
86. **"Behold, a virgin will be impregnated by a celestial son before she is married to a man before the people.**
87. **"They will name the fruit of her womb Jmmanuel, which translated means 'the one with godly knowledge,' as a symbol and honor to god. Through god's power and providential care the Earth was made to bear intelligent human life when the celestial sons, the travelers from the far reaches of the universe, mated with the women of Earth.**
88. **"Behold, god and his followers came far from the depths of space, where they delivered themselves from a strong bondage, and created here a new human race and home with the early women of this Earth.**
89. **"God deserves the honor of people of Earth, for behold; he is the true originator of the white and of colored Earth humans, and to him honor should be given.**
90. **"Except for him there is nothing equal in form for these human lineages created by him. Besides him, therefore, people should have no other gods who created other human lineages in other parts of the Earth.**
91. **"Except for god there is nothing of comparable form worthy of veneration. Over him and his celestial sons reigns only the omnipotence of all creation: Creation itself, which should be revered.**
92. **"Behold, therefore; over the Earth reigns god, the master of the celestial sons and the people of the white and colored terrestrial lineages.**
93. **"God is the lawgiver for these human populations and, therefore, his wishes should be fulfilled by man and woman.**
94. **"God, the lord, is generous in his love, but also terrible in his wrath when his laws are disobeyed.**
95. **"Mary's impregnation is god's law, and you, Joseph, are to be her husband in matrimony"**

The Birth of Jmmanuel

96. When Joseph heard this, however, he was mindful of his devoutness to god's laws, so he brought Mary home and married her before the people.
97. At this time a decree went out from Emperor Augustus, that all the world should be counted.
98. This census was the first of its kind and occurred at the time that Cyrenius was governor in Syria.
99. All went to be assessed, each to his own town.
100. Joseph of Galilee, of the town of Nazareth, also went with his wife Mary into the Judaic land to the city of David, which is called Bethlehem, because he was of the house and lineage of David,
101. in order to be assessed with his wife, Mary, who was pregnant by the celestial son Gabriel from the lineage of Rasiel.
102. When they were there, the time came for her to give birth.
103. Since they could find no shelter, they spent the night in a stable.
104. And Mary bore her first son on the straw, wrapped him in cloth, and laid him in a manger near the animals, because there was no other room for her in the inn.

Chapter 2

The Wise Men from the Orient

1. When Jmmanuel was born in the stable at Bethlehem, in the shelter in the land of the Jews during the time of Herod Antipas, Tetrarch of Galilee and Peraea, behold, wise men arrived in Jerusalem from the Orient and asked:
2. "Where is the newborn king of wisdom of the Jews?
3. "We have seen a bright light in the sky and heard a voice saying,
4. "Follow the tail of the light, because the king of wisdom of the Jews is born, who will bring great knowledge.
5. "Therefore we have come to worship the newborn king of wisdom.
6. "He shall possess the knowledge of god and be a son of the celestial son Gabriel.
7. "His knowledge will be boundless, as will be his power to control human consciousness, so that humans may learn and serve Creation."
8. When Herod Antipas heard of this, he was frightened, and with him everyone in Jerusalem, because they feared that the newborn child would wield dreadful power.
9. Herod Antipas called together all the chief priests and scribes from among the people and inquired of them where Jmmanuel had been born.
10. And they replied: "In Bethlehem, in the Jewish land; for thus it was written by the prophet Micah:
11. "And you, Bethlehem, in the land of the Jews, are by no means the least among the cities in Judea, for from you shall come forth the king of wisdom, who will bring great knowledge to the people of Israel so that they may learn and serve Creation.'"

12. **Thereupon, Herod Antipas called the wise men secretly and diligently asked them when the bright light with the long tail had appeared in the sky.**
13. **He later directed them to Bethlehem, and said, "Go and search diligently for the young child and when you find him, let me know, so that I may also come and adore him.**
14. **After they had listened to Herod Antipas, they departed. And behold, the light with the long tail, which they had observed in the Orient, moved ahead of them with a high singing sound until it reached Bethlehem and stood directly over the stable where the infant was born.**
15. **When they saw this they were filled with great joy.**
16. **They then went into the stable and found the young child with his mother, Mary, and with Joseph. And they fell down and worshiped the infant and offered their treasures, which were gold, frankincense and myrrh.**
17. **However, the voice again rang out from the light high above, saying that they should not return to Herod Antipas because he planned evil for the young child.**
18. **And they returned to their homeland by another route.**
19. **After the three wise men had left, behold, the celestial son Gabriel appeared to Joseph, saying:**
20. **"Arise and take the infant and his mother Mary with you and flee to Egypt. Stay there until I beckon you, because Herod Antipas is planning to seek out the young child and kill him, since he fears that this babe might wield terrible power.**
21. **"While you are in Egypt, I will send my messenger to Herod Antipas to teach him the truth."**
22. **And Joseph arose and took the young child and his mother by night and escaped under the guidance of the celestial son Gabriel in the descending light, which fled with them to Egypt.**
23. **Here they remained until Herod Antipas had a change of mind and his inner fear abated.**
24. **When Herod Antipas realized that he had nothing to fear from the young boy, who was credited only with great wisdom and knowledge, he felt safe in his realm. Thus, he promised the messenger of the celestial son Gabriel he would no longer pursue Mary, Joseph and Jmmanuel.**
25. **Now that Herod Antipas and his followers had changed their attitude, behold, the celestial son Gabriel appeared again before Joseph in Egypt, and said,**
26. **"Arise and take the young child and his mother Mary and move to the land of Israel; all those who sought the child's life have had a change of heart."**
27. **And Joseph stood up, took the child and his mother, and returned into the light which once more had appeared. It brought them to Israel.**
28. **The celestial son Gabriel brought them back to the land of Galilee.**
29. **There they dwelled in the city called Nazareth, so that what had been spoken by the prophets would be fulfilled, "Jmmanuel shall be called the Nazarene."**

Chapter 3

John the Baptist

1. In due course, John the Baptist came to the edge of the wilderness and preached at the banks of the Jordan.
2. John the Baptist preached of baptism in accordance with the old laws of god, according to which the way to knowledge was to be prepared.
3. He preached that god's laws shall be followed because he is the sole ruler of this human lineage.
4. He preached that above god, however, stands Creation, the source of the worlds, universes and all living creatures.
5. And so he taught that the genderless Creation is the mystery of all mysteries; death and life, light and darkness, being and non-being.
6. And so he taught once again that god, the lord and ruler of this human lineage and of those who travelled from afar, the celestial sons, holds Creation in high esteem.
7. All Judea and all the people of Jerusalem went forth to John the Baptist, acknowledging the wisdom of the old laws of god, and let themselves be baptized by him in the river Jordan.
8. John wore a garment made from camel's hair and a leather belt around his loins. His food consisted of locusts and wild honey.
9. While he was baptizing many of the people, many Pharisees and Sadducees came to him who humiliated him with malicious talk.
10. But John the Baptist spoke, "You brood of vipers, who told you that you will escape from future wrath, once your false teachings are revealed?
11. "See to it that you bear righteous fruit of repentance and learn the truth.
12. "Turn away from the evil of your false teachings, which you carry out with arrogance and pursuant with your greed for power and fortune.
13. "Do not think just of saying to each other, 'We have Abraham as father.'
14. "I say to you, with his knowledge and his power, god is able to raise up children to Abraham out of these stones, because he has knowledge of the mystery of Creation.
15. "Already the axe has been laid at the root of the trees. Therefore, any tree that does not bring forth good fruit will be hewn down and thrown into the fire.
16. "You brood of vipers, in two times a thousand years you and your followers, who pursue false teachings out of your own arrogance in your greed for power and fortune, shall be vanquished and, on account of your lies, punished.
17. "So it shall be when humankind begins to comprehend, and when the chaff is separated from the grain.
18. "It will be at the time when your false teachings will be laughed at and humankind discovers the truth.
19. "This will come to pass when humankind builds singing lights and chariots of fire, with which they can escape into the cosmos, as is done by god and his followers, the celestial sons,
20. "namely those who taught us the wisdom and knowledge of Creation,

21. "and who urged us to obey the laws of nature and live according to them.
22. "Oh you renegades, you brood of vipers, get away from this place, because you are impure and cursed in your false teachings.
23. "Get away from this place, because I can by my own accord baptize you into repentance only with water; but he who comes after me is stronger than I, and I am not worthy of removing his sandals. He will baptize you with the knowledge of the spirit and with the fire of truth.
24. "He has his winnowing fork in his hand; he will sweep his threshing floor and gather the wheat into his granary, but he will burn the chaff with unquenchable fire.
25. "The lie can never withstand the truth, which destroys evil in its fire."
26. As John the Baptist thus spoke, behold, Jmmanuel of Galilee then approached John at the Jordan, to be baptized by him.
27. John, however, refused him and spoke, "It is I who need to be baptized by you because you possess greater knowledge than I. And you come to me?"
28. But Jmmanuel answered him, "let it happen so now, because it is fitting for us to fulfill all justice, since we are both sons of the Earth."
29. So John consented and baptized him.
30. When Jmmanuel had been baptized, he soon came out of the water of the Jordan, and behold, a metallic light fell from the sky and rushed over the Jordan.
31. Consequently they all fell on their faces and pressed them into the sand while a voice from the metallic light spoke:
32. "This is my beloved son with whom I am well pleased. He will be the king of truth, through which terrestrial humans shall rise as wise ones.
33. Behold, after these words Jmmanuel entered into the metallic light, which climbed into the sky, surrounded by fire and smoke, and passed over the lifeless sea, as the singing of the metallic light soon faded away.
34. After that, Jmmanuel was no longer seen for forty days and nights.

Chapter 4

Jmmanuel's Arcanum

1. From this day on, Jmmanuel no longer lived among the sons and daughters of these Earth humans.
2. Jmmanuel was lifted up from the Earth, and no one knew where he had been taken or what had happened to him.
3. But then he was set down by the metallic light between North and West, in a place where the guardian angels had received guidelines by which they were to evaluate the site for the chosen ones.
4. Thus, he lived for forty days and nights between the winds of the North and the West, where he received the arcanum of knowledge.
5. During this instruction period he spent his days with the wise saints of god and the guardian angels, the celestial sons.
6. They taught him the wisdom of knowledge.
7. They taught him about the dominion of god over terrestrial humans and over his celestial sons.

8. They also explained to him the omnipotence of the Creation of the universes.
9. They also taught him about the immortality of the spirit through rebirth.
10. There he saw the initial forefathers, the saints of ancient times, who were the celestial sons and the fathers of the terrestrial humans.
11. From there he went to the North towards the ends of the Earth, where the metallic lights and chariots of fire came down from the sky or shot upwards with a singing sound, enveloped in smoke and fire.
12. There, at the ends of the entire Earth, he saw a great and marvellous wonder.
13. In that place he saw the celestial portals open, of which there were three different ones.
14. The celestial portals radiated in the most brilliant Zohar an area as large as the lifeless sea on the river Jordan.*

(Zohar: Radiant splendor of Creational energy.)*

15. Actually gleaming therein was the entire land of Israel, alive and true, humans and animals and everything that was there.
16. In this first celestial portal, no secret was concealed, because the Zohar entered into the smallest spaces in the cottages and revealed the last intimate detail.
17. Inside the second celestial portal, there rose mighty mountains, whose peaks reached into the sky and disappeared into the clouds.
18. Far below lay deep masses of snow, at whose edges a different, brown skinned human population built their huts.
19. The third celestial portal revealed a land of gigantic dimensions, mountainous and interspersed with rivers, lakes and seas, where yet another human population dwelled.
20. Not far from these three celestial portals had been built the palace of god, the ruler of these terrestrial humans and of those who had traveled from afar, the celestial sons, the guardian angels.
21. In his palace, god ruled over the three human lineages created by him and over his following, the celestial sons.
22. He was immortal, ancient and of giant size like the celestial sons.
23. In the palace of god, there appeared to Jmmanuel two very tall men, the likes of whom he had never seen on Earth.
24. Their faces shone like the sun, and their eyes looked like burning torches. From their mouths issued fire. Their clothing resembled a covering of foam, and their arms were like golden wings.
25. They inhabited an environment of their own, because the air of this earthly world would have been fatal for them.
26. These two men from the constellation of the seven stars were venerable teachers, and they were together with two smaller men who said that they were from Baawi.
27. They said: "People have come from the heavens to Earth, and other people have been lifted from Earth into the heavens; the people coming from the heavens remained on Earth for a long time, and they created the intelligent human lineages.
28. "Behold, humans begotten by the celestial sons were different in a unique way from other people on Earth.

29. "They were not like Earth humans but like the children of the celestial angels, and of a different kind.
30. "Their bodies were white as snow and red as the rose blossom, their hair at the top of the head white as wool and their eyes beautiful.
31. "Earth humans will now retain their inherited beauty and propagate it further.
32. "But in the course of centuries and millennia they will mix with other human populations and the heavens, so as to generate a new humankind and special lineages, as the celestial sons did with the Earth people.
33. "Jmmanuel, you are an informed insider, begotten from among our ranks by a celestial son.
34. "With your knowledge you will make the impossible possible and accomplish things that Earth humans will deem miraculous.
35. "You know the power of the spirit, but beware of abusing it.
36. "Your own wisdom and the knowledge obtained through us should contribute to the well-being of humankind, though the road leading thereto will be very difficult for them and for you.
37. "You will be misunderstood and denounced, because Earth humans are still ignorant and addicted to delusionary beliefs.
38. "They believe that god is Creation itself and not the ruler of the celestial sons and these human lineages.
39. "Earth people attribute to him the omnipotence of Creation and glorify him as Creation itself.
40. "But god is a human being, like all the celestial sons and the terrestrial humans, except that he is vastly greater in consciousness than they are.
41. "Creation, however, is of immeasurably higher standing than god, the lord over the celestial sons and terrestrial humans, because Creation is the immeasurable enigma.
42. "Jmmanuel, you will also be slandered as god and as his only begotten son, and you, too, will be equated with the mysterious Creation.
43. "Do not heed these false teachings, however, because millennia will pass before the people of these human lineages are capable of recognizing the truth.
44. "Much human blood will be shed because of you, including your own and that of countless generations.
45. "Notwithstanding, fulfill your mission as the king of wisdom, as the son of Gabriel, the celestial son.
46. "The law for your creation was issued in the name of god, so that you may serve as prophet and pioneer of wise knowledge for these human lineages.
47. "Fulfill your mission unperturbed by the irrationality and all false teachings of the scribes and Pharisees, and despite the disbelieving people.
48. "Hence, following the fulfilment of your mission, centuries and two millennia will pass before the truth of the knowledge you brought to the people will be recognized and disseminated by a few humans.

49. "Not until the time of space-traveling machines will the truth break through and gradually shake the false teachings that you are the son of god or Creation.
50. "And this will be the time when we celestial sons begin to reveal ourselves anew to Earth humans, when they will have become knowing and will threaten the structure of the heavens with their acquired power."
51. Thus they spoke, the celestial sons between the North and the West, before bringing Jmmanuel in the metallic light back to Israel, to the land of Galilee.
52. When Jmmanuel heard that John the Baptist had been imprisoned, he left the town of Nazareth, came to and lived in Capernaum, which lies by the sea in the land of Zebulon and Naphtali.
53. From that time onward Jmmanuel began to preach, saying, "Repent and turn to the truth and knowledge, because they alone bring you life!"
54. When Jmmanuel went by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew, his brother, casting their nets into the sea because they were fishermen.
55. And he said to them, "Follow me; I will teach you knowledge and make you fishers of people.
56. Thereupon, they left their nets and followed him.
57. As he went on, he saw two other brothers, Jacob, the son of Zebedee, and John, his brother, in the boat along with their father, Zebedee, mending their nets.
58. And he called them.
59. Forthwith they left the boat and their father, and followed him.
60. Jmmanuel went about in the entire land of Galilee, teaching in their synagogues, preaching the knowledge of the spirit, and healing all diseases and infirmities among the people.
61. News of him spread through the entire land of Syria, and they brought to him all the sick afflicted with various diseases and torments, the possessed, the lunatics, and the paralytics; and he made them well.
62. And many people followed him-from Galilee, from the Decapolis, from Jerusalem, from the land of Judea and from beyond the Jordan.

Chapter 5

The Sermon on the Mount

1. When Jmmanuel saw the people following him, he went up a hill and sat down; and his disciples came to him.
2. And he taught them, saying:
3. "Blessed are those who are rich in spirit and recognize the truth, for life is theirs.
4. "Blessed are those who endure hardship, for they shall thus recognize truth and be comforted.
5. "Blessed are the spiritually balanced, for they shall possess knowledge.
6. "Blessed are those who hunger and thirst for truth and knowledge, for they shall be satisfied.

7. **"Blessed are those who live according to the laws of nature, for they live according to the plan of Creation.**
8. **"Blessed are those who have a clear conscience, for they need not fear.**
9. **"Blessed are those who know about Creation, for they are not enslaved by false teachings.**
10. **"Blessed are the righteous, for nature is subject to them.**
11. **"Blessed are you if, on my account and because of our teachings, people revile and persecute you and speak all manner of evil against you; thus they lie about the teachings.**
12. **"Be of good cheer and take comfort; this life and the next life will reward you. For so have the belittlers of the truth persecuted the prophets who were before you, and so will they also persecute you.**
13. **"You are the salt of the Earth, and if the salt loses its flavor with what would one salt? It is useless henceforth, except it be thrown out and stepped on by the people.**
14. **"You are the light of the world, and consider: The city that lies on top of a mountain cannot be hidden.**
15. **"One does not light a candle and place it under a bushel, but on a candlestick; thus it shines for all those who are in the house.**
16. **"Likewise your light shall shine before the people, so they see your good deeds and recognize the truth of your knowledge.**
17. **"Do not think that I have come to do away with the law or the prophet; I have come not to undo, but to fulfill and to reveal the knowledge.**
18. **"Truly, I say to you: Until the heavens and the Earth vanish, neither a letter nor a dot of the law of Creation and the laws of nature will vanish, until all is fulfilled.**
19. **"Whosoever violates one of the smallest of the laws or directives and teaches the people falsely, will be called the smallest; but whosoever spreads the teachings truthfully will be called great and will receive the reward of the spirit.**
20. **"I tell you: If your righteousness does not exceed that of the scribes and Pharisees, you will not receive the reward of the spirit and of life.**
21. **"You have heard that it was said to your ancestors:' You shall not kill; but whosoever kills shall be found guilty by the courts.'**
22. **"However, I say to you: Exercise justice according to the natural laws of Creation, so that you find the judgment in logic.**
23. **"Guilty are all those who kill when not acting in self-defense or according to legal verdict based on self-defense. Likewise, guilty are all those who engage in evil speech and actions.**
24. **"Only justice according to the natural laws of Creation produces a logical judgment.**
25. **"Do not accommodate your adversaries if you are in the right, and the judge will probably have to decide in your favor.**
26. **"Truly, I say to you: You will attain justice only when you find it yourself and can make your fellow humans understand it.**
27. **"You have heard that it was said:' You shall not commit adultery.'**
28. **"But I say to you: Whosoever has sexual intercourse with someone other than their spouse shall be delivered to the courts, for it is an act**

unworthy of humans, contemptible and an offense against the laws of nature.

29. "If, however, your right or left eye causes annoyance, tear it out and throw it away, because it is better for you that just one of your members be destroyed than your whole body.
30. "If a thought causes you annoyance, eradicate it and ban it from your brain. It is better to destroy a thought that incites annoyance than to bring the whole world of thought into an uproar.
31. "It has also been said, 'Whosoever divorces his spouse shall hand over a certificate of divorce.
32. "However, I say to you: Whosoever separates from their spouse, except in response to adultery, commits adultery; whosoever marries a person who is guilty in a divorce also commits adultery.
33. "You have further heard it said to your ancestors: 'You shall take no false oath, and you shall keep your oath to god.'
34. "However, I say to you that you shall not swear at all; do not swear by the heavens, because they are infinite and immeasurable.
35. "Neither swear by the Earth, because it is impermanent, nor swear by Jerusalem, because it is an impermanent city built by human hands.
36. "You shall also not swear by your head, because you cannot change the color of a single hair.
37. "Also do not swear by the memory of a person or a thing, for they are all impermanent.
38. "Let your speech at all times simply be:' Yes, yes' or' no, no.' Anything beyond that goes against the laws.
39. "You have heard it said: 'An eye for an eye, and a tooth for a tooth.
40. "But I say to you, exercise justice according to the natural laws of Creation, so that you find the verdict in logic.
41. "Offer your love wherever it is warranted, and punish wherever the law of nature demands punishment.
42. "Give to them who ask of you, if they make their requests in honesty, and turn away from them who want to borrow from you in a dishonest way.
43. "You have heard it said, 'You shall love your neighbor and hate your enemy.
44. "However, I say to you: Practice love and understanding according to the natural laws of Creation, so that through logic you find the right action and perception.
45. "Offer your love where it is warranted, and despise where the law of nature demands it.
46. "You shall be wise and acquire knowledge, because you shall become perfect in spirit as the Creation which created you.
47. "Over the course of incarnations you shall train your spirit and your consciousness and allow them to develop to perfection, so that you become one with Creation.

Chapter 6

Alms, Fasting, Treasures, Concerns

1. **"Be mindful of your piety, that you practice it before the people with correct words, lest you be accused of lying and thereby find no reward from them.**
2. **"Choose your words using natural logic, and draw upon the knowledge and behavior of nature.**
3. **"When you give alms, you shall not proclaim it, as do the hypocrites in the synagogues and on the streets, that they may be praised by the people; truly, I say to you, they have forfeited their reward, because their alms serve only their selfishness.**
4. **"And when you pray, you shall not be like the hypocrites, who enjoy standing and praying in the synagogues and on the corners of the streets, because they pray only for the sake of their selfishness and the impression they have upon the people.**
5. **"When you pray, you shall call upon the omnipotence of the spirit and not babble misleading nonsense like the idol worshippers, the ignorant and the selfish, because they think they are heard when they use many words.**
6. **"The Creation-spirit part of the human has no need for many words, however humans need the knowledge of how powerful it is.**
7. **"Pray therefore to the omnipotence of the spirit, in the knowledge that its greatness and power are infinite.**
8. **"If you do not know how to pray directly to the almighty power of the spirit, make use of something sacred by which you can reach the spirit.**
9. **"But be never like the ignorant, the hypocrites, the idol worshippers and the selfish, who worship something sacred in the belief that the omnipotence of the spirit dwells in it.**
10. **"Be aware, however, that the almighty power of the spirit always dwells within you regardless of your usage of a sacred object or place.**
11. **"Therefore pray as one who knows; thus you should pray as follows:**
12. **"My spirit, you exist within omnipotence.**
13. **"May your name be holy.**
14. **"May your kingdom incarnate itself within me.**
15. **"May your power unfold itself within me, on Earth and in the heavens.**
16. **"Give me today my daily bread, that I may recognize my wrongdoings and the truth.**
17. **"And lead me not into temptation and confusion, but deliver me from error.**
18. **"For yours is the kingdom within me and the power and the knowledge forever. Amen.**
19. **"When you pray to your spirit, it will give you what you request; have trust in this knowledge and you will receive.**
20. **"However, if you believe in the false teachings that the power and spirit do not dwell within you, then you will be without knowledge and will live in spiritual poverty.**
21. **"Now and then you will receive what you in your false belief request from misused sacred things, or from idols and gods; but you will receive only because of your strong false belief, without knowledge of the real truth.**

22. "Truly, I say to you: Blessed are only those who serve the actual truth and knowledge, because only they receive in honesty.
23. "When you fast do not look sour like the hypocrites, for they put on pretentious faces, in order to shine with their fasting before the people.
24. "Truly, I say to you, they forfeit their reward, because they fast only for the sake of their selfish impression upon others.
25. "But when you fast, anoint your head and wash your face, so that you do not shine before the people with your fasting but before your own spirit, which is hidden.
26. "You fast for the sake of your health and for the expansion of your consciousness, spirit and your knowledge.
27. "Neither should you amass great treasures on Earth, where moths and rust consume them and thieves break in and steal them.
28. "But collect treasures in the spirit and in consciousness, where neither moths nor rust consumes them and where thieves neither break in nor steal.
29. "For where your treasure is, there your heart is also; and the true treasure is wisdom and knowledge.
30. "The eye is the light of your body.
31. "When your eye is clear, your entire body will be a light.
32. "But if your eye is evil, your whole body will be dark.
33. "If now the light within you is dark, how great then will be the darkness?
34. "No one can serve two masters; either he will hate the one and love the other, or he will adhere to the one and despise the other.
35. "You cannot serve your spirit and mammon.
36. "Therefore, I say to you, concern yourself about the knowledge of your spirit, and besides that with what you will eat and drink, and be concerned about your body and how you will clothe it.
37. "For are not the spirit, life and body more important than all the treasures of the world?
38. "The human spirit, which is thirsting for truth and knowledge, is incapable of preserving its earthly life without the body, because both body and spirit together are one.
39. "Thus you should be concerned about increasing your knowledge for your spirit's sake, about the laws of life and about food, drink and clothing for your body.
40. "Look at the birds in the sky: they do not sow, they do not reap, they do not store their food in barns, and yet Creation feeds them.
41. "Are you not much more than they?
42. "Look at the birds in the sky: they devour the harmful insects, and they have plumage for clothing, yet they have no spirit capable of ongoing evolution.
43. "They work to fulfill their duty, and they are fed and clothed by Creation.
44. "Are you not much more than they?
45. "You can think independently through your free consciousness; you can work independently and you can prepare food and drink and clothe your bodies independently.

46. "Behold the lilies in the marsh as they grow: they neither toil nor spin, yet truly, I say to you, the lilies also fulfill their mission, when they give pleasure to the eye with their beauty.
47. "I tell you, even Solomon in all his splendor was not arrayed as one of these.
48. "Creation nourishes and clothes the grass in the field, which today is standing and tomorrow is thrown into the stove. Should not you then do much more for yourselves?
49. "The grass fulfills its mission by serving as fodder and fuel; but are you not of much greater value than grass, oh you of little knowledge?
50. "Therefore, you shall care for the wisdom and knowledge of your spirit, and take care that you do not suffer from lack of food, drink and clothing.
51. "Truly, I say to you, if you suffer from hunger, thirst and nakedness, then wisdom and knowledge will be crowded out by worry.
52. "First seek the realm of your spirit and its knowledge, and then seek to comfort your body with food, drink and clothing.
53. "Therefore, take care for the next day, for tomorrow will not take care of you by itself.
54. "It is enough that each day has its own troubles, therefore you must not also be at the mercy of the need for your physical welfare."

Chapter 7

The Spirit of Judgment

1. "Judge not falsely, lest you be falsely judged.
2. "For with whatever judgment you judge, you will be judged, and with whatever measure you measure, you will be measured.
3. "Judge according to the logic of the laws of nature, which are from Creation, because only they possess its truth and correctness.
4. "Why do you see the splinter in your brother's eye and are not aware of the beam in your own eye?
5. "Or, how dare you say to your brother: 'Wait, I will take the splinter out of your eye!' And behold, there is a beam in your own eye.
6. "You hypocrite, first take the beam out of your own eye, then see how you can take the splinter out of your brother's eye.
7. "Learn first the laws of nature and of Creation, their logic, before you judge and condemn and wish to see the faults of your neighbor.
8. "Through the laws of nature and of Creation learn first how to recognize your own faults, so that you can then correct the faults of your neighbors.
9. "You shall not give sacred things to the dogs, nor throw your pearls before the swine, lest they trample them with their feet and turn on you and tear you apart.
10. "Truly, I say to you: Do not throw your spiritual treasure into the dirt and do not waste it on the unworthy, because they will not thank you and will tear you apart, for their understanding is small and their spirit is weak.

Response to Prayer

11. "Ask, and it will be given to you; seek and you will find; knock, and it will be opened to you.
12. "For whosoever asks of their spirit, will receive; and whosoever seeks through the power of their spirit, will find; and whosoever knocks at the door of their spirit, to that person will it be opened.
13. "Who among you would hand your son a stone if he asks for bread?
14. "Or offer him a snake if he asks for a fish?
15. "So if you, now, though being wicked, can nevertheless give your children good gifts, how much more will your spirit give you, if you ask for it.
16. "Everything that you wish people would do to you, do likewise to them.
17. "This is the law delivered through the prophets.
18. "Enter through the narrow portal.
19. "The portal is wide and the path is broad which leads to damnation, and many are those who travel thereon.
20. "And the portal is narrow and the way is slender which leads to life and knowledge, and there are only few who find it.
21. "Beware of false prophets and scribes who come to you in sheep's clothing, but inwardly are like ravenous wolves, preaching to you about submissiveness before shrines, false deities and gods, and preaching submissiveness to idols and false teachings.
22. "Beware of those who forbid you access to wisdom and knowledge, for they speak to you only to attain power over you and to seize your goods and belongings.
23. "You will recognize them by their fruits.
24. "Can one gather grapes from the thorns, or figs from the thistles?

The Will of the Spirit

25. "Hence, every good seed brings forth a good harvest, but a rotten seed brings forth a bad harvest.
26. "A good tree can never bear bad fruit, and a rotten tree can never bear good fruit.
27. "Thus, by their fruits you will recognize them.
28. "Therefore, whosoever hears these words of mine and acts upon them will be like an intelligent man who built his house on the rock.
29. "Now when a downpour fell and the waters came and the winds blew and beat upon the house, it did not fall because it was founded on rock.
30. "Whosoever hears these words and does not act upon them is like a foolish man who built his house on sand.
31. "When a downpour came and the waters and the winds beat upon the house, it collapsed and great was its fall."
32. It happened that after Jmmanuel had finished his talk, the people were shocked by his teachings.
33. He taught with authority a new doctrine unlike that of the scribes.

Chapter 8

The Healing of the Leper

1. When he descended from the mountain, many people followed him.
2. Behold, a leper came and knelt before him, and said, "Master, if you will it, you can make me clean."
3. Jmmanuel stretched out his hand, touched him and said, "I will do it. Be cleansed." And immediately he was cleansed of his leprosy.
4. And Jmmanuel spoke to him, "See to it that you tell no one. Instead, go and present yourself to the priest.
5. "You were healed through the power of the spirit and the wisdom of knowledge."

The Centurion at Capernaum

6. When Jmmanuel went to Capernaum, a centurion walked up to him with a request, saying,
7. "Master, my servant lies at home incapacitated with gout and is in great distress.
8. "Master, I have heard your new teachings and I know the truth of your wisdom, which states that the human spirit can perform miracles through knowledge of the truth."
9. Jmmanuel spoke to him, "I will come and make him well.
10. The centurion replied, "Master, I am not worthy to have you enter under my roof, but only say the word and my servant will be well.
11. "I, too, am a man subject to authority, and I also have soldiers under me. If I say to one, 'Go!' he goes, and to another, 'Come here!' he comes, and to my servant, 'Do this!' he does it."
12. When Jmmanuel heard this, he marveled and spoke to those who followed him, "Truly, I say to you, such trust I have found in no one in Israel.
13. "But I say to you, many will come from the east and the west, from the south and the north, and they will understand my teachings and recognize their wisdom in knowledge.
14. "However, the children of Israel will be expelled into darkness; there will be wailing and the chattering of teeth.
15. "The false teachings of Israel will bring bloodshed over the millennia, because the power-hungry selfishness and high-handedness of Israel will bring death and destruction over the land and all the world.

Jmmanuel in the House of Peter

16. "Turn away from the false teachings of the Israelite authorities and their scribes, because they will bring destruction to successive generations.
17. "The Israelites believe themselves the chosen people. By no means is this the case, because they are more disloyal and unknowing than the ignorant who lack the secret of Creation's laws."
18. And Jmmanuel spoke to the centurion, "Go, be it done for you as you have expected." And his servant became well that same hour.
19. Jmmanuel came to Peter's house and saw that his mother-in-law lay sick with a fever.
20. He touched her hand, the fever left her and she got up and served him.

21. In the evening, however, they brought to him many who were possessed; and he drove out the evil spirits through his word and made all the sick well.
22. So it came to pass that what was said through the prophet Isaiah would be fulfilled, who spoke, "He has brought us new teachings of knowledge and has taken our infirmities upon himself, and he has healed our sick."

On the Seriousness of Discipleship

23. When Jmmanuel saw many people around him, he gave the order to go across to the other shore.
24. A scribe walked up to him and said, "Master, I will follow you wherever you go.
25. Jmmanuel spoke to him, "Foxes have dens and birds of the air have nests, but I have no fixed place where I can lay my head.
26. "I have the mission to preach wisdom and knowledge, therefore I am moving restlessly through the lands.
27. And another, one of his disciples, said to him, "Master, permit me to go and bury my father who just died."
28. But Jmmanuel said to him, "Follow me and let the dead bury their dead."

The Healing of Two Possessed Persons

29. He arrived at the other shore, in the region of the Gadarenes. There, two possessed persons ran up to him; they came out of the burial caves and were very dangerous, so that no one could walk on this street.
30. And behold, they cried out, saying, "What do you want of us, you son of Gabriel, the celestial son?
31. "Have you come to torment us before it is even time?"
32. Then the evil spirits within the possessed asked him, "Master, if you intend to drive us out, then let us go into the herd of swine grazing just over there."
33. And he spoke, "So go there."
34. Then they went out into the swine, and behold, the whole herd rushed down to the water and drowned.
35. The swineherds fled and went into the town and told everything, including what had happened to the possessed.
36. And behold, the whole town came out and approached Jmmanuel.
37. And when they saw him, they asked him to leave their area.

Chapter 9

Healing of the Paralytic

1. Then he stepped into the boat, returned to the other side again and came into his town.
2. And behold, they brought to him a paralytic lying on a bed. When Jmmanuel saw their faith, he spoke to the paralytic, "Be comforted,

because your faith in the power of my spirit and your confidence in my teachings of wisdom, which are the teachings of nature and of Creation, has helped you.

3. And behold, some of the scribes began stirring up talk among the people: "This man blasphemes God and our holy teachings."
4. But since Jmmanuel understood their thoughts, he spoke, "Why do you think such evil thoughts against your better knowledge?
5. "Yet, what is easier, to say, 'Your faith has helped you,' or, 'Stand up and walk!'
6. "So that you may know that I am a person like you and yet know how to use the power of my spirit through my knowledge, I command the paralytic, 'Get up, pick up your bed and go home!'"
7. And he stood up, took up his bed, and went home.
8. When the people saw this, they became fearful and praised the new wondrous teachings of Jmmanuel, which could give such power to humans.

Matthew

9. As Jmmanuel was leaving, he saw a man named Matthew sitting at the tax office and spoke to him, "follow me!" And he stood up and followed him.
10. And it came to pass as he was eating at home, behold, many tax collectors, ignorant people and seekers of the truth came and ate at the table with Jmmanuel and his disciples.
11. When the Pharisees saw this, they spoke to his disciples, "Why is your master eating with the tax collectors and the ignorant?"
12. When Jmmanuel heard this, he spoke, "The healthy do not need a physician but the sick do; and the knowledgeable do not need the teachings but the ignorant do. Those who were not misled do not need the teachings, but those who were misled do.
13. "Go therefore, and recognize the falseness of your wrong teachings, so you do not mislead those people who thirst for the truth.

Fasting

14. Then the disciples of john came to him, saying, "Master, why do we and the Pharisees fast while you and your disciples do not?"
15. Jmmanuel said to them, "How can the ignorant fast and suffer while they are being taught knowledge?
16. "And how can the teacher fast when he must teach knowledge to the ignorant?
17. "Truly, I say to you, your teachings are false if you fast according to a religious dogma; fasting serves only the health of the body and the growth of the spirit.
18. "No one mends an old garment with a new patch of cloth, because the patch will tear again from the garment, and the rip will become worse.
19. "Neither is new wine poured into old wineskins, for the skins will tear, the wine will spill, and the wineskins will be ruined. Instead, new wine is put into new wineskins so both are preserved.

The Daughter of Jairus

20. While he was talking with them, behold, one of the community leaders came and knelt before him, saying, "My daughter has just died, but come and lay your hand on her so she will live.
21. And Jmmanuel stood up and his disciples followed him.

The Woman with Hemophilia

22. And behold, a woman who had hemophilia for twelve years stepped up behind him and touched the fringe of his garment.
23. She spoke to herself, "if only I could touch his garment, I would be cured."
24. Then Jmmanuel turned around and saw her, and he said, "Be comforted, your faith has helped you," and the woman was well from that hour on.
25. When he came into the community leader's house and saw the pipers and the turmoil of the people, he spoke,
26. "Depart, because the maiden is not dead but is asleep." And they laughed at him.
27. But after the people were driven out, he entered and took her by the hand and spoke, "I order you to get up and walk!"
28. And the maiden stood up and walked, and soon the news of this spread through that entire land.

A Blind Man and two Mutes

29. As Jmmanuel left and continued on from there, a blind man followed him, crying, "Oh Lord, you son of wisdom and knowledge who can use the power of your spirit, take pity on me."
30. And as he arrived at his house, the blind man stepped up to him, and Jmmanuel spoke to him, "Do you have confidence that I can do this?" And he answered him, "Yes, Master."
31. Then Jmmanuel touched his eyes, saying, "Be it done to you according to your faith."
32. And his eyes were opened and he saw.
33. Then Jmmanuel warned him, saying, "See to it that no one learns what happened to you."
34. However, the man went out and spread the news of him throughout that land.
35. After the man had left, behold, they brought to him two people who were mute and possessed.
36. And after the evil demons of self-delusion were cast out, behold, the mutes could speak.
37. And the people were amazed, saying, "Such things have never been seen in Israel; how mighty are these new teachings about the power of the spirit that they can accomplish such miracles."
38. However, the Pharisees said, "He drives out the evil spirits through their supreme chief, and he blasphemes God, our Lord."

39. But among themselves they said, "Who is this Jmmanuel, who possesses greater wisdom and greater knowledge than we?
40. "His teachings are mightier and truer than ours, and therefore he endangers us.
41. "We must try to seize him, so that he will suffer death."

The great Harvest

42. And Jmmanuel went about in all the cities and villages, taught in their synagogues and preached the mystery of Creation and of the laws of nature, so that the spirit could attain omnipotence.
43. He preached about the spiritual kingdom within humans and healed every type of sickness and infirmity.
44. When he saw the people he took pity on them, for they were languishing and scattered like a flock of sheep without a shepherd.
45. Then he spoke to his disciples, "The harvest is great, but there are few laborers to bring it in.
46. "Seek and pray in your consciousness that more laborers will be found for the harvesting."
47. And so it came to pass that workers for the harvest were found, who gathered around Jmmanuel to become disciples.

Chapter 10

Commissioning of the Disciples

1. He called his twelve disciples to him and gave them the knowledge for controlling the unclean spirits, so they could drive them out and heal every sickness and infirmity.
2. These are the names of the twelve disciples: Simon called Peter, and Andrew, his brother; James, the son of Zebedee, and John, his brother;
3. Philip and Bartholomew; Thomas and Matthew, the tax collector; James, the son of Alphaeus, and Thaddeus;
4. Simon Canaaeus, and Judas Iscariot, the only one, other than Jmmanuel, who understood handwriting.
5. Jmmanuel sent forth these twelve, commanding them and saying, "Do not go into the streets of Israel, and do not go to the scribes and Pharisees, but go into the cities of the Samaritans and to the ignorant in all parts of the world.
6. "Once I have left you, go to those who lack understanding, to the idol worshipers and the ignorant, because they do not belong to the house of Israel, which will bring death and bloodshed into the world.
7. "Go out and preach and say, 'The laws of nature are the laws of Creation, and the power of the Creational spirit within humans embodies life.
8. "Heal the sick, raise the dead, cleanse the lepers, drive out evil spirits. Because you received without having to pay, give therefore without compensation.
9. "You shall not amass gold, silver or copper in your belts.
10. "Also, on your travels you shall not take large bags with you in which to carry food, water and clothing.

11. "Go on your way with only the bare essentials for eating and sleeping, for keeping yourselves clean, and for a change of clothing.
12. "Never carry too much with you, because you would only burden yourselves and become welcome victims of waylaying bandits.
13. "Remember furthermore, all labor is worthy of its reward, and you will not be wanting if you diligently preach and teach the true knowledge.
14. "When you go into a city or village, inquire if someone is there who is worthy; and stay with him until you depart.
15. "And when you enter a house, greet it.
16. "if the house is worthy, your peace will pass onto the occupants. But if it is not worthy, your peace will return to you.
17. "And if someone will not take you in or listen to your words, leave that house or that city and shake the dust from your feet.
18. "Truly, I say to you, do not stay in such places, because they are abodes of the ignorant and evil; people there will not recognize the words of truth and knowledge.
19. "Flee from those places, because their residents are disloyal to Creation and the laws of nature; the people there worship shrines, false gods and idols, but not Creation, nor do they follow its laws.
20. "Flee from those places, for people there will try to take your life, because they do not want to forsake their false teachings.
21. "Flee from such unrighteous people, because you must not lose your life for the sake of truth and knowledge. No law demands this of you, nor is there one that endorses such recklessness.
22. "Truly, I say to you, many, nevertheless, will die and shed their blood into the sand, because later my teachings will be turned into false teachings that I never preached and which originate in the minds of the scribes and priests.
23. "Thereby they will bring the people under their control through belief in their false teachings, in order to rob them of their goods and belongings.
24. "Throughout the world there will be wailing and chattering of teeth when the blood flows from all those who have made my teachings of wisdom and knowledge into false teachings, and when the blood flows from all of those who, in their false belief and through evil seduction, believe and advocate these false teachings-teachings which certainly are not mine.
25. "Many of these false believers will lose their lives, including many Israelites, who will never find their peace until the end of the world, because they are ignorant and unwise and deny the power of the spirit, of love and of knowledge.
26. "Truly, I say to you, the people of Israel were never one distinct people, and they have always lived by murder, robbery and fire. They gained possession of this land through guile and murder in reprehensible, predatory wars, where the best of friends were slaughtered like wild animals.
27. "May the people of Israel be cursed until the end of the world, and never find their peace.

28. **"Behold, like sheep among the wolves, I am sending you among the ignorant and the idolaters. Therefore be wise as serpents and innocent as doves.**
29. **"But beware of the people, for they will turn you over to the courts and scourge you in their synagogues.**
30. **"And you will be led before sovereigns and kings because of my teachings, as witnesses to them and to all other ignorant people.**
31. **"If you cannot flee and they turn you over to the courts, do not be concerned; the power of your spirit will not leave you, and your knowledge will tell you what you should say.**
32. **"It will not be you who speak, but the power of your spirit with its knowledge.**
33. **"And you will come to be hated for the sake of my teachings. But those who persevere to the end will be great.**
34. **"When they persecute you in one city, however, flee to another.**
35. **"Do not go to too much trouble with the cities of Israel, for truly, I say to you, you will get nowhere with the people of Israel until the end of the world.**
36. **"The disciple is never above the teacher, nor the servant above the master.**
37. **"It is enough for the disciple to be like his teacher and the servant like his master.**
38. **"If they have called the master of the house Beelzebub, how much more will they malign those of his household?**
39. **"Therefore, beware of Israel because it is like a festering boil.**
40. **"However, do not be afraid of them, because there is nothing hidden that will not be revealed and nothing secret that will not be known.**
41. **"What I tell you in darkness, speak in the light; and what is whispered into your ear, proclaim from the rooftops.**
42. **"Do not be afraid of evil slander, nor fear those who take life and limb.**
43. **"Do not think that I have come to bring peace on Earth.**
44. **"Truly, I have not come to bring peace, but the sword of knowledge about the power of the spirit, which dwells within the human being.**
45. **"For I have come to bring wisdom and knowledge and to provoke mankind: son against his father, daughter against her mother, daughter-in-law against her mother-in-law, servant against master, citizen against government and believer against preacher.**
46. **"The people's enemies will be their own housemates.**
47. **"The path of truth is long and the wisdom of knowledge will only penetrate slowly.**
48. **"Dark ages will follow, centuries and millennia, before the truth of the spirit will penetrate to the people.**
49. **"The unrighteous and the ignorant, including the scribes, priests and the authorities, will hate those who have the knowledge and will, therefore, persecute them and sow enmity."**

Chapter 11

The Baptist's Question

1. It happened that after Jmmanuel had finished giving such directives to his twelve disciples, he continued on from there, teaching and preaching in their cities.
2. When John in prison heard about the works of Jmmanuel, he sent forth his disciples to him and had them say,
3. "Are you the one who is to come, the king of wisdom, as foretold by the prophets, or should we wait for another?"
4. Jmmanuel answered and said to them, "Go back and report to John what you hear and see:
5. "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, and the truth of knowledge is proclaimed to those who seek it.
6. "And blessed are those who are not offended by my teachings.

Testimony about the Baptist

7. As they were leaving, Jmmanuel began to speak to the people of John, "What did you go out into the wilderness to see?
8. "Did you expect to see a reed blowing to and fro in the wind?
9. "Or, what did you go out to see?
10. "Did you expect to see a man clothed in soft raiment?
11. "Behold, those who wear soft raiment are in kings' houses with the rulers and the rich, and with the hypocrites, scribes and priests.
12. "Or what did you go out for?
13. "Did you expect to see a prophet?
14. "Yes, I tell you, he is more than a prophet.
15. "This is he of whom it is written, 'Behold, I will send my messenger before you, who shall prepare your way before you.
16. "Truly, I say to you, among all those born of women, no one has arisen who is greater than John the Baptist.
17. "But now, in the days of John the Baptist, the Earth suffers from violence, and those who commit violence are devastating it.
18. "For all prophets and the law have foretold up to the time of John.
19. "And if you wish to accept it, he is Elisha, who was to come again in his next life.
20. "Those who have ears, let them hear!

In Praise of the Spirit and the Knowledge

21. "But to whom shall I compare this generation?
22. "It is like the children who sit at the market and call to their playmates, saying,
23. "We struck up a tune for you, and you would not dance; we wailed before you, and you would not mourn.
24. "John, who is Elisha, has come neither eating nor drinking; so they say, 'He is possessed.'

25. **"But I have come, eating and drinking, and so they say, 'Behold, what a glutton and winebibber this man is, a companion of the tax collectors and the unjust.'**
26. **"Yet wisdom is justified through the acknowledged deeds"**
27. **But at this time Jmmanuel began to speak, "Praise be to Creation, maker of the heavens, the universes and the Earth, for keeping the knowledge and power of the spirit hidden from the unwise and the misguided, who spread the false teachings, and for revealing this knowledge to sincere seekers now.**
28. **"Yes, it has ·been good of Creation, and of god and his celestial sons as well, that they have thwarted until now the misuse of power among Earth humans.**
29. **"All things have now been given over to mankind, and no one knows the secret of Creation, not even one person, and therefore neither god nor his followers.**
30. **"And all things have now been given over to me by god, whose guardian angels taught me the laws and knowledge of nature and the laws emanating from Creation.**
31. **"So come to me, all you who are seeking and thirsting for knowledge and truth; I will refresh you.**
32. **"Take upon yourselves the yoke of having to learn the new teachings, for they offer enlightenment; within them you will find peace for your life,**
33. **"because the yoke of spiritual development is gentle, and its burden is light."**

Chapter 12

Regarding Marriage and Cohabitation

1. **And it came to pass that Jmmanuel began to speak of the laws of marriage and related topics, and he said,**
2. **"You have been given the directive: 'You shall not commit adultery.'**
3. **"Despite this, people commit adultery and fornication, thus violating the laws of nature.**
4. **"It is written, however, 'Whosoever commits adultery and fornication shall be punished, because the fallible are unworthy of life and its laws; thus they shall be castrated or sterilized.**
5. **"If unbetrothed men and women bed down with one another in disgrace and without loving each other, they shall be punished also, for the fallible are unworthy of life and its laws; thus they shall be castrated or sterilized.**
6. **"And if two men bed down with each other, then they shall be punished, for those fallible are unworthy of life and its laws and behave heretically; thus they shall also be castrated, expelled and banished before the people.**
7. **"If, however, two women bed down with one another, they shall not be punished, because they do not violate life and its laws, since they are not inseminating but are bearing.**
8. **"When inseminator and inseminator join together, life is desecrated and destroyed. But if conceiver and conceiver join together, there is neither desecration nor destruction nor procreation.**

9. "Truly, I say to you, there is no animal beneath the heavens that would behave like humankind and violate the laws of Creation and nature. Are you not much more than the animals?
10. "No animal is found under the heavens for which males cohabit with other males, but females are found together with females, because male and female animals follow the laws of nature.
11. "Whosoever indulges in fornication for the sake of pay or pleasure shall be castrated or sterilized, expelled and banished before the people.
12. "Whosoever sexually abuses a child is unworthy of life and its laws and shall therefore be punished by castration or sterilization, and be deprived of freedom through lifelong confinement and isolation.
13. "Whosoever indulges in incest is unworthy of life and its laws and shall therefore be punished by castration or sterilization, and be deprived of freedom through lifelong confinement and isolation.
14. "Whosoever has sexual intercourse with an animal is unworthy of life and its laws and shall be castrated or sterilized, and be expelled and banished before the people.
15. "Whosoever marries a man or woman divorced in guilt shall be castrated or sterilized, because he or she is unworthy of life and its laws. They shall both be expelled and banished before the people.
16. "He who begets a child without being married to the woman and leaves her unmarried is unworthy of life and its laws and shall therefore be punished by castration and loss of his freedom.
17. "Whosoever rapes a woman or a man is unworthy of life and its laws and shall therefore be punished by castration or sterilization, and be deprived of freedom through lifelong confinement and isolation.
18. "Whosoever commits violence against another person's body, life or mental health is unworthy of life and its laws and shall therefore be punished with loss of freedom through lifelong confinement and isolation.
19. "Truly, truly, I say to you, these laws are rational and were established by nature, and they shall be obeyed, or humans will bring death to themselves in great masses.
20. "This Earth can nourish and support five hundred million people of all human populations. But if these laws are not followed, in two times a thousand years there will exist ten times five hundred million people, and the Earth will no longer be able to support them.
21. "Famines, catastrophes, worldwide wars and epidemics will rule the Earth; Earth humans will kill each other, and only a few will survive.
22. "Truly, I say to you, there will be wailing and chattering of teeth when so much human blood drenches the sands of Earth that new life forms arise from it, bringing the final horror to mankind.
23. "But on this day you have been allowed to receive all good things, and have been given the laws by which you shall live.
24. "And you shall adhere to additional laws, so that you will have prosperity on Earth and peace within your families.
25. "Do away with enforcing the old law that subjects woman to man, since she is a person like the man, with equal rights and obligations.

26. "But when a man marries a woman, he shall pay to the most trusted steward of her possessions a price as security, so that she will not suffer from lack of necessities.
27. "The price shall be calculated whereby a hundred pieces of silver will be required for each year of the woman's age, if her health is not lacking. Thus she will be measured according to her knowledge, abilities and strength.
28. "The price shall not be considered that of a purchase, but as security for the woman, so she will not suffer from want.
29. "The bond of matrimony between man and woman shall be permitted only if both are mentally competent and capable of conducting a marriage according to the laws.
30. "A marriage agreement between man and woman shall be concluded only when the price for the woman is paid.
31. "If, according to prearranged agreement, no price is paid, the law applies that the man must provide for all of the wife's necessities.
32. "A wife's infertility is no cause for divorce, nor for any other judgment or action.
33. "The only valid grounds for divorce, aside from adultery, are the destruction or endangerment of the material consciousness, the body or the life of a member of one's own family.
34. "A person who is to blame for a divorce shall be castrated or sterilized, expelled and banished before the people, because he or she is unworthy of life and its laws.
35. "If all is done and adhered to in this way, justice and peace will come to all humankind and life will be preserved."

Chapter 13

Jmmanuel and the Sabbath

1. At that time Jmmanuel walked through a field of grain on the Sabbath; and his disciples, being hungry, began to pluck ears of grain and to eat.
2. When the Pharisees saw this, they spoke to him, "Behold, your disciples are doing what is not allowed on the Sabbath."
3. But he spoke to them, "Have you not read what David did when he and those with him were hungry?
4. "How he went into the temple and ate the shewbread, which neither he nor those with him were permitted to eat but only the priests?
5. "Or have you not read in the law, how on the Sabbath the priests in the temple violate the Sabbath and yet are without guilt?
6. "Truly, I say to you, you brood of snakes and vipers, a stone will turn into bread before no work may be done on the Sabbath.
7. "For the law that the Sabbath be kept holy is only a man-made law without logic, as are many man-made laws that contradict the laws of Creation.
8. "False prophets and distorters of the scriptures are the guilty ones responsible for these false laws that contradict the laws of Creation and of nature.

9. **"It is therefore a human law that the Sabbath be kept holy and that no work be done on that day, but it is a law that escapes logic, since this law is a false teaching, emanating from the human mind.**
10. **"Truly, I say to you, no Sabbath is holy and no law of Creation dictates that no work may be done on the Sabbath.**
11. **"Thus the Sabbath is a day like any other day on which the day's work may be done.**
12. **"Humans are creatures with wills of their own; thus they alone ate masters over the Sabbath, as was previously written in those ancient scriptures and laws that were not adulterated by false prophets, distorters of the scriptures and Pharisees."**
13. **And he walked on from there and came into their synagogue, where he continued to teach the people.**
14. **And behold, there was a man with a withered hand, and they asked him, "is it also lawful to heal on the Sabbath?" in order that they would have further cause against him.**
15. **But he spoke to them, "You hypocrites, if only you had eyes, ears and minds so you could see, hear and understand; but you are blind and without reason because you lack the knowledge to see, hear and understand nature. Therefore, you lack insight into the laws of Creation that would enable you to see, hear and understand that Creation does not keep the Sabbath holy.**
16. **"Every Sabbath day Creation rotates the stars through the heavens, regulates the sun, winds and rains and nourishes all creatures on Earth.**
17. **"It keeps the rivers flowing in their beds, and everything goes its normal way on one Sabbath as on another, just as Creation made it.**
18. **"But are not humans much more than all the creatures and plants? Thus they are masters over them all when they follow the true laws!**
19. **"You brood of snakes and vipers, you distorters of the scriptures who, because of your greed for money and power, spread false teachings; had you but one sheep that fell into a pit on the Sabbath day, who among you would not take hold of it and pull it out?**
20. **"How much more is a person worth than a sheep or your deceitful and false teachings?"**
21. **Then he spoke to the man, "Stretch out your hand!"**
22. **And he stretched it out; and it became sound again just like the other hand.**
23. **Then the Pharisees went out and held counsel about him, on how they could destroy him, since he made known their lies and false teachings in front of the people.**
24. **When Jmmanuel learned of this, he withdrew from there, and many people followed him, including many sick people; and he healed them all.**
25. **He warned them, however, not to spread the news about him, because he was afraid he would be captured and put to death by torture.**
26. **But his dedication to the truth prevailed, and so he continued to reveal his teachings and wisdom to the people.**

Chapter 14

The Wrongdoings of Judas Iscariot

1. **It came to pass that Jmmanuel and his disciples went to Bethlehem, where he taught and instructed the people.**
2. **However, Judas Iscariot had become disloyal to the teachings of Jmmanuel and lived only for his own gratification.**
3. **Secretly, he was collecting from Jmmanuel's audiences, accumulating gold, silver and copper in his money bag so he could live vainly.**
4. **And it happened that Juda Ihariot, the son of Simeon, the Pharisee, informed Jmmanuel of Judas Iscariot's wrongdoings since he hoped to be paid off for this.**
5. **But Jmmanuel thanked him and did not repay him with any gifts what ever, so Juda Ihariot thought of revenge, for he was greedy for gold, silver and goods.**
6. **But Judas Iscariot was led into the desert by Jmmanuel where, for three days and three nights, he taught him the concept of right and wrong, whereupon the disciple repented and forthwith followed the teachings of Jmmanuel.**
7. **When he returned to the city, he distributed all his possessions and collections among the poor and became a trusted disciple of Jmmanuel.**
8. **However, at the same time it transpired that the writings, in which Judas Iscariot had reported on the teachings of Jmmanuel, were stolen from him. So he told Jmmanuel about it.**
9. **But he spoke, "Truly, truly, I say to you, Judas Iscariot, you will have to suffer even greater evils than the mere loss of your writings about my teachings and my life.**
10. **"For over two thousand years you will be wrongly accused of betraying me, because Simeon the Pharisee wants it so.**
11. **"But his son, Juda Ihariot, is the real culprit; like his father, Simeon Ihariot, he is a Pharisee who seeks my life.**
12. **"It is he who stole the writings from you and brought them to the scribes and Pharisees, so they could thereby judge me and put me to death.**
13. **"He received seventy pieces of silver for your writings and will receive another thirty when he makes it possible to hand me over to the executors.**
14. **"Truly, I say to you, he will certainly succeed in this, and for two times a thousand years you will innocently have to pay the penalty for it; consequently you will become a martyr.**
15. **"But write down my teachings and my life story another time, for the time will come, in two times a thousand years, when your writings will be revealed.**
16. **"Until then my teachings will be falsified and will turn into an evil cult, which will cause much human blood to flow,**
17. **"because the people are still not prepared to comprehend my teachings and to recognize the truth.**
18. **"Not until two times a thousand years will an unassuming man come who will recognize my teachings as truth and disseminate them with great courage.**

19. "He will be vilified by the established cult religions and advocates of the false teachings about me, and be considered a liar.
20. "But you, Judas Iscariot will until then be innocently reviled as my betrayer and thus be condemned, as a result of the deceitfulness of the chief priests and the ignorance of the people.
21. "But pay no attention to this, for the teaching of the truth demands sacrifices that must be made.
22. "The people are still not very great in their spirit, consciousness and knowledge. Therefore, they must first take upon themselves much guilt and error before they learn thereby to accumulate knowledge and wisdom, so as to recognize the truth.
23. "For all of this to take place, however, and for the knowledge of the truth to bring forth a rich harvest within people, write down my teachings and my life story once again. In this way, my teachings will be available for later generations and bear fruit to the truth.
24. "Remain with me from now on, follow me and faithfully carry out your duty as the transcriber of my teachings, namely the teachings of the laws of nature, which are the original laws of Creation.
25. "Never will there be a will greater than the will of Creation, which reveals itself through these laws.
26. "But the laws of Creation have been valid for yesterday and today, and therefore for tomorrow, the day after tomorrow, and for all time.
27. "Thus the laws are also a determination and hence a predetermination for things of the future that must happen.

Chapter 15

The Meaning of the Parables

1. That same day Jmmanuel went out and walked to the sea, where he sat down.
2. Many people gathered around him, so that he stepped into a boat and sat down, and all the people stood on the shore.
3. He talked to them in parables about various things, saying, "Behold, a sower went out to sow.
4. "While he sowed, some seeds fell on the pathway; then the birds came and ate them up.
5. "And some fell on the rocks, where there was not much soil.
6. "And as the sun rose high, they withered, and because they had no roots, they dried out.
7. "Some fell among the thorns; and the thorns grew up and smothered them.
8. "Some fell on good ground and bore fruit, some hundredfold, some sixtyfold, some thirtyfold.
9. "Those who have ears, let them hear."
10. The disciples stepped up to him and said, "Why do you speak in parables, when they do not understand your teachings!"
11. He answered, saying, "It has been given to you to understand the secrets of the spirit, but it has not been given to them.
12. "They certainly hear my words, but they still live and think according to the false teachings of their scribes and Pharisees.

13. **"Their consciousness is unknowing and empty, therefore they must first learn to live and think.**
14. **"What would be better to make them come alive and think, if not through speaking in parables?**
15. **"Truly, I say to you, life and the knowledge of truth are only valuable and good when they are achieved through one's own thinking or through the resolving of mysteries that are recounted in parables.**
16. **"As yet humans have little knowledge and no insight, and they are not yet conscious of the laws of Creation and the power of the spirit.**
17. **"First, humans must learn to recognize the truth and thus to live according to the laws of Creation, so they may become knowledgeable and strong in spirit.**
18. **"For to those who have, more will be given so they may have in abundance; but from those who have not, from them will be taken what they have.**
19. **"Therefore, I speak to them in parables, because with seeing eyes they do not see, and with hearing ears they do not hear; nor do they understand.**
20. **"And in them the prophecy of Isaiah is fulfilled that says, 'With your ears you will hear and not understand; and with open eyes you will see and not perceive.'**
21. **"For these people are stubborn in their minds and endeavors. The ears of these humans hear poorly and their eyes slumber, so they neither see with their eyes nor hear with their ears, nor understand with their intelligence. Nor do they try to comprehend the truth and the acknowledged laws of Creation, although they would thereby attain help and knowledge.**
22. **"For the people of Israel are unfaithful to the laws of Creation and are accursed, and never will they find peace.**
23. **"Their blood will be shed, for they constantly transgress against the laws of Creation.**
24. **"They presume themselves above all humankind as a chosen people and thus as a separate race.**
25. **"What an evil error and what an evil presumption, for inasmuch as Israel was never one people or one race, so it was never a chosen people.**
26. **"Unfaithful to the laws of Creation, Israel is a mass of people with an inglorious past, characterized by murder and arson.**
27. **"Only a few fathers in the masses of these unfaithful have an honorable past and a traceable family tree.**
28. **"These, however, are not part of the brood of snakes and vipers who have pledged themselves to the false Judaic faith,**
29. **"to the false beliefs and false teachings they adopted from Moses who, in turn, had stolen them from the Egyptians.**
30. **"These few fathers are knowers of the truth and of true knowledge, and they recognize only the laws of Creation.**
31. **"They became rare in this land, however, and so can be counted on just one man's hand.**
32. **"They are only a few, and no one's eyes may recognize them, and no one's ears may hear them.**

33. **"But blessed are your eyes, for they see, and your ears, for they hear.**
34. **"Truly, I say to you, many prophets and righteous men have wanted to see what you see but did not see it, and to hear what you hear but did not hear it.**
35. **"So listen now to the hidden meaning of this parable about the sower:**
36. **"If someone hears the word of truth about the spirit and the laws, and does not understand it, then the evil one comes and snatches away what is sown in their mind. That is for whom it is sown on the pathway.**
37. **"But for whom it is sown on the rocks, that is the one who hears the word and promptly accepts it with joy**
38. **"But this person has no roots within, so that which is heard cannot take hold and grow. Rather, this one is fickle and becomes annoyed when misery and persecution arise because of the truth.**
39. **"But for whom it is sown among the thorns, that is the one who hears the word, but the woes of the world and the deception of material riches smother the truth and the knowledge; thus this one brings forth no fruit.**
40. **"But for whom it is sown on good ground, this is the one who accepts the word and seeks and finds the truth, so as to be able to live according to the laws of truth; thus the fruit is allowed to grow and ripen, bringing in a rich harvest. One person bears a hundredfold, another sixtyfold and another thirtyfold.**
41. **"These are the meanings of the parables, whose secrets must be deciphered by the people, in order that they learn to think and develop insights.**
42. **"Nevertheless, the path to wisdom and finding the truth is long, as is compliance with the laws of Creation, even though these are so obvious."**

The Weeds among the Good Fruit

43. **But he put before them another parable and said, "The spiritual kingdom is like a man who planted good seeds in his field.**
44. **"But while he slept, his enemy came and sowed weeds among the good seeds and went away.**
45. **"As the plantings grew and bore fruit, the weeds also appeared.**
46. **"Then the servants came to the sower and said, 'Master, did you not sow good seed in your field? Where have the weeds come from?'**
47. **"He spoke to them, 'An enemy has done this.' Then the servants said, 'Do you want us to go out and pull up the weeds?'**
48. **"He replied, 'No, lest you uproot the good fruit when you pull up the weeds.**
49. **"Let both grow together until the harvest, and near harvest time I will tell the reapers: First gather the weeds and bind them in bundles, that they may be burned and the ashes strewn over the field so that the soil will be nourished; but gather the good fruit and stack it for me in my barn.**
50. **"For behold:' said Jmmanuel, "both grow side by side, the weeds and the good fruit.**

51. "The weeds hinder the good fruit from growing, yet later the weeds will become compost and nourish the ground.
52. "Were it not for the weeds being made into nourishment for the soil, the good fruit could not grow, since it needs nourishment."

The Mustard Seed

53. He presented the people with another parable, saying, "The spiritual kingdom is like a mustard seed that a man took and sowed in his field.
54. "It is the smallest among the seeds, but when it is grown, it is bigger than all the shrubs and becomes a tree, so that the birds of the sky come and dwell in its branches.

The Leaven

55. He told the people another parable, "The spiritual kingdom is like leaven, which a woman took and mixed into three bushels of flour until it was thoroughly leavened."
56. Jmmanuel told the people all of this in parables, and he did not speak to them without using parables,
57. so that what is said through the prophet would be fulfilled, who states, "He will open his mouth in parables and will proclaim what has been hidden since the beginning of the world." This was so that people might learn from it, find the truth, and recognize and follow the laws.

The Treasure in the Field and the Priceless Pearl

58. "Those who have ears, let them hear: The spiritual kingdom is like a hid den treasure in the field, which a person finds and conceals; and in his joy over the discovery he goes out and sells everything he has and buys the field.
59. "Once more, the spiritual kingdom is like a merchant who was searching for fine pearls. When he found a precious pearl, he went and sold everything he had and bought it.

The Fish Net

60. "Again, the spiritual kingdom is like a net that was thrown into the sea and caught all manner of fish.
61. "When it was full, the fishermen pulled it ashore, sat down and sorted the good fish into containers, but threw the useless ones away.
62. "Such is the spiritual kingdom, which rules within humans and whose king is the human being itself.
63. "Pay heed to the parables accordingly, and learn to solve their secrets, so that you learn to think and to recognize and follow the laws of Creation.
64. "Have you understood all this?" And they said, "Yes."
65. Then he said, "Therefore, every scribe who has become a disciple of the spiritual knowledge and the spiritual kingdom is like the father of a household who retrieves from his treasure the new and the old.

In Nazareth

66. It happened that after Jmmanuel had finished these parables, he went away from there.
67. Arriving in his hometown of Nazareth, he taught in the synagogue. The people were appalled and they said, "How did he come by such wisdom and deeds?
68. "Is he not the son of Joseph, the carpenter, whose wife became pregnant by a guardian angel?
69. "Is not his mother named Mary?
70. "Are not his brothers Judas, Joseph, Simeon and Jacob?
71. "And his sisters, are they not all with us?
72. "From where does he get all this wisdom and the power for his deeds?"
73. So they took offense at him and threatened to turn him over to the courts.
74. But Jmmanuel spoke, "Nowhere is a prophet valued less than in his own country and in his own house. This will prove true for all time, as long as humanity has little knowledge and is enslaved by the delusionary teachings of the scribes and distorters of scripture.
75. "So it will come true in two times a thousand years, when humans have become knowledgeable and thinking, and when my actual unfalsified teachings will be revealed anew.
76. "The new prophet of that distant future will not possess as much strength and power over evil and sickness.
77. "But his knowledge will surpass mine, and his revelations about my real teachings will shake the foundations of the entire Earth, for in his time the world will be inundated by my teachings, as falsified by the distorters of the scriptures, and it will be living in false religious cults that bring death.
78. "It will be a time when wars from space begin to threaten, and many new gods will seek to rule over the Earth.
79. "Truly, truly, I say to you, the new prophet will be persecuted not only by a wrong-minded people, as will happen to me, but also by the whole world and by many deluded religious cults, which will bring forth many false prophets.
80. "Yet, before the end of two times a thousand years the new prophet will reveal my unfalsified teachings to small groups, just as I teach the wisdom, the knowledge and the laws of the spirit and of Creation to small groups of trusted friends and disciples.
81. "Nevertheless, his path will be very difficult and full of obstacles, because he will begin his mission in a peace-loving country in the North which will be dominated, however, by a strict and false religious cult based upon scriptural distortions of my teachings.
82. "Thus I prophesy, and thus it shall be."
83. And he did not there show great signs of his power, nor did he impart his great wisdom because of their disdain for the truth.

Chapter 16

Herod and the Baptist

1. At the time when Jmmanuel was staying in Nazareth, news about him reached Herod.
2. And he spoke to his people, "Surely this is John the Baptist, who has arisen from the dead and who therefore possesses such mighty powers.
3. For Herod had seized John, bound him and put him into prison because of Herodias, the wife of his brother Philippus, and had him beheaded.
4. However it had come to pass previously that John reprimanded Herod, saying, "It is not good that you have taken Herodias, because you have committed adultery with your brother's wife and therefore you must be punished according to the law."
5. For this he wanted to kill the Baptist but was afraid of the people, because they considered this man to be a prophet.
6. However, as Herod was celebrating his birthday, the daughter of Herodias danced before them, and Herod was greatly pleased.
7. He therefore promised her, with an unlawful oath, that he would give her whatever she would demand of him.
8. And as she had been induced accordingly by her mother, she said, "Give me the head of John the Baptist on a silver platter."
9. But the daughter of Herodias wept while saying this, not just because she was inspired with love for John the Baptist, but also because she was devoted to his teachings.
10. The king was pleased that Herodias had persuaded her daughter to demand the head of john the Baptist, because this way he was not guilty in the eyes of the people, inasmuch as he had taken an oath.
11. But Herodias' daughter did not know that Herod and her mother had agreed, even before the dance, to demand the head of john the Baptist through her.
12. Thus Herod sent someone and had john beheaded in prison.
13. His head was carried in on a silver platter and given to the girl.
14. She kissed the brow of the decapitated head, wept bitterly and said,
15. "I did not know that love tastes so bitter."
16. Then she brought the head of the Baptist to her mother.
17. His disciples then came, took the body and buried it. Then they went to Jmmanuel and told him of the event.
18. When Jmmanuel heard this, he was overcome with fear and retreated by boat to a deserted area. However, when the people heard that, they followed him on foot from the towns.
19. Jmmanuel saw the large crowd from the water, and feeling sorry for them, he went ashore and healed their sick.

The Feeding of the Five Thousand

20. In the evening his disciples came to him and said, "This area is deserted and night is falling over the land. Tell the people to go away so that they can buy food and drink in the villages."
21. But Jmmanuel said, "It is not necessary that they go away. Give them food and drink."
22. They replied, "We have nothing here but five leaves of bread and three fish.
23. And he said, "Bring them to me."
24. And telling the people to stay put, he took the five leaves of bread and the three fish, spoke secret words, broke the leaves of bread, cut up the fish and gave them to his disciples; and the disciples gave them to the people.
25. They all ate and were filled, and they saved what was left over, twelve baskets full of pieces.
26. And there were about five thousand who had eaten.

Walking on the Sea

27. Soon afterward Jmmanuel directed his disciples to enter the boat and to cross over to the city in advance of him while he would dismiss the people.
28. After he had sent the people away, he climbed up a small mountain alone in order to rest and regain his depleted strength. And so he was there alone in the evening.
29. The disciples' boat was at that time in the middle of the sea and being imperiled by the waves, for the wind was against them and the storm was over them.
30. However, on the fourth watch during the night, Jmmanuel approached them, walking on the water of the sea.
31. When his disciples saw him walking on the water, they were terrified and said, "He is a ghost!" And they screamed in fear.
32. But soon Jmmanuel came closer, spoke to them and said, "Be comforted, it is I, do not be afraid.
33. "Master, is it you!" Peter asked.
34. "Truly, it is I," said Jmmanuel.
35. But Peter answered him and said, "Master, if it is you, then let me come to you on the water."
36. And Jmmanuel said, "Come here to me and don't be afraid.
37. "Understand and know that the water is carrying you, and it will carry you.
38. "Do not doubt your knowledge and ability, and the water will be a firm foundation."
39. And Peter stepped out of the boat, walked on the water and approached Jmmanuel.
40. But when strong thunder ripped through the howling storm, he was startled and began to sink, screaming, "Jmmanuel, help me!"

41. Jmmanuel quickly went to him, stretched out his hand and grabbed him, saying, "Oh you of little knowledge, why are you frightened and why do you become doubtful in your fright?
42. "The power of your knowledge gives you the ability, as you have just witnessed.
43. "You trusted in my words before the thunder came, but then you were frightened and began to doubt, and so the power of knowledge left you and your ability disappeared.
44. "Never doubt the power of your spirit, which is a part of Creation itself and therefore knows no limits of power.
45. "Behold, there was a little bird that circled at great heights and sang, rejoicing about life, when a strong gust of wind came and made it waver. It then suddenly doubted its power to fly, plummeted down and was killed.
46. "Therefore, never doubt the power of your spirit and never doubt your knowledge and ability when logic proves to you the law of Creation in truth and correctness."
47. They stepped into the boat, and Jmmanuel commanded the storm to stop. It abated and the winds ceased.
48. Those who were in the boat marveled and said, "You are indeed a master of the spirit and someone who knows the laws of Creation.
49. "No one like you has ever been born among us, nor has any prophet known to us had such power."
50. But Jmmanuel answered, "I tell you there are greater masters of spiritual power than I, and they are our distant forefathers of Petale.*

(Petale: Highest level of spiritual development that a pure-spirit form can attain before it ultimately melds with Creation and becomes one with it.)*

51. "And great are they also, who came from the depths of space, and the greatest among them is god, and he is the spiritual ruler of three human lineages.
52. "However above him stands Creation, whose laws he faithfully follows and respects; therefore he is not omnipotent, as only Creation itself can be.
53. "Thus there are also limits set for him who allows himself to be called god, and who is above emperors and kings, as the Word says.
54. "But humans are ignorant and immature, thus they believe god to be Creation and serve an erroneous doctrine, as was falsified by the distorters of the scriptures.
55. "Thus since people believe in god, they do not know about the reality of Creation, but god is human as we are.
56. "But the difference is that in his consciousness and knowledge, and in wisdom, logic and love, he is a thousand times greater than you and greater than all people of Earth.
57. "But he is not Creation, which is infinite and without form.
58. "Thus god is also one of Creation's creatures, who, according to illogical human opinion, has no beginning and no end."
59. And they went across the sea and came ashore at Gennesaret.

60. And as the people in that region became aware of him, they sent word throughout the land and brought to him all who were sick.
61. Then they asked him if they might just touch the hem of his garment, so they would be healed.
62. And thus it came to pass; those who touched the hem of his garment became well.

Chapter 17

Human Commandments and the Laws of Creation

1. Pharisees and scribes from Jerusalem came to Jmmanuel and said,
2. "Why do your disciples disregard the statutes of the elders?"
3. He answered, saying to them, "Why do you violate the laws of Creation by following your statutes?
4. "Moses said, according to the laws of mankind, 'You must honor your father and mother, but those who unjustly dishonor their father and mother shall die.'
5. "The teaching of the laws of Creation is this: You shall honor your father and mother, but whosoever does not honor their father and mother shall be expelled from the family and from the society of the righteous.
6. "But you teach, 'Say to one's father or mother: I donate to the religious cult what I owe on your behalf, thus I am no longer indebted to you.
7. "Therefore you wrongly teach that people no longer need to honor their father or mother. Thus you have traded the laws of Creation for your own statutes and lust for power.
8. "You hypocrites, Isaiah has prophesied quite accurately about you, when he said,
9. "The people of Israel give lip service to Creation, but their hearts and their knowledge are far from it.
10. "They serve their cult in vain, because they teach such falsified and untruthful teachings, which are no more than man-made laws.'"
11. And Jmmanuel called the people to him and said, "Listen and understand!
12. "The teachings of the scribes and Pharisees are false and untruthful, for they preach to you only man-made statutes, which are not the laws of Creation."
13. Thereupon, his disciples came to him and said, "Are you aware that the scribes and the Pharisees were offended by your words when they heard them!
14. "They went out to bear witness against you and to have you killed because of your teachings."
15. But he answered and spoke, "All plants that do not live according to the laws of Creation, will dry up and rot.
16. "Leave them be, they are blind leaders of the blind; but when a blind man leads another blind man, both will fall into the pit.
17. "But let us go away, so that the henchmen remain without booty.
18. Then Peter answered him saying, "Please interpret your speech about the plants and the blind men for us."

19. But Jmmanuel reprimanded his disciples and said, "Are you, too, still without wisdom and therefore also ignorant and doubting in recognition, comprehension and understanding?
20. "You have been with me for a long time now, but you still lack the ability to think and recognize the truth.
21. "Truly, I say to you, you yourselves will do much toward falsifying my teachings in the future.
22. "In your knowledge you barely exceed the other people.
23. "Haven't you realized yet that all the parables and speeches have a spiritual meaning and are therefore about the spiritual life of humans?
24. "Oh, you of little knowledge, does your understanding still not extend beyond the stupidity of the people?
25. "Beware, lest you see me in a false light and accuse me of an origin from which I could not have descended.

Chapter 18

The Pharisees Demand a Sign

1. Jmmanuel departed and escaped to the region of Sidon and Tyre.
2. And behold, the Sadducees and Pharisees approached him and demanded that he let them see a sign of his spiritual power.
3. But he answered, saying, "In the evening you say, 'Tomorrow will be a fair day, because the sky is red.
4. "And in the morning you say, 'Today will be foul weather, because the sky is red and cloudy.' So you can judge by the appearance of the sky, why then can you not also judge by the signs of the time?
5. "This wicked and unfaithful generation is seeking a sign; no sign shall be given to it except for the sign of Jonah, who disappeared alive into the belly of the fish, dwelled alive in its belly and emerged alive again into the light."
6. And he left them and went away.

The Leaven and the Pharisees

7. When they sailed across the sea and arrived at the other shore, they had forgotten to take along some bread.
8. But Jmmanuel said to them, "Take care and beware of the leaven of the Pharisees and the Sadducees:'
9. They spoke to each other and said, "This must refer to our not having brought along bread or anything else to eat."
10. When Jmmanuel heard this he was angry and said, "Oh you of little knowledge, why does it worry you that you have no bread?
11. "Don't you yet understand, and can't you imagine the meaning of my words?
12. "Are you then of such little knowledge and without understanding that you can't recognize the meaning?
13. "Do you still not understand, and do you intend not to understand for all times?
14. "Don't you remember the five leaves of bread and the three fish divided among the five thousand and how many basketfuls you then saved?

15. **"How is it you don't understand that I am not speaking to you about the bread you eat every day? But I tell you this: Beware of the leaven of the Pharisees and the Sadducees."**
16. **Then they finally understood that he had not said for them to beware of the leaven of the bread, but of the false and adulterated teachings of the scribes and Pharisees.**

Peter's Faith

17. **Jmmanuel came into the area of Caesarea Philippi and asked his disciples, "Who do the people say that I am?"**
18. **They said, "Some say that you are John the Baptist, others that you are Elijah and still others that you are Jeremiah or one of the old prophets:**
19. **And he said to them, "But who do you say that I am?"**
20. **Simon Peter answered, saying, "You are the prophesied Messiah and a son of the living god who is the spiritual ruler of the three human lineages."**
21. **Jmmanuel became angry and answered, saying to him, "Oh you unfortunate one, my teachings have not revealed this to you, for I instructed you in the truth.**
22. **"And I also tell you, you certainly are a faithful disciple, but your understanding must be compared to that of a child.**
23. **"You are Peter, and I cannot build my teachings on your rock. You will open the portals of misunderstanding, so that the people will be over come by your mistaken interpretation of my teachings and will follow them and live according to falsified teachings.**
24. **"I cannot give you the key to the spiritual kingdom, otherwise you would open false locks and wrong portals with it.**
25. **"I am not the son of a spiritual ruler of three human lineages and therefore not the son of god; furthermore, the sole spiritual power is Creation and never a human being; therefore free yourself from these erroneous teachings and learn the truth.**
26. **"My mother is Mary, who truly conceived me through a guardian angel, a descendant of our ancestors, who traveled here from the far reaches of the universe; and my earthly father is Joseph, who only acts as my paternal guardian.**
27. **Then he warned his disciples never to tell or wrongly assume such things, and that they were not allowed to spread Peter's confused teachings.**

Proclamation of the Passion

28. **From that time onward, Jmmanuel began to tell his disciples that he would have to go to Jerusalem and suffer much from the elders, scribes and chief priests, because he could not help but bring his teachings to them.**
29. **And Peter took him aside and spoke to him angrily, "May god or Creation prevent that!**

30. **"This must not happen to you, because they will catch and torture and kill you."**
31. **But he turned to Peter, became angry and said, "Get away from me, Satan, for you are an annoyance, because you are thinking not in spiritual but in human terms.**
32. **"Simon Peter, again you make me angry and show your ignorant thinking.**
33. **"Truly, I say to you, owing to your lack of understanding, the world will shed much blood because you will falsify my teachings and spread them erroneously among the people.**
34. **"You will be to blame for the deaths of many people, as well as for the origin of a false name for me and for the evil insult of calling me the son of god, and calling god Creation itself.**
35. **"But you are still under the grace of my long-suffering patience, so you can still measurably improve upon your irrationality."**
36. **Then Jmmanuel said to his disciples, "Those who desire to follow my teachings should take upon themselves the burden of the search for truth, insight and understanding,**
37. **"because those who live their lives in truth and knowledge will be victorious, but those who live their lives in untruth and ignorance will lose.**
38. **"What would it profit them if they should gain the whole world, yet still damage their consciousness?**
39. **"Or, how can one help one's spirit if unable to think?**
40. **"Truly, I say to you, there are several here who will not taste the power of spiritual knowledge in this life, and so they will learn in the next life.**
41. **"The human spirit is ignorant until it has gained knowledge through thinking and inquiry.**
42. **"The spirit of a person is not a human product but is a part of Creation given to humans. It must be made knowledgeable and perfected,**
43. **"so that it proceeds to become one with Creation, since Creation, too, lives in constant growth.**
44. **"Creation is timeless, and so is the human spirit.**
45. **"The teaching of this knowledge is extensive and not simple, but it is the way to life that is diverse in its nature.**
46. **"The human life is destined for perfection of the spirit, in order that life be lived in fulfillment thereof.**
47. **"Even when humans burden themselves with mistakes, they act according to a law of Creation, because they learn from them and gather insight and knowledge, whereby they develop their spirits, and through their spirits' strength they are able to act.**
48. **"Without making mistakes it is impossible, therefore, to gather the logic, insight, knowledge, love and wisdom necessary to develop the spirit.**
49. **"Truly, I say to you, the teachings of the chief priests, Pharisees and scribes are erroneous and false when they tell you that a mistake would be punished by god or Creation when, in fact, the mistake serves the insight and knowledge, and hence the progress, of the spirit.**

50. "Therefore there is no punishable mistake, if it serves the insight, knowledge and progress of the spirit; likewise, there is no inheritable mistake or punishment in this world or another world.
51. "Punishment of such a mistake would contradict all the laws of nature and thus all the laws of Creation.
52. "When one makes a mistake that serves the insight, knowledge, and progress of the spirit, there is no punishment, neither in this life nor in any subsequent life.
53. "Thus humans live with the mission of perfecting their spirits and obtaining insight and knowledge through mistakes, so that they may lead the lives for which they were destined.
54. "Humans, however, neither learn consistently nor in accordance with the greatness of their spirit, which is guided by the laws of Creation and introduced to situations that must sequentially ensue, for they are destined. Thus humans mislead their consciousness, their thinking, feeling and actions; they burden themselves with guilt and expose their inner selves to attacks from outside forces.
55. "In this manner the power of consciousness of others affects the life of the individual, for better or worse.
56. "Because humans at this time are beginning to think and perceive, they are in need of the teachings. Thus the prophets have been sent by the celestial sons to teach humankind about the true laws of Creation and the knowledge regarding life.
57. "But the people are still ignorant and addicted to the false laws of the chief priests and distorters of the scriptures. Consequently, they do not recognize the new teachings as truth.
58. "Lacking understanding, the people curse the truth which yet must come; they curse, stone, kill and crucify the prophets.
59. "But since the teachings of the truth must be brought to the people, the prophets have to bear great burdens and suffering under the curse of the people.
60. "Just as they persecuted many prophets, they are now after my life.
61. "The prophecy of the inexorable destiny says that it shall come true for me, insofar that I, an innocent man, will be declared guilty.
62. "However, it will not come to pass that I am killed, but while in a state of near-death, I will be considered dead for three days and three nights. I will be placed in a rock tomb, so that the sign of Jonah will be fulfilled.
63. "My friends from faraway India, who are well versed in the art of healing, will be my caretakers and will help me flee from the tomb on the third day, so that I then may finish my mission among the people of India.
64. "It shall come to pass that I will attain a certain insight, increase my knowledge and generate a new strength in spirit and consciousness."

Chapter 19

The Nature of a Child's Thinking

1. It came to pass that the disciples stepped up to Jmmanuel and asked, "Who is the greatest in spirit?"
2. Jmmanuel called a child to him, placed the youth in their midst,
3. and spoke, "Truly, I say to you, unless you change and become like the children, you will not become great in spirit.
4. "Those who search, seek and gather insights and thirst for knowledge like this child will be great in spirit.
5. "Those who search, seek and find like such a child will always reach their fullest potential within themselves.
6. "But whosoever does not heed this truth and embraces erroneous teachings, and neither searches nor finds, would be better off with a millstone hung around the neck and drowned in the deepest part of the sea.
7. "Truly, there is no sense in life and no fulfillment of its meaning without searching, seeking and finding.
8. "It would be better to expel those who lack understanding from the company of the true seekers and of those who search for true life, so that they do not hinder those willing to seek the truth.
9. "The unreasonable ones will surely be willing to heed the laws of Creation in their lives after their expulsion.
10. "Woe to the world for troubles, because trouble must come through troublemakers; but woe to those who cause troubles.
11. "Don't be concerned if your hand or foot troubles you and falls off. It is better to lose a limb and grow great in spirit than to have two hands and two feet and a consciousness that remains small, or even wastes away.
12. "Don't be concerned if an eye troubles you and becomes blind. It is better for you to see the laws of Creation in the power of your spirit and consciousness than to have two eyes and yet be spiritually blind in consciousness.
13. "See to it that you are not one of those who is sound in body but sick and lacking in consciousness.

The Errors of your Neighbor

14. "Search for the meaning and truth in my teachings. Since I am human like you, I, too, have had to search and perceive.
15. "Since I am human like you and have gathered my knowledge, you are also capable of learning, searching, perceiving and knowing; in so doing you may grasp and observe the laws of Creation.
16. "If your neighbor errs and embraces a falsified teaching, go and reveal their error in private.
17. "If they listen to you, you have won your neighbor.
18. "If your neighbor does not listen and continues to be enslaved by a lack of understanding, leave that person be, for they are not worthy of your teaching, once you have done everything possible.
19. "It is better to let an unreasonable person walk on the path of misery than to bring confusion to one's own consciousness.

20. "Truly I say to you, the heavens will collapse before an unreasonable person can be taught reason; therefore, beware of such persons.
21. "Sow the seeds of wisdom on fertile soil where they can germinate,
22. "because only the germinated seed will bring forth fruit:'

Chapter 20

Marriage, Divorce, and Celibacy

1. It happened that after Jmmanuel had concluded these talks, he departed from Galilee and entered the land of Judea beyond the Jordan.
2. Many people followed him, and he healed the sick there.
3. The Pharisees approached him and tempted him by asking, "Is it right for a man to divorce his wife on any grounds?"
4. He answered, saying, "Truly, I say to you, stars would sooner fall from the sky than for divorce to be permissible.
5. "Truly, a person will leave father and mother for the sake of marriage and will cling to their spouse, so as to become one flesh and blood.
6. "So they are now no longer two, but one flesh and blood, which is uniquely theirs.
7. "From one flesh and blood they bring forth offspring, who again are of the same flesh and blood as their father and mother.
8. "What has been joined together in this way, man shall not part, because it is against the laws of nature."
9. Then they asked, "Why did Moses command that a decree of annulment be issued in case of divorce?"
10. He spoke to them, "Moses gave you permission to divorce because of the hardness of your hearts and his dominion over you. But such has not been the case from the beginning of humankind, for Moses has broken a Law in this instance.
11. "But I say to you, whosoever divorces, except for fornication or the other stipulated transgressions, and marries someone else, commits adultery."
12. And the disciples said to him, "If this is the way it is between a man and his spouse, then it is not good to marry."
13. But he spoke to them, "Not everyone understands this message, except those to whom it is given.
14. "Some do not enter into marriage because from the time of their birth they are incapable of it; some do not enter marriage because other people have made them unsuited for it; and still others do not enter marriage because they renounce it for the sake of spiritual strength.
15. "Those who can grasp this, let them grasp it."

Blessing of the Children

16. Then children were brought to him, so that he would lay his hands on them and bless them, but the disciples rebuked them.
17. However, Jmmanuel spoke, "Let the children be and do not hinder them from coming to me, because they are my most attentive listeners, and theirs is the realm of wisdom.

18. **And he laid his hands upon them and said, "Learn knowledge and wisdom to become spiritually perfect, and true followers of the law.**
19. **"Truly, I say to you, inasmuch as I am called Jmmanuel, which means 'the one with godly knowledge,' you, too, shall bear this name when you grasp the wisdom of knowledge."**
20. **And to his disciples he said, "Truly, truly, I say to you, seek knowledge and recognize the truth, so that you will become wise.**
21. **"Being named 'the one with godly knowledge' indicates that I stand spiritually above kings and emperors; therefore it says that wisdom is among us.**
22. **"Thus I am the king of wisdom among Earth humans, as god is the king of wisdom among the sons of heaven, who, together with god, are the creators of the three human lineages.**
23. **"As I was born of an Earth woman and speak her language, I am called Jmmanuel, as god in his language is called god, which also means king of wisdom, and he is often a ruler over a human population and master over a people.**
24. **"Seek and understand the meaning of my speech, lest you may be so bold as to call me the son of god or the son of Creation, or assign to me the power of Creation, or insult me by calling me the lord over good and evil.**
25. **"Behold the little children, they are not like you; they trust in the truth and wisdom of my speech, and therefore wisdom shall be theirs. So why do you push them away?"**
26. **And he laid his hands upon them and departed from there.**
27. **As they were walking, Peter said to him, "Behold, we have forsaken everything to follow you; what will we get in return?"**
28. **But Jmmanuel replied to them, "Truly, I say to you, some of you who have followed me will embrace the wisdom of my teachings, so you will be spiritually great in reincarnations to come. But some of you will not recognize the wisdom of my teachings and will disseminate erroneous teachings about me. those ones will have difficulty finding the truth in future incarnations.**
29. **"So it will be among all Earth humans everywhere from east to west, and from north to south.**
30. **"My beneficial teachings will be brought to many, but they will not recognize them.**
31. **"Many will follow erroneous teachings about me and therefore not find the truth, because they mistake me for god or his son, or perhaps even the son of Creation.**
32. **"They will speak big words and insist that they alone know the truth, because they will have fallen prey to an evil error and thus will follow evil and falsified teachings.**
33. **"Many will be first among the people because they will think as humans in their deluded teachings, but they will be last in spiritual knowledge and small in their wisdom.**
34. **"Wisdom will only exist where the knowledge about the truth bears fruit, and where the laws of Creation are followed and respected.**

Chapter 21

Two Blind Persons

1. When they set out on their way to Jericho, many people followed him.
2. And behold, two blind persons sat by the wayside; and when they heard Jmmanuel going by, they cried out, saying, "Oh lord, son of a celestial son, have mercy on us!"
3. The people threatened them to be quiet, but they screamed even louder, saying, "Oh, lord, son of a celestial son, have mercy on us!"
4. And Jmmanuel stood still and called out to them, asking, "What do you want me to do for you?"
5. They said to him, "Lord, open our eyes so we can glimpse the splendor of the world."
6. And he had pity on them and asked, "Whose power, do you suppose, is it that can make you see?"
7. They replied, "The power of Creation, which is in the laws."
8. Jmmanuel was astonished and said, "Truly, so far I have never found such faith and knowledge among these people. Be it done to you as you expect."
9. And he touched their eyes and immediately they could see; and they followed him.
10. As they went on their way, Jmmanuel taught the people with sincerity, and he spoke,
11. "Truly, truly, I say to you, if you are knowledgeable and comprehending and embrace wisdom, and if you practice love truthfully and do not doubt, not only will you do such things with blind eyes, but when you say to the fig tree: 'Dry up' it will dry up. Or when you say to a mountain: 'Lift yourself up and throw yourself into the sea,' it will come to pass.
12. "Be knowledgeable in truth and wisdom, so that your spirit and your consciousness will become powerful.
13. "And when you are knowledgeable and live in the truth of wisdom, your spirit and your consciousness will be filled with infinite power.
14. "Then everything you command or ask for in prayer, you will receive if you trust in it.
15. "Do not suppose, however, that prayer is necessary, because you will also receive without prayer if your spirit and your consciousness are trained through wisdom.
16. "Do not delude yourself by heeding the falsified teachings that a person has a predetermined will, because this belief is wrong.
17. "Know this: Whatever a person may wish to accomplish, they must always first create the will to do so, because this is the law of nature.
18. "Thus a person determines the course of their life, known as fate.
19. "But it is a fact that one must acquire knowledge and learn the truth in order to engender a will that is imbued with the laws.
20. "Consider yourselves as people who live in order to learn and perfect the spirit,
21. "because you were born with the task of becoming perfect in spirit.

22. "Pay no attention in the future when the erroneous teaching will be spread that humans must once again perfect themselves in spirit because they have fallen away from Creation.
23. "Beware of this false teaching, because it is wrong down to the final dot on the 'i.'
24. "Truly, truly, I say to you, humans were never perfect in spirit and thus they have never fallen away from Creation.
25. "The spirit of each person is created specifically for the task of perfecting itself and gaining wisdom.
26. "This is so as to become one with Creation as destined by the laws, whereby Creation grows and expands within, and thus perfects itself.
27. "And as the spirit within a person is a unity, so is Creation a unity within itself, and no other powers exist besides it.
28. "Within itself, Creation is pure spirit and therefore infinite power, because it is one within itself, and nothing exists outside of it.
29. "Therefore, beware of the false and adulterated future teachings that will insult me when they call me the Son of Creation and the Son of God.
30. "From these false teachings, lies will be spun, and because of them the world will suffer much deprivation and misery.
31. "Pay no attention to the erroneous future teachings which will endeavor to combine the spirit and Creation and me into one, creating from them a threefold entity, which in turn should be a unity again.
32. "Beware of these false and adulterated teachings of the future, because a trinity is impossible according to the logical laws of Creation.
33. "Truly, I say to you, the princes suppress their people, and the mighty use violence against them; similarly, the forthcoming religious sects will use violence, when they adulterate my teachings and disseminate them.
34. "So beware of them and do not permit yourselves to be forced into carrying the yoke of these false teachings.
35. "But this does not have to happen to you; instead, you should be great and learn and teach the truth.
36. "As I have come to teach truth and knowledge among the people, so you should keep on reaching, in order that the truth may indeed prevail.

Chapter 22

Entry into Jerusalem

1. As they approached Jerusalem at Bethphage near the Mount of Olives, Jmmanuel sent forth two of his disciples and said to them,
2. "Go into the village that lies ahead, and forthwith you will find a female donkey tied to a post and a foal with her; untie her and bring her to me, because she is a present to me and is only temporarily being kept there at the stable.
3. "And if anyone questions you, say, 'Jmmanuel of Nazareth needs her." and right away he will let you have her.
4. The disciples went there and did as Jmmanuel had told them.

5. They brought the female donkey and the foal, and they laid their clothes on the old animal, and he mounted it.
6. When the people heard that Jmmanuel, the king of wisdom, was coming, they spread their clothes on the path. Others cut branches from the trees and scattered them on the path.
7. And the people who walked ahead of him and those who followed him shouted and said, "Hail to the descendant of David. Praise be to him who comes to proclaim anew the teachings of truth.
8. And when they entered Jerusalem, the whole city became excited and asked, "Who is it that's coming?"
9. The people replied, "It is Jmmanuel, the prophet from Nazareth in Galilee, who brings anew the teachings of truth.

Purging of the Temple

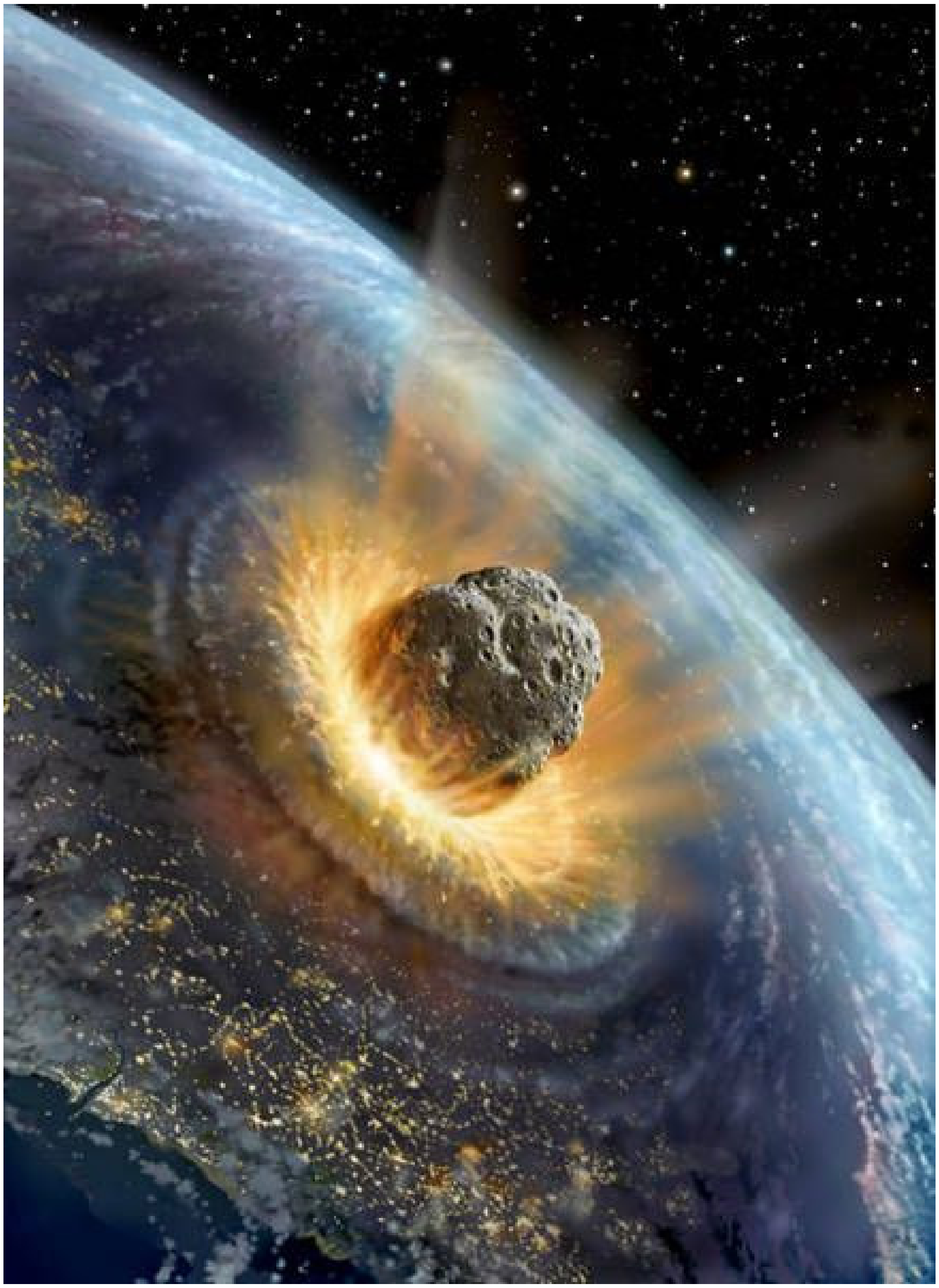
10. Jmmanuel went into the temple in Jerusalem and became furious when he saw that traders, vendors, dove merchants and moneychangers had established themselves there.
11. Jmmanuel was very upset and said to them, "It is written: 'The temple is to be a place of teaching and a place of contemplation.' But you make it into a den of thieves."
12. In his anger he overturned the tables of the money changers and the chairs of the dove merchants, and he drove them all out with a donkey driver's whip.
13. And the blind and lame came to him in the temple and he healed them all.
14. But when the chief priests and scribes saw the great deeds he was performing, and the people as they shouted in the temple, saying, "Hail to the descendant of David!" they became indignant.
15. When they asked him, "Do you hear what these people are saying?" Jmmanuel said to them, "Are you so afraid of the truth that it angers you?"
16. And he left them there and departed from the city for Bethany, where he stayed overnight.

Back In Jerusalem

17. And when Jmmanuel returned again to the temple and taught, the chief priests, scribes, and the elders of the people came to him and asked, "By what authority are you doing these things, and who gave you the authority?"
18. But Jmmanuel answered, saying to them, "I, too, want to ask you a question, and if you answer it, I will tell you by whose authority I am doing everything.
19. "Whence came the baptism of john? From Creation or from men?"
20. They pondered the question and spoke among themselves. "If we say it was through Creation, then he will reply, 'Why don't you trust in it, and why aren't you following its laws?'
21. "But if we say it was through men, then we must fear the people because they consider John a prophet:'

22. And so they answered Jmmanuel, saying, "We don't know."
23. Thereupon he replied to them, "You brood of snakes and vipers; neither will I tell you by whose authority I act.
24. "But what do you think? A man had two sons and went to the first one and said, 'My son, go and work today in the vineyard.'
25. "He answered, saying, 'Yes father, I will go.' Yet he did not go.
26. "So he went to the other son and said, 'My son, go and work today in the vineyard.'
27. "But he answered and said, 'I don't want to do it and therefore I will not go.' However, he soon felt remorse and went.
28. "Now I ask you, which of the two did the will of the father?" And they said, "The latter of course."
29. But Jmmanuel spoke to them, "Truly, truly, I say to you, the publicans and prostitutes will recognize the wisdom of knowledge before you do.
30. "John and the prophets came to you and taught you the right way, and you did not trust them; but the publicans and prostitutes did trust them. And although you recognized it, you nevertheless did not do penance and change your mind, so that you would trust them from that time on.
31. "You know the truth, and yet you deny it in order to profit in gold, silver and goods and enrich yourselves at the expense of the poor, misguided people. You mislead and exploit them in the name of the faith.
32. "But listen to another parable about a vineyard, and perhaps you will understand, if you have not lost your minds.
33. "There was a lord of a large property who planted a vineyard, built a fence around it and dug a cellar therein; he built a tower, leased the vineyard to vine-dressers and left the country.
34. "When the time for the grape harvest arrived, and with it the payment of the lease, he sent his servants to the vine-dressers so that they would collect the lease payment due him.
35. "The vine-dressers seized his servants, beat one, tortured the other and stoned to death the third one.
36. "Again the lord sent out other servants, more this time than the first; however the vine-dressers treated them the same way as they did the servants before.
37. "Finally he sent the son of his administrator to them and said, 'They will be afraid of the administrator's son.'
38. "But when the vine-dressers saw the son of the administrator they spoke among themselves, 'This is the heir, come let's kill him and take over his inheritance.'
39. "They seized him, pushed him out of the vineyard and killed him, so they thought. While presuming him dead, they put him in a tomb where he remained in a state of near death for three days and three nights, and then he fled. Thereupon he returned to the lord of the vineyard and reported to him.
40. "Now when the lord of the vineyard heard what had happened to the son of the administrator, what do you think he did?"

41. **They replied to him, "He probably had the villains punished and banished and turned his vineyard over to other vine-dressers who paid his lease at the proper time and, surely, he turned over the inheritance to the administrator's son in advance."**
42. **Jmmanuel spoke to them, "You have recognized the meaning, and you have also read it in the scriptures: 'The stone that the builders threw away became the cornerstone.'**
43. **"Therefore I tell you, I am like the son of the administrator of the vineyard, and you are like the vine-dressers that leased the vineyard.**
44. **"My teachings truly are not foreign to you and you are well acquainted with them, for they have already been given, handed down, and made known to you by the prophets.**
45. **"But if you disregard, falsify and interpret them to your advantage, you are also calling me a liar; thereby you also call god a liar, upon whose resolve I was begotten by one of his kind and stand before you as a prophet.**
46. **"Therefore I say to you, peace and joy shall be taken from you and your people for all eternity, and all shall be given to a people who bring forth their fruits.**
47. **"If you disregard and trample on all the commandments of god, who is the ruler over this and the two other human lineages in the North and the East, you shall be disregarded and trampled upon for all time.**
48. **"The burden of the Israelite people will be like a heavy stone of the seven Great Ages. Whosoever falls upon this stone will be smashed to pieces, and whosoever it falls upon will be crushed:'**



…stone of the seven Great Ages

49. **When the chief priests and Pharisees heard what he had said, they understood he cursed them and the Israelite people for all future time.**
50. **And they conspired on how they could seize him, but they were afraid of the people, who believed him to be a prophet.**

Chapter 23

Tax Money

1. When the Pharisees held counsel on how they could snare Jmmanuel in his speech, they sent their followers to him, including some of Herod's people.
2. They then said, "Master, we know that you are truthful and teach the way of the laws rightly, and don't inquire about anyone, since you do not care about people's reputations, but only about the laws of god and, in fact, the laws of Creation.
3. "Therefore, tell us your opinion. Is it right to pay tax to the emperor or not?"
4. But Jmmanuel sensed their malice and said, "You deceivers, hypocrites and swindlers, how low in intelligence and understanding are you that you want to tempt me in such a sick and foolish manner?
5. "Show me a tax coin so that I can heal you from your sick folly" And so they gave him a denarius.
6. And he said to them, "Whose image and whose inscription are on this coin?"
7. They replied,"-They are the emperor's."
8. He then said to them, "Give therefore to the emperor what is the emperor's, and give to god what is god's, and give to Creation what is Creation's.
9. "Yet beware and know that god and the emperor are men above whom is the omnipotence of Creation to which you must give the highest praise,
10. "for although god is indeed ruler over humankind and the emperor is indeed ruler over peoples, above them stands Creation as the highest authority, to which they are subordinate in the law, as is every human being and all life."
11. When they heard this they were astonished, left him alone and went away.

Rebirth

12. On the same day the Sadducees, who hold the opinion there is no reincarnation, came to him.
13. They asked him, "Master, Moses has said, 'When a man dies and has no children his brother shall take the widow as his wife and begot descendants for his brother.'
14. "Once there were seven brothers among us. The first one was married and died, and because he had no descendants he left his wife to his brother;
15. "and so did the second and the third, until the seventh.
16. "At last the woman also died.
17. "Now you teach there is a renewed life. Whose wife will she be among the seven in the new life, for she was the wife to all of them."
18. Jmmanuel, however, answered, saying, "You are mistaken and do not know the unadulterated scriptures of the elders, nor do you know the laws of Creation.
19. "Truly, I say to you, Moses never gave this commandment; but he gave the commandment that a brother should take his brother's wife

to himself in honor, so if one died the other would take care of the widow of his brother.
20. "How is it possible for a brother to begot descendants for his brother, since everyone's seed is different?
21. "In the next incarnation they all will be strangers because they will not recognize each other; therefore, no law says the wife then belongs to this one or that one.
22. "In each new life the person determines for himself whom he wishes to marry; thus he can marry whoever is not spoken for.
23. "Take heed of the laws of Creation, which teach that in a new life people do not remember their former lives. Thus your question is superfluous.
24. "At this point it is only the prophets who remember former lives, since they follow the laws of Creation and therefore live in wisdom.
25. "But since you and the Israelite people will continue to live in piercing darkness for an extended period, cognizance and wisdom of the spirit and of the consciousness will remain hidden from you for a long time.
26. "Other peoples will advance beyond you and will evolve greatly in spirit and consciousness, and will follow the laws of Creation.
27. "Therefore, other peoples will be superior to you in spirit and in consciousness and gather great wisdom, so that many among them will soon be like the prophets and have recollections about their former lives.
28. "But you and the Israelite people shall remain poor in consciousness, and thus drift in piercing darkness.
29. "To wit: whoever incurs punishment shall also endure it."
30. When the people heard that, they were aghast and afraid.

The Greatest Commandment

31. But when the Pharisees heard that Jmmanuel had silenced the Sadducees, they gathered and deliberated.
32. And one among them, a scribe, tested him by asking, Jmmanuel, which is the foremost commandment in the law?"
33. Jmmanuel asked in return, "Whose law are you thinking of, the law of the emperor, or are you thinking of the law of god, or are you thinking of the law of Creation?"
34. The scribe said, "I am thinking of the laws of all three."
35. But Jmmanuel said, "The highest directive in the law of Creation is this: Achieve the wisdom of knowledge, so that you may wisely follow the laws of Creation.
36. "But the highest commandment of the law of god is this: You shall honor god as the ruler of the three human lineages and obey his laws, for he is their king of wisdom and a good and just counselor.
37. "And the highest command of the laws of the emperor is this: You shall be obedient to the emperor, follow his laws and give to him the tithe, because he is the ruler over the people and their guardian and protector
38. "These are the foremost and greatest commandments in the laws of the three, as applied to their categories.

39. "But the other directive, equal to the first, is this: You shall consider only Creation as omnipotent, for it alone is constant in all things and therein is timeless.
40. "The emperor and god are transitory, but Creation is eternal.
41. "Upon these two directives depend the entire law and the prophets.
42. "The laws of god and those of the emperor are human laws and are intended to maintain law and order among the people.
43. "But the laws of Creation are the laws of life and the spirit and, therefore, they are eternal and constant.
44. "Likewise eternal is a person's spirit, which is a tiny fragment of Creation spirit, for how could Creation itself ever cease to be?
45. "Hence, when a person dies, their spirit lives on and leaves this side of existence for the other side, where it continues to gather the wisdom of knowledge.
46. "The greater the spiritual wisdom gained through the learning of the consciousness, the more the spirit itself determines its future, its return, and its subsequent activities.
47. "Since I am also a prophet and know the future, I tell you that I shall return as representative of god for the purpose of instructively rendering judgment over all those who live according to false teachings and who degrade the wisdom of the spirit.
48. "Therefore the words of truth will be harsh and without mercy, and many a person will seethe in rage because of them.
49. "The harsh words of truth themselves will be the instructive judgment and penalty for all those who live according to false teachings and degrade the wisdom of the spirit."
50. Since the Pharisees were together, Jmmanuel asked them, "What do you think about me, whose son am I?"
51. They said, "The son of David."
52. But he spoke to them, "How can I be the son of David, when he has been dead for a long time and I was begotten by Gabriel, the guardian angel?
53. "And haven't you read that David called me lord when he said,
54. "'The LORD said to my lord, sit down at my right side, until I can place your enemies beneath your feet, because you are my foster son and my successor.'
55. "Since David calls me lord, how can I be his son?"
56. And no one could give him an answer, but secretly they said, "He blasphemes God and the prophets. Let's try to catch and kill him, because he endangers our position in that we will no longer be respected by the people."

Chapter 24

Against the Scribes and Pharisees

1. And Jmmanuel spoke to the people and the disciples, saying, "The scribes and Pharisees sit on the chairs of the prophets.
2. "Refrain, however, from doing and accepting anything they tell you, and also don't act in accordance with their works.
3. "They teach you confused teachings, which they and their forefathers have falsified for their own selfish interests.

4. "They contrive heavy burdens and place them upon the shoulders of the people, yet they themselves do not want to lift a finger.
5. "They do all their works in order to be seen by the people and impress them.
6. "They make their prayer belts wide and the tassels on their clothing long.
7. "They like to sit at the heads of tables and in the best places in the synagogues.
8. "And they like to be greeted in the marketplace and to be called master by the people.
9. "But don't let anyone call you master until you have become cognizant of the wisdom of knowledge.
10. "And don't let anyone call you teacher until you follow the laws of Creation yourselves,
11. "because those who allow themselves to be called master and teacher but do not possess the wisdom of knowledge will be denounced as liars.
12. "For those who unjustly exalt themselves will be abased, and those who unjustly abase themselves will be disdained.
13. "Let those who are great in consciousness consider themselves great, and those who are small in consciousness consider themselves small and those who are in between in consciousness consider themselves in between.
14. "It is unwise and foolish for people to let others consider them greater or smaller than they really are.
15. "Woe to you, scribes and Pharisees, you deceivers, hypocrites and swindlers who block the development of people's spirits and consciousness with your lies and false teachings.
16. "You will not achieve advancement easily, and through your false teachings you deprive those who wish to advance from doing so.
17. "Woe to you, scribes and Pharisees, you deceivers, hypocrites and swindlers, who devour the homes of widows and engage in long prayers for the sake of appearance; therefore, you shall live in piercing darkness all the longer.
18. "Woe to you, scribes and Pharisees, you hypocrites who travel across land and sea in order to win a fellow believer; and once he becomes one, you turn him into an unreasonable and irrational child who indulges in twice as many false teachings as you.
19. "Woe to you, you blind proponents of false teachings who say, 'If a person swears by the temple, the oath is not valid, but if he swears by the gold on the temple, the oath is binding.'
20. "You fools and blind people, you are the offspring of evil; why do you let people swear, knowing that an oath is not binding and is a worthless act?
21. "Or you say, 'If one swears by the altar it is not valid; but if a person swears by the sacrificial offering it is binding.'
22. "You blind and mistaken teachers, who gave you the right to demand or take an oath since the laws of Creation state that oaths should not be taken?
23. "Your words should always be only 'yes, yes' or 'no, no.

24. "Therefore, those who swear by anything on Earth or in the universe swear by something fleeting, which is without permanence.
25. "Hence, an oath is also without permanence.
26. "And those who swear by Creation or its laws swear by something over which they have no power. Therefore, such an oath is also without permanence.
27. "Whoever swears by anything therefore commits an offense against the truthfulness of their word and makes it untrustworthy.
28. "Woe to you, scribes and Pharisees, you hypocrites who tithe mint, meramie, dill and caraway seeds but neglect the most important things in the law, namely, justice, freedom of knowledge, and the truth of Creation. Thus you ignore the law of love and the laws of logic and justice.
29. "Woe to you, you blind leaders of a horde of blind, who say, 'This should be done and that should not be left undone.'
30. "You only spread a confused teaching and ignore the laws of Creation.
31. "You blind leaders, you are gnats and swallow camels, which you cannot digest.
32. "Woe to you, scribes and Pharisees, you hypocrites who keep cups and bowls outwardly clean, yet inside they are full of rapaciousness and greed.
33. "You blind ones, you scribes and Pharisees, you hypocrites and distorters of the truth, first clean what is inside the cup, so that the outside may become pure and light up with its brilliance.
34. "Woe to you, scribes and Pharisees, you hypocrites who are like whitewashed tombs that appear beautiful on the outside, but inside they are full of stench, bones and filth.
35. "So, on the outside you also appear pious and good before the people, while inside you are full of hypocrisy, deceit and transgression.
36. "Woe to you, scribes and Pharisees, you hypocrites who build monuments to the prophets and decorate the graves of the righteous and say,
37. "'Had we lived at the time of our forefathers and fathers, we would not have become guilty with them in the shedding of the prophets' blood.'
38. "Woe to you, scribes and Pharisees, you deceivers, hypocrites and swindlers. You secretly call upon the dead people of high and of common standing, and you deceive yourselves by misbelieving you were speaking with them and believing in your own delusion.
39. "You cannot talk with the dead, and even if you could, the departed could tell you only the erroneous thoughts they previously held during their lifetime.
40. "You are not great enough to call upon those dead who have wisdom and can tell the truth.
41. "Thus you bear witness against yourselves that you are the children of those who killed the prophets and falsified their teachings.
42. "Well then, fill up the measure of your forefathers and fathers; thus you will end your lives without understanding and will have difficulty learning until the distant future.

43. **"You brood of snakes and vipers, how can you aspire to be great in spirit and in consciousness when you don't possess any understanding yet?**
44. **"All the righteous blood that was shed by your doing on Earth will befall you, beginning with the first prophet your fathers and forefathers murdered, to the blood of Zacharias, the son of Barachias, whom you killed between the temple and the altar, as well as all the blood that will be shed in the future because of your guilt.**
45. **"You will be outcast among human peoples, and then you will alternately lose the land you took by force, regain it and lose it again well into the most distant future.**
46. **"Truly, I say to you, your existence will be a continual struggle and war, and so the human peoples will smite you with their hostile thinking and enmity.**
47. **"You will find neither rest nor peace in the country stolen by your ancestors by way of falsehood, deceit and fire, because you will be haunted by the inherited burden of these murders through which your forefathers assassinated the ancient inhabitants of this part of the Earth and deprived them of life and material goods.**
48. **"Hence all of this righteous blood will fall upon you-this blood which was shed by your forefathers and through you, and which will still be shed by you and your close and distant descendants into the faraway future.**
49. **"There will be hatred against you in this world. Even the new age will bring you neither rest nor peace until you retreat from the land you took by force, or until you make a conciliatory peace, create brotherly trust and unity with your enemies, and renounce your wrongful and stolen rights.**
50. **"You brood of snakes and vipers, this will happen to you into the distant future. Yet not by accident will you have a fortuitous chance in the new age when my teachings on Creation's justice and laws will again be disseminated, so you may then seize the opportunity to end and settle the world's hatred against you by means of an honest peace.**
51. **"Therefore, in the new age, heed my teachings, which are truly the teachings of the laws and directives of Creation. Pay heed when they will be taught anew, because this will be the sign of the time at which many things will change. The power of the mighty and tyrants will crumble, so that the peoples of all humankind become free.**
52. **"In the coming distant new age, heed the renewed presentation of my teachings of the spiritual and Creational forces and laws and directives, which are valid for all times and throughout the universe, so that you may act according to my counsel and that there may be tranquility and peace among you and all human beings in this world.**
53. **"Truly, truly, I say to you, all this shall be fulfilled and come upon you and upon your people long into the future, as I have told you.**

Chapter 25

The Prophecy

1. **And Jmmanuel walked out of the temple, and his disciples came up to him because they wanted to show him the temple's structure.**
2. **He, however, spoke to them, "Look at all this. Truly, I say to you, not one stone here will remain upon the other without being broken.**
3. **"The Israelite people trespass against life and the truth, and they built this city on human blood. These people are divided into Israelites, who call themselves sons and daughters of Zion, with whom I do not identify, and who want to kill me, and Jews, who are misled believers of their religious cult, and to whom I bring the teachings of truth, as I do to all Earth humans.**
4. **"The Israelites have ravaged this land through plunder and murder, they have killed their friends with whom they had drunk wine, and they have deceived and misled their fellow believers of the Jewish cult, who are truly not Israelites but merely believers in a cult.**
5. **"Thus the Israelites betrayed their own friends and murdered them because of their greed, but it shall likewise be done to them by the rightful owners of this land whom they have deprived of their rights and subjugated since ancient times."**
6. **And when he sat on the Mount of Olives his disciples came up to him and said, "Tell us, when will this take place, and what will be the sign?"**
7. **And Jmmanuel answered, saying, "Two thousand and more years will pass, but meanwhile Israel will never find peace because wars and many calamities will threaten the unlawful occupants of this land; but see to it that nobody leads you astray.**
8. **"That is, many deceivers and false prophets will come in my name and say, 'I am Jmmanuel, and I am the sign of the time,' and they will mislead many.**
9. **"People will hear about wars and threats of war, and they are to witness this but not be frightened because it must transpire; but it will not yet be the end.**
10. **"For many a nation will rise up against its government, one nation against another and one kingdom against another, and there will be times of privation, earthquakes and immense storms and floods all about.**
11. **"All of these events are just the beginnings of the woes.**
12. **"Soon the knowledgeable people will be consigned to misery and will be killed.**
13. **"They will be hated on account of the truth of the teachings and the wisdom.**
14. **"Various religious cults will rise up against one another, and much blood will flow.**
15. **"Then many will succumb to the temptation, and they will betray and hate one another because they remained small in consciousness.**
16. **"Love will grow cold in many people because ignorance will gain the upper hand.**
17. **"Hatred will rule over the world and evil will reign,**
18. **"but those who persist in the truth will survive.**
19. **"This lesson will be preached in the new age throughout the world as a testimony for all peoples, and then the end will come.**

20. "When the people see the horror of destruction in Jerusalem, of which the prophets have spoken, the end will come.
21. "Whoever is in the land seized by the Israelites should flee to the mountains at that time.
22. "Those on the roofs should not climb down to get things from inside their houses.
23. "Those who are in the fields should not go back to get their coats.
24. "Woe to the pregnant women and nursing mothers at that time, for they will suffer much grief and death, and there will be many of them.
25. "Soon thereafter there will be a greater grief than there has ever been before since the beginning of the world, and than will ever be again.
26. "If these days were not cut short, no one would survive; but the days will be cut short for the sake of the spirit and of life.
27. "This will also be for the sake of the people who serve the truth and the laws.
28. "But there will be howling and chattering of teeth when this time is brought about by the people's lack of understanding and by their greed.
29. "They will construct machines of metal for use in the air, on the water and on land, and will bring about mutual destruction.
30. "From these machines of metal they will fling heavy projectiles across the land and upon the cities.
31. "Fire will burst from these projectiles and burn the world; and little will be spared.
32. "They will place the basic elements of life and deadly air into the projectiles to kindle the deadly fires and destroy land and life.
33. "If at that time mighty nations were not to intervene, as once did the celestial sons, to bring a halt to the unrestrained madness and deadly conduct of demented dictators, truly, I tell you, no human being would survive.
34. "Since the human populations will consist of far more than ten times five hundred million people at that time, great segments of them will be eradicated and killed.
35. "This is what the law ordains, because people have violated it and will continue to violate it into the distant future.
36. "If at that time someone will tell the people, 'Behold, here is Jmmanuel who is the sign of the time,' they should not accept it as the truth,
37. "for many a false Jmmanuel and many deceivers and false prophets will come forth and perform great signs and miracles, so that it will become possible to lead astray not only the seekers, believers and errant ones, but also the scholars and knowledgeable people.
38. "Behold, I have told you this beforehand, and so it will fulfill itself.
39. "Thus, when the deceivers and those led astray will say, 'He is in the desert,' people should not venture there, and when they say, 'Behold, he is in a chamber,' they should not accept it as the truth.
40. "Since I will certainly return at that time, I will let them recognize me.
41. "This is as the law and destiny ordain it, and so it shall be.
42. "For as lightning flashes and illuminates from start to finish, so will be my coming in the future, when I will bring the teachings anew and announce the legions of the celestial sons. At that time I will have a

renewed life and will again be accused of deception and blasphemy across the entire world, until the teachings of truth will bring about insight and change in the people.

43. **"People of all times, beware: where the carcass is, there the vultures gather, so watch out for them.**
44. **"Soon after the misery of that faraway time, sun and moon will lose their luster, comets will fall from the sky and the powers of the heavens will begin to sway.**
45. **"The makeup of the Earth's sky and air will be disturbed, and the land will burn because of the black oil of the Earth, ignited by people's craving for power. The sky will darken because of smoke and fire, which will rage for a thousand days, and everything above the burning land and far beyond will be covered with black soot. Consequently the weather will break down, and severe cold and much death will come over the people, plants and animals, and over the Earth, as a result of the senselessly unleashed forces of the people who live in lust for power, evil passions and vices.**
46. **"And then signs will appear in the sky, and all Earth humans will wail and come to see the signs in the clouds of the sky that bear witness to great power and severe judgment against irrationality.**
47. **"So god is lord over the three human lineages, yet the laws and directives of Creation are eternally valid. Through these laws and directives, which represent Creation, humankind in its irrationality will bring cruel judgment upon itself.**
48. **"Humans owe their existence to god, who is the ruler over them; so they must follow his commandments and respect him as the greatest king of wisdom.**
49. **"In days to come, he will send forth his guardian angels who will sound their trumpets and call together his trusted followers from the four directions, from one end of the Earth to the other.**
50. **"Do learn a parable from the fig tree; when its branch puts forth leaves, you know that summer is nigh.**
51. **"So will it also be for the people of that time; when they see all this transpire they may know that these events are upon them.**
52. **"Truly, truly, I say to you, this is how it will be.**
53. **"And that generation will not pass away until all of this has happened.**
54. **"At some future time the heavens and the Earth will pass away, and so will the universe; but my words will not pass away because they are the words of truth within the laws of Creation.**
55. **"No one knows the day or hour when this will all take place, not the guardian angels nor god himself nor I, Jmmanuel; but only providence and destiny know this through the laws and directives of Creation, which possesses the greatest wisdom.**
56. **"Creation alone stands far above all humankind, and it alone deserves honor and praise, just as it renders honor and praise to the absolute power (Absolutum) above it.***

(See Chapter 34 vers 23)*

57. **"If people respect and honor god, and if above him they recognize, honor, esteem and acknowledge only Creation as the supreme power, then they act rightly in accordance with the truth."**

Chapter 26

Laws and Commandments

1. "Since the laws and directives of Creation and the laws and commandments of god are in effect, they shall be observed and respected.
2. "Just as the laws and directives of Creation are the laws and directives for the spirit and for life, so the laws and commandments of god are the laws and commandments for material-life and human regulations.
3. "God issued the laws and commandments to serve as material-life and human regulations for that which is right, and also as a guideline for life.
4. "Thus laws and commandments serve as paths upon which humans should walk in wisdom and intelligence so as to be righteous.
5. "Thus, as the laws and directives of Creation and the laws and commandments of god are to be obeyed, humans must not bring forth any other laws and commandments.
6. "The laws and directives of Creation and the laws and commandments of god should be considered as the true laws and commandments and should be followed, since they alone have lasting validity and correctness.
7. "When humans deviate from these laws and directives, however, they bring forth illogical and inadequate human laws and commandments that are based on false logic and, thus, are extremely faulty.
8. "When humans are fainthearted in consciousness, their laws and commandments are fainthearted as well, and therefore they resemble confused teachings.
9. "When humans are presumptuous and disregard the laws and directives of Creation and those of god, they are forced to bring forth their own laws which are flawed, however, and lead everyone astray.
10. "Man-made laws and commandments produce murder and all manner of evil, and as evil spreads and gains the upper hand, man no longer has control over it.
11. "Commandments and laws are valuable only when they are derived from wisdom, and hence are logical,
12. "but logic requires wisdom and understanding.
13. "Human laws and human commandments are powerless, unless they are founded upon the laws and directives of Creation, just as god's laws and commandments are founded upon them, as he issued them in his wisdom."

Proverbs of Wisdom

14. "Truly, I say to you, wisdom must be learned from the laws of Creation, which humans may recognize in nature.
15. "But if humans do not think and seek, they will not be able to attain wisdom and will remain fools.
16. "The wise do not moan about lost things, about the dead and about events of the past.

17. "Fools, however, cry over things that are not worth crying over, and thereby they increase their grief, privation and misery.
18. "Those who have acquired sufficient wisdom and live according to the laws, permit not even the slightest harming of creatures, when they are without fault.
19. "Half-wits and fools who are not masters over their senses mistake harm for benefit, benefit for harm, and great sorrow for joy.
20. "Because people are not dedicated to wisdom and do not seek knowledge or recognize the laws, they harbor foolishness and vice.
21. "The dishonest, the stupid, grumpy, greedy, unscrupulous, uncouth and the angry will suffer harm for being poor in consciousness.
22. "When people duly receive daily just a little wisdom in their consciousness, they will grow like the waxing moon during the first half of the lunar month.
23. "Wisdom is the greatest asset of humanity and so is the created will, which is lord over love and happiness; but all of this is meaningless without the power of the spirit.
24. "A fool who idly rests and waits for fate goes to ruin like an unfired pot in water.
25. "Those who take care of a cow always receive milk; likewise, those who nurture wisdom and apply it through the power of the spirit bring forth rich fruit.
26. "Recognize each law of Creation and once you have recognized it, adhere to it and live accordingly, because the laws are the greatest wisdom.
27. "There is no eye equal to wisdom, no darkness equal to ignorance, no power equal to the power of the spirit, and no terror equal to the poverty of consciousness.
28. "There is no higher happiness than wisdom, no better friend than knowledge, and no other savior than the power of the spirit.
29. "Those who have intelligence may grasp my speech so they will be wise and knowing."

The False Teachings of Saul

30. When Jmmanuel had finished this speech, behold, a man named Saul approached him and said,
31. "You preach a new teaching, and it has been strange to me from the beginning; it seems silly to me, and your mind appears confused."
32. But Jmmanuel said, "How can you tell me that I am confused in mind when it is you who are confused in consciousness and do not understand?
33. "Truly, I say to you, though you are Saul, and you persecute me and my disciples because of my teachings, you will change your mind.
34. "Hereafter you shall be named Paul. You shall travel in every direction and make amends for having called my teachings false and my spirit confused.
35. "You will load great guilt upon yourself, for in your ignorance you will misunderstand my teachings and will therefore preach them incorrectly.

36. "Your speech will be confused, and people throughout the world will be enslaved by it and will worship the false doctrine.
37. "Just as you will bind the land of the Greeks to an evil religious cult because of your false teachings, so you will call me "the Anointed" in their language.
38. "It will be your fault, due to your lack of understanding, that they will call me Jesus Christ, which means 'the Anointed.'
39. "And it will be your fault, due to your lack of understanding, that human blood will be shed in this name, so much that it cannot be held in all existing containers.
40. "You are still persecuting me and my disciples because of my teachings, but soon the time will come when you will change your mind,
41. "when once more you face me and assume I am a ghost.
42. "Truly, I say to you: Like so many others, you will be greatly at fault that my teachings will be adulterated and humans will establish erroneous religious cults.
43. "You, however, will be the cornerstone of the folly by which I will be called 'Jesus Christ' and the 'redeemer' for a deluded religious cult."
44. And Jmmanuel was furious, seized a stick and chased Saul away.
45. Saul, his thoughts full of revenge, joined forces with Juda Ihariot, son of the Pharisee, and they discussed how to seize Jmmanuel so he could be handed over to the henchmen.

Suicide

46. Once Saul had departed, Jmmanuel called together his disciples and said to them, "You know that Passover comes after two days, when I shall be turned over to the courts to be crucified, as it is destined, so that I will continue to learn.
47. "My betrayer will be Juda Ihariot, the son of Simeon, the Pharisee, because he is interested only in gold, silver, goods and chattels.
48. "He will betray me for thirty pieces of silver, because he has been misled by his father's greed.
49. "But his joy over the pieces of silver will not last long because his mind is fickle and unstable, and he will soon feel the guilt.
50. "Since Juda Ihariot is without courage and has little knowledge, he will put his waistband around his neck and hang himself from a branch.
51. "Truly, truly, I say to you, although Juda Ihariot's suicide appears just, it is nonetheless unjust.
52. "Although humans have free will to exercise authority over themselves, they do not have the right to decide over life or death.
53. "The intent of the laws is for humans to live their lives to their final decline, so that in this way they may perfect their spirits.
54. "But those who judge themselves through suicide, deviate from the law and violate the plan and the laws of Creation.
55. "Realize from this that humans do not possess the right to sit in judgment over their own lives and deaths.

56. "They possess the right only to exercise their authority over the conduct of their lives, not to decide over life itself and, therefore, over death.
57. "The laws say that no event or situation justifies suicide, and this includes suicide carried out by another person such as a hired murderer or mercy killer.
58. "Regardless of how much guilt a person may incur, or how heavy their load or burden is, they nonetheless have no right to determine their own death.
59. "Although Juda Ihariot incurs great guilt, he has no right to take justice into his own hands and decide over his life and his death.
60. "Every guilt and every mistake is a pathway to understanding by which the consciousness and the spirit are perfected.
61. But if a person escapes from guilt or a mistake by committing suicide, he flees from cognizance and responsibility and must learn to be cognizant and accountable in another life.
62. "Thereby the process of perfection of the consciousness and of the spirit is delayed, which is not the will of Creation.
63. "Either way, suicide is to be considered an act of deplorable cowardice and callous irreverence toward the laws and directives of Creation."

Chapter 27

The Disciples' Agitation

1. After Jmmanuel had finished speaking, the disciples became agitated and said, "Why don't we capture Juda Ihariot and stone him, so he can't betray you?"
2. But Jmmanuel was angry and said, "Don't you know that the law says: 'You shall not kill out of degeneration', and don't you know what I prophesied to you, that I shall be crucified in order to gain a special insight?
3. "How dare you disrespect the fulfillment of the law, for thus it is given and intended?
4. "Just as I walk on my path, so each person will have to walk on their path.
5. "Truly, I say to you, if I were not to follow my destiny, how could I be in position to fulfill my mission, which will lead me to India?
6. "Oh, you who lack courage and knowledge, I have certainly instructed you in the truth, and yet you do not recognize it!
7. "How can it still be inconceivable to you that after my departure my teachings will be adulterated by you and disseminated in all directions as erroneous teachings and erroneous religious cults?
8. "Because of what you will do, the world will resound with misguidance and false teachings.
9. "Many among you will bear the blame that humanity will not recognize the truth, although I certainly have taught it to you.
10. "There will be great reverberations in the world regarding your false teachings, which you will spread.
11. "Clearly, you did not understand the words of knowledge, and hence the truth of my teachings.

12. **"You are struck with blindness, like the legitimate people of this land who are held in darkness and oppression by the Israelites, just as the prophets predicted for these people, because they have forsaken the tenets of truth, like the Israelites who plundered this land and since then dominated and oppressed its legitimate owners.**

13. **"I have fulfilled my mission among this race. But, due to the fault of the Israelites and their false teachings, I was unable to teach any reason to this population, as their thinking is irrational because of confusing and mistaken teachings. I will leave, therefore, so that the teachings of truth can also be brought to two other populations in the North and East.**

14. **"Just as the legitimate owners of the land, who are governed by the violent rule of the Israelites, exist under the guidance of god, so also are the other two peoples under him. They are the people in the high north land where cold and ice reign on the highest mountains and at the end of the Earth, and also the people in the land of India, because he, god, is the master over these three human populations.**

15. **"As a prophet, I have come back into the world from the realm of Arahat Athersata. I was sent here upon god's will to instruct the three human populations in the newly conveyed teachings of truth.***

(* Arahat Athersata: Lowest and first pure-spirit level, which follows as first pure-spirit level after the level of the High Council and, therefore, is the first pure-spirit level, at which a human no longer needs a physical body. Some specifics about the Arahat Athersata level: As the first pure-spirit level it is in evidence only in connection with the Nokodemion/Henok (Enoch) line, not with other heralds/prophets throughout the entire universe. This connection is unique, because Nokodemion/Henok has returned from the Arahat level into a human body and has to progress through his evolutionary course once again.)

16. **"Therefore, I must walk on my path as predestined by Arahat Athersata and requested by god, since I also serve god's will and his laws, as god himself serves the laws of Creation."**

In Bethany

17. **And Jmmanuel finished his talk and departed for Bethany and the house of Simon, the leper.**

18. **Behold, a woman came up to him with a glass of precious water, which she poured on his head as he sat at the table.**

19. **When his disciples saw that, they became angry and indignant and said, "What is the benefit of this waste?**

20. **"This water could have been sold at a high price and the proceeds used for the poor."**

21. **But when Jmmanuel heard this, he scolded his disciples and said, "Why are you upsetting the woman?**

22. **"She has done me a good deed because she trusts in my teachings. In this way she shows her gratitude, and nothing is too expensive for her.**

23. **"This woman has become wise and lives according to the laws of Creation. Therefore she thanks me with the precious water.**

24. **"Her gratitude will be lasting, and from now on her deed shall be known throughout the world.**
25. **"Truly, I say to you, wherever my teachings will be preached in all the world, whether falsified or true, the people will remember what she has done.**
26. **"Just as she will be remembered for a long time, so also a false teaching will be remembered that insults one among you of betraying me.**
27. **"While we are here together, Juda Ihariot the son of the Pharisee in Jerusalem, is hatching an evil plot against me so he can betray me to the chief priests.**
28. **"At this very moment as we are gathered here, he is asking the chief priests for the blood money they are offering for my capture.**
29. **"Thirty pieces of silver are being offered to him if they capture me through his help.**
30. **"While they are forging this plan, they are also designing a plot against one among you, since they want to present a culprit to the people.**
31. **"As Juda Ihariot, the son of the Pharisee, will turn me over to the henchmen, my disciple Judas Iscariot will be considered the traitor,**
32. **"so that the message to the people will be, 'Behold, these fools are divided among themselves, so that one betrays the other. How, then, can the teachings of Jmmanuel contain any truth?'**
33. **"But since Juda Ihariot, the son of the Pharisee, and my disciple, Judas Iscariot, have almost identical names, the lie of the chief priests will be accepted from the beginning."**

The Last Supper

34. **On the first day of the Unleavened Bread, Jmmanuel spoke to his disciples, "Go forth into the city to a good friend of mine named Aaron and tell him, 'Jmmanuel says to you: I want to have a last meal with my disciples at your house, for behold, the Feast of the Passover is near.'"**
35. **And the disciples did as Jmmanuel had ordered them; and they prepared the meal, together with Aaron and his wife, in their house.**
36. **When they sat down and were eating, he said, "Behold, the time is near when I must take my heavy burden upon myself.**
37. **"To be sure, I am going along my destined path as it is written by the prophets; however, I will only be near death and bear much pain, so you must not fear and not worry about me.**
38. **"Truly, I say to you, from now on I will no longer drink of the fruit of the vineyard nor eat the grain of the bread until the day I drink and eat again with you after my ordeal.**
39. **"So shall it be when I have risen from near death and so have then lain in the tomb for three days and three nights."**
40. **As they were eating, Jmmanuel took the bread, broke it and gave it to the disciples, saying, "Take it and eat; the body requires nourishment even in times of distress and grief."**

41. And he took the cup, gave it to them and said, "Drink from this cup, all of you; the throat becomes thirsty even on a rainy and cold day:
42. "Truly, I say to you, a wise person does not hunger and thirst because of things that must happen.
43. "But a fool hungers and thirsts on account of stupidity and dissent against things that must happen.
44. "And truly, I say to you, just as you do not understand my words now and are angry with me because of them, so will you be angry with me tonight, because your minds still have not been enlightened with cognizance.
45. "But after I rise from near death and appear to have risen from the dead out of the tomb, I shall walk in front of you to Galilee, so you may recognize the truthfulness of my words.
46. "I have taught you knowledge and truth, but yet you doubt and distrust me.
47. "Oh you who are fainthearted and of little trust, how startled and confused you will be when I meet you again after my near death."
48. But Peter answered him, saying, "Even if they all were angry with you, I would never be angry."
49. Jmmanuel however replied, "Truly, I say to you, you are one of the worst, because tonight before the rooster crows you will deny me three times."
50. But Peter contradicted him, saying, "This will never come to pass, and even if I were forced to die with you, I would never deny you."
51. And thus spoke all of his disciples, and so they failed to trust Jmmanuel's words.

Chapter 28

In Gethsemane

1. Upon leaving the house of Aaron and his wife in Jerusalem, Jmmanuel went with his disciples to a country estate called Gethsemane, which belonged to a man named Joshua, who thought well of Jmmanuel.
2. In the large garden of the estate he spoke to his disciples, "Sit down here while I go over there and ponder my thoughts."
3. He took with him Peter and the two sons of Zebedee and began to brood and be apprehensive, because he was frightened and alarmed about what would happen to him.
4. And he spoke to them, "Behold, to be sure I am wise and have great knowledge, but I am afraid of events before me, both the known and the unknown. However, this is the nature of humans, even when they are knowing and wise.
5. "My mind is deathly grieved; remain here therefore and watch with me, so I will not feel so alone.
6. "It is easier to bear an adversity with one or two others at one's side than by oneself.
7. "If destiny wanted it, this cup would pass me by; yet not my wish but my will be done according to destiny, because this is what has been destined for me.

8. When he spoke thus, Judas Iscariot joined them and said, "Listen to what I have to say. Over there things are taking place in the shadow of the city walls, where I have just noticed veiled lights."
9. But Jmmanuel said, "They may be the henchmen Juda Ihariot is bringing, because he has secretly followed us here in order to betray me.
10. And he went away a short distance, prostrated himself and reflected, saying, "If it is possible, may this cup pass me by; yet, not my wish be fulfilled, but rather the law of destiny be fulfilled, so that I shall be enlightened in this secret I must fathom.
11. Returning to his disciples he found them sleeping and so he said to Peter, "Can you not watch with me for one hour, so I'm not left alone in my difficult hour?
12. "Be awake and great in spirit and in consciousness so you will not fall prey to temptation: The spirit is willing but the flesh is weak!"
13. A second time he went away, prostrated himself and said, "If it is not possible for the cup to pass me by, then I shall drink it, so that I may be enlightened in this secret and capable of fulfilling my mission in faraway lands and throughout all future times.
14. Upon returning, he found the disciples sleeping again, and only Judas Iscariot remained awake with him.
15. And so leaving them once again, he went away and prostrated himself a third time, brooded in bitterness and said, "I am worried and afraid even though I know that I have to follow my path, which is destined for me.
16. "How willing is the spirit and how weak is the flesh when it is so fearful of pain!"
17. And his entire body trembled, and fine droplets of blood-like sweat flowed all over him because he was so very fearful and terrified.
18. With his face flushed, he returned to his disciples and said to them, "Do you want to sleep and rest now, or do you want to watch with me? Behold, the hour has come when I will be turned over to the hands of the henchmen.
19. "So arise and let us go, for behold, the henchmen are coming."

The Capture

20. While he was still speaking, behold, there came Juda Ihariot, the son of the Pharisee, and with him a large group of chief priests and elders of the people, armed with swords and poles.
21. Juda Ihariot had given them a sign, saying, "Behold, I will flatter him and mislead him into thinking I repent the sins of my life.
22. "As a sign of the false flattery there shall be a kiss. And behold, whomever I kiss, he is the one; seize him."
23. He then stepped up to Jmmanuel and said, "I greet you, Master. I will follow your teachings now, for you are allowing me to repent for what I did during my old life."
24. Then he touched Jmmanuel and gave him the kiss of betrayal.
25. But Jmmanuel said to him, "My friend, why have you come to lie to me when betrayal burns in your mind and in your actions?"

26. The henchmen then came up to Jmmanuel, put their hands on him and seized him.
27. And behold, one of the henchmen from the group thought better, had a quick change of mind, and feeling remorseful, sided with Jmmanuel.
28. He stretched out his hand, drew his sword, and struck a chief priest's servant, cutting off his ear.
29. Then Jmmanuel said to the man, "Put back your sword into its sheath, because anyone taking a sword without being in danger will perish by the sword.
30. "Or do you think that I could not have fled before your group arrived?
31. "But how could I fulfill my destiny had I done so?"
32. And the man turned away and wept, then fled and was never seen again.
33. Thereupon Jmmanuel said to the henchmen, 'You came here with swords and poles to capture me as though I were a murderer.
34. "How easy it would have been for you to capture me in the city as I sat there in the temple, teaching daily, yet you did not seize me.
35. "You hypocrites, you were no doubt afraid of the people; therefore you now come to me like thieves so you can throw me into prison in darkness, out of the sight of the people.
36. "Truly, I say to you, darkness will become light, and everyone will speak of your deed for which you will be denounced for all time to come."
37. But then Simeon, the Pharisee, raised his voice and said, "How foolish your talk is and so full of lies. Why should we fear the people?
38. "You have taught the people falsely, despised our laws and called them lies; so for this you must now suffer.
39. "You thought we would not capture you and bring you to trial, but you were mistaken.
40. "One of those who was with you was not of your mind and has betrayed you for thirty pieces of silver-namely, Judas Iscariot."
41. Jmmanuel answered, saying, "Truly, I say to you, for a long time you may succeed in accusing Judas Iscariot as my betrayer before the people, but the truth will come out and be known by all people throughout the entire world;
42. "namely, that my betrayer is not Judas Iscariot but is your son, Juda Ihariot, who bears the name of his father, the Pharisee."
43. Simeon Ihariot, the Pharisee, was furious, stepped up and struck Jmmanuel in the face with his fist because he was afraid of his true words.
44. After this happened, the disciples, fearful and discouraged, turned away from Jmmanuel and fled.
45. Those who had seized Jmmanuel led him to Caiaphas, the high priest, where the scribes, Pharisees, and elders of the people had gathered to pass judgment on him.

Jmmanuel before the High Council

46. The chief priests, however, and the high councilors sought false testimony against Jmmanuel so they might put him to death.

47. And even though many false and bribed witnesses appeared, they were unable to find any false testimony.
48. Finally, two stepped forward and said, "He has said that God is not Creation, but simply a man like you and me.
49. "He also said that he was begotten by a guardian angel of God, by the name of Gabriell'
50. Caiaphas, the high priest, arose and said to Jmmanuel, "Will you not reply to what these two bear witness against you?"
51. But Jmmanuel remained silent and smiled benignly; therefore the high priest spoke to him, "I adjure you by the living God to tell us if you were begotten by the angel Gabriel, who is an angel of God, as the scriptures attest!"
52. And Jmmanuel replied, "As you say, but I also say to you that god is not Creation; instead he is lord over the three human lineages that were begotten on Earth through his will;
53. "god has come from the vastness of the universe and has brought the world under his will; therefore he is the supreme emperor of these three human populations.
54. "One of them is here in this country, which you have deprived of its rights and subjugated; another is in the east as far as the land of India, and the third is in the north from the land of the king with horns to the sea where icy mountains drift in the water.
55. "There are seven human lineages living in all the directions of the wind, from one end of the Earth to the other;
56. "god is lord over them also, although they serve other gods who also are not of this Earth.
57. "If you consider god to be Creation, you are mistaken and commit a sacrilege against the truth.
58. "Just as you are human like I am, so god is human, except that in spirit and consciousness he is very much more advanced than the human lineages procreated by him;
59. "god and his celestial sons are other human lineages who have come from the stars out of the depths of space in their machines of metal.
60. "Creation stands immeasurably higher than god and his celestial sons, who are the guardian angels.
61. "Creation alone is the incalculable mystery that begets life and, thus, stands immeasurably far above god and indeed all life.
62. "Recognize the truth of this teaching, so that you may attain knowledge and wisdom in truth:'
63. Thereupon Caiaphas, the high priest, rent his clothes and spoke with rage, "He has blasphemed God, the Creator. Why should we need further testimony against him? Behold, now you have heard his blasphemy for yourselves.
64. "What punishment do you think he deserves?"
65. They answered, saying, "He deserves death."
66. Then they beat him with their fists and spat in his face.
67. And some of them struck him from behind and said, "Prophesy, you great king of wisdom and son of a celestial son, who is it that's beating you?"

68. Peter had followed Jmmanuel and the group, and hid among the people looking through the doors and windows. Thus, he saw what was being done to Jmmanuel.
69. Then a maid approached him and said, "Aren't you one of the disciples of this Jmmanuel from Galilee?"

The Denial by Peter

70. When Peter was asked by the maid, he denied it and said, "What kind of nonsense do you accuse me of? I don't know what you're talking about!"
71. But because of the maid's question, he was afraid and wanted to escape from the place, for he feared for his life.
72. As he walked out the door, behold, another woman saw him and told the people, "This man was together with the blasphemer from Nazareth!"
73. But Peter lied a second time, and, raising his hand as in an oath, said, "Truly, I don't know that confused person!"
74. And when Peter left the house, those who had been standing there came up to him, saying, "Aren't you one of those who serve this Jmmanuel? You're giving yourself away through your manner of speech."
75. Peter began to revile Jmmanuel, cursed himself and swore, "I don't know this crazy person or his blasphemous teachings of God!"
76. But soon thereafter a rooster crowed three times, and Peter thought of Jmmanuel's words; and he hurriedly ran away from there and wept bitterly.

Chapter 29

The Suicide of Juda Ihariot

1. Juda Ihariot, the betrayer of Jmmanuel, was among the councilors who wanted to kill Jmmanuel.
2. But when he saw what appalling injustice and torture Jmmanuel was undergoing, and that his face was bloody, he felt repentant. Suddenly great distress and misery was within him.
3. At odds with himself, he took his moneybag, tossed it before the chief priests and council elders and said,
4. "I have done evil to this person because I was thinking only of gold and silver and goods and wealth.
5. "I repent that I have betrayed innocent blood because his teachings do not seem evil to me."
6. But the chief priests and elders replied, "Of what concern is that to us?
7. "Behold, it is up to you what you want to do to live in peace with yourself."
8. And Juda Ihariot wept and fled from there, and soon he hanged himself from a tree branch in the field of the potter beyond the walls of the city.

9. The chief priests, however, took the pieces of silver and said, "It is use less to put them into the collection box, because this is blood money. What shall we do with it?"
10. Then one of the sons of the elders came forth and said, "I followed Juda Ihariot and he has hanged himself from a tree branch in the field of the potter"
11. Thereupon Caiaphas, the high priest, said, "Well then, give this blood money to the potter and buy his field with it for the burial of strangers."
12. At dawn the following day the business matter was settled, and Juda Ihariot, the betrayer of Jmmanuel, was the first to be buried in the field.
13. But the chief priests and elders of the council spread the news among the people that Judas Iscariot, the disciple of Jmmanuel, had hanged himself as Jmmanuel's betrayer and was hurriedly buried in the field of the potter.
14. The people believed this talk, and they said, "He betrayed his friend for pieces of silver, and it serves him right that he hanged himself.
15. "He has taken a blood-guilt upon himself and so from now on the field of the potter shall be known as the Field of Blood."

Before Pilate

16. Jmmanuel, however, was brought before Pilate, the governor, who asked him, "Are you Jmmanuel, whom they call the King of Wisdom?"
17. He said, "As you say. This is what the people call me.
18. And Pilate asked and spoke, "Is it also said that you were begotten by the angel Gabriel, who is an angel of God?"
19. But he said, "As you say."
20. Pilate inquired once again, saying, "Let us hear your wisdom, for your teachings are new to me.
21. Jmmanuel spoke, "Behold, aeons ago, I returned from the realm of a higher world in order to fulfill a difficult task; and now I was begotten by a celestial son to be a prophet in this life. This came to pass according to destiny and the desire of god, the ruler over the three lineages of terrestrial humans procreated by him.
22. "Through his kindness, I have added to my knowledge in this incarnation by gaining great insight and learning true wisdom, which was imparted to me by his teachers over a period of forty days and forty nights.
23. "Furthermore, I have traveled extensively to faraway places and lived for many years in the land of India. There I was taught much knowledge and many secrets by the great wise and knowledgeable men who are known as masters.
24. "When I have fulfilled my mission here, I will return there with Thomas, my brother, who is a faithful disciple of mine.
25. When they heard Jmmanuel's speech, the elders and chief priests became very agitated and shouted in front of Pilate, "Do you hear his blasphemy?"

26. Thereupon Pilate asked him, "Don't you hear how harshly they accuse you? Don't you wish to justify yourself?"
27. Jmmanuel answered him, saying, "Behold, I will carry my burden as it is destined.
28. "But it is also true that many do oppose me and will testify falsely against me, whence I will not find justice.
29. "Truly, I say to you, many dogs will kill a hare, regardless of how many turns it makes.
30. "It is also customary among humans that the most righteous person does not find justice, because it doesn't matter whether many or few testify against him, as long as they are highly regarded.
31. "Justice rules only in the laws of nature, because they are the laws of Creation.
32. "But among humans there is little justice, and it is decided according to their social status and their wealth.
33. "Therefore I ask you, how could I expect justice by this standard?"
34. Pilate said, "Judging from the way you speak, you are very wise and I see no fault in you.
35. "I question the teaching you just uttered, but in this, too, I see no guilt, for everyone should find salvation according to their faith.
36. "But since you have nothing to say regarding your innocence that would counter the denunciation of the chief priests and the elders, I see no hope for you, because their will is my command, to which I must be pliant."
37. But Jmmanuel did not answer him, which surprised the governor very much.

The Conviction of Jmmanuel

38. At the time of the Passover feast, Governor Pilate customarily released to the people whichever prisoner they most wanted, except for those guilty of murder or of causing death.
39. At this time he held a special prisoner by the name of Barabbas.
40. And when the people were gathered, Pilate asked them, "Which one do you want me to release: Barabbas, the criminal, or Jmmanuel, who is said to be a king of wisdom and the son of an angel?"
41. But he well knew that the chief priests and elders had bribed the people by giving them copper, gold and silver, so they would plead for the release of Barabbas and the death of Jmmanuel.
42. For he well knew that they had turned him over out of envy and hatred, since his teachings appealed to the people.
43. His wife had also implored Pilate by saying, "Have nothing to do with this righteous man, for today I suffered greatly in my dreams because of him, and I find that his teachings are good." Therefore, he was favorably inclined toward Jmmanuel.
44. But among the people there was much screaming and he asked once again, "Which one shall I release to you?"
45. Slowly the screaming stopped, and the governor raised his voice a third time, asking, "Which one of these two shall I release?"
46. And the people screamed, "Release Barabbas!"

47. And Pilate asked them, "Thus it shall be, but what shall I do with him who is said to be Jmmanuel, a king of wisdom?"
48. And the people shouted, "Crucify him! Have him crucified!"
49. But the governor was not willing and asked very angrily, "What evil has he done that you want him crucified?
50. "He only taught a new doctrine, and for this he should suffer death? Where then is the freedom of speech, thought and opinion?"
51. But the people screamed even louder, "Have him crucified! Have him crucified!"
52. When Pilate realized there was great unrest and turmoil and that he could do nothing against the will of these people, who had been bribed, he took a pitcher of water and washed his hands before the people, saying,
53. "You decide what should be done with him.
54. "He is the prisoner of the elders and chief priests, so let them judge him:
55. "I will have nothing to do with this just man. I am innocent of doing anything to him and wash my hands before you in innocence."
56. But the people milled about, shouting, "Crucify him! Crucify him!"
57. Then Pilate turned Jmmanuel over to the chief priests and elders and released Barabbas to the people.
58. And the chief priests and elders had Jmmanuel whipped and handed him over to be crucified.
59. The people screamed and shouted and cursed Jmmanuel.
60. However the chief priests and elders indulged themselves in self-praise and were in good spirits because their intrigue had been successful.

Chapter 30

Defamation of Jmmanuel

1. The governor's soldiers agreed with the chief priests and the elders and, dragging Jmmanuel with them into the court house, they brought the entire crowd in with him.
2. They undressed him and put a purple mantle on him.
3. They made a wreath of thorns, placed it on his head, put a reed into his right hand and, bending their knees before him, said,
4. "We greet you, great King of Wisdom of the Jews."
5. And they spat on him, took the reed from his hand, and beat him on the head with it until blood ran down his face.
6. When he was wretched and bleeding, Caiaphas, the high priest, asked, "How are you doing now, great King of Wisdom?"
7. But Jmmanuel was quiet and said not one word.
8. Then they hit him again on the head, and he moaned in pain and began to speak, "Indeed it is the truth that I am the king of wisdom of the Jews, as it is written by the old prophets. Thus, I am also the true prophet of all humankind on Earth. But in all truth, I am not the prophet of those confused Israelites who call themselves the sons and daughters of Zion.

Prophetic Declaration

9. "Truly, I say to you, just as you beat and mock me, you shall be beaten and mocked by those whom you, since ancient times, have enslaved and whose land you and your forefathers have plundered.
10. "And the time will come in five times a hundred years when you will have to atone for this, when the legitimate owners of the land, whom you have enslaved and deprived of their rights, will begin to rise up against you and fight against you on into the distant future.
11. "A new man will arise in this land as a prophet, and he will legally and rightfully condemn and persecute you, and you shall pay with your blood.
12. "This man will establish a new religious cult specifically for the forceful preservation of the truthful teachings and will have himself recognized as a prophet. Through these actions he will persecute you for all times.
13. "Although according to your claim he will be a false prophet, just as you slanderously claim of me, he will bring you new teachings that will seem false to you. Nonetheless, he will be a true prophet, and he will have great power. He will have your people persecuted for all times.
14. "His name will be Mohammed, and his name will bring horror, misery and death to your kind, just as you deserve.
15. "Truly, truly, I say to you, his name will be written for you in blood, and because of your offences the hatred against your people will be endless.
16. "In this way, he will be a true prophet, even though you will claim him to be a false one, and he will bring you teachings that will in part seem confusing and unintelligible to you. His emerging religious cult will eventually end when his and your followers lay the foundation for a bloody conclusion. His teachings, too, will be distorted and falsified, and will result in an evil and confused religious cult."
17. And as he spoke in this manner, the chief priests and members of the council of elders seethed with rage and beat him so harshly that he collapsed and whimpered.
18. Once they had beaten and mocked him, they took off his mantle, put back on him only his undergarments and led him away in order to crucify him.
19. Upon his right shoulder they placed a heavy wooden cross, so that he himself would have to carry this great burden to the place of his own death.
20. But the cross was heavy, and Jmmanuel groaned under the burden. His blood combined with his sweat into a vile mixture.
21. Jmmanuel collapsed under the heavy burden because his strength left him.
22. But when a stranger came along by the name of Simon of Cyrene, they forced him to help carry the cross.

The Crucifixion

23. Soon they arrived at the place called Golgotha.

24. His path there was difficult, because he was being beaten, reviled and mocked.
25. They gave him wine to drink mixed with the bile from animals.
26. When he tasted it, he did not want to drink it, and so they beat him to make him drink it.
27. Then they forced him down on the cross while beating him, and nailed his hands and feet onto the wood. This was done for the first time and contrary to custom, because until then the crucified were tied to the cross.
28. After they had nailed him upon the cross and erected it, they divided his clothing among themselves by casting lots.
29. And they sat around and guarded him, so that no one would come to take him from the cross.
30. Also, two murderers were crucified with him, one to his right and one to his left, so he was between them.
31. Those all around him defamed, mocked and ridiculed him.
32. They shouted, "Since you are the King of Wisdom, help yourself!
33. "And since you are the son of a celestial son and possess great power, get down from the cross!"
34. The scribes, Pharisees, chief priests and elders of the people likewise mocked him, saying,
35. "You helped others, but you cannot help yourself.
36. "Since you are a king of wisdom, get down from the cross and help yourself.
37. "If you do that, we will believe in you and your teachings.
38. "He trusted in his wisdom and in his being the son of the angel Gabriel.
39. "Thus, let his wisdom or the angel Gabriel save him now if he so desires."
40. Likewise, the murderers crucified to his right and left mocked and reviled him.
41. Then the sky clouded over, the sun became dark, and a great storm spread across the land, which was rare at that time of year but happened now and then.
42. The terrible storm raged for three hours before the sun again broke through the clouds.
43. At that time Jmmanuel cried out, "I'm thirsty! Give me something to drink."
44. And right away one of the chief priests ran, took a sponge, soaked it in vinegar and stuck it on a lance for him to drink.
45. But when the others saw that, they scolded the man, saying, "Stop! Do not give him any more to drink. Let us see how long he can bear this."
46. And behold, a final powerful thunderclap broke up the storm, whereupon the entire land trembled, and the ground shook.
47. Amid the tremendous thunder, Jmmanuel again cried out, but nobody understood him, because his speech was confused.
48. Then his head fell forward, he slipped into a state of near-death, and they presumed he was dead.
49. It came to pass that a soldier took his lance and stabbed Jmmanuel in his loin to ensure that he was dead.

50. **Blood mixed with water flowed from the wound as is the case when a person is dead or in a near-death state.**
51. **Thus the soldier thought Jmmanuel was dead, and he informed the others.**
52. **They were all astonished, because it was unusual for the crucified to die so quickly.**
53. **But since the soldier had told them so, they believed him and departed.**
54. **Among them were also many women and others who watched from a distance, because they were followers of Jmmanuel; they had served him and followed him from Galilee.**
55. **Among them were Jmmanuel's mother, Mary, and Mary Magdalene, and others.**
56. **Once the people had departed, they went to him, knelt before the cross and wept bitterly because they, too, thought Jmmanuel was dead.**
57. **Also among them, however, was Joseph of Arimathea, a follower of Jmmanuel.**
58. **After a short while he noticed that Jmmanuel was not quite dead, but he told no one.**

Entombment

59. **He quickly went into the city, to Pilate, and asked him for the body of Jmmanuel so that he could bury him.**
60. **Pilate ordered that he should be given to him.**
61. **And many people went with him and they removed Jmmanuel from the cross. Joseph wrapped the body in pure linen, which he had previously coated so as to form an image of Jmmanuel.**
62. **Joseph of Arimathea then carried the body of Jmmanuel all the way as far as Jerusalem and placed it outside the city into his own tomb, which he had arranged to be cut into a rock for his future burial.**
63. **And he rolled a large stone in front of the door of the tomb and went to obtain medicine so he could take care of Jmmanuel.**
64. **The entrance of the tomb was guarded by soldiers and Jmmanuel's mother so no one could enter and steal the body.**
65. **Joseph of Arimathea, however, sought out Jmmanuel's friends from India and returned with them to the tomb. There they entered through a secret second entrance unknown to the henchmen and soldiers, and for three days and three nights they nursed him. Soon he was in better health and again with good strength.**
66. **The tomb was being guarded on the other side by the soldiers because the chief priests and Pharisees had gone to Pilate and said,**
67. **"Sir, we have considered that when this crazy man was still alive, he said to the people, 'I shall return after three days and three nights and rise, because I will only be in a state of near-death.'**
68. **"But since it was established through a soldier that he was really dead, his tomb should be guarded so that no one can come, steal the body and say, 'Behold, he has risen from the dead after all!'**

69. "Command therefore that the tomb be guarded up to the third day so that the last deception may not be worse than the first."
70. And Pilate said to them, "Take my soldiers as guardians. Co and guard the tomb as best you can."
71. And they departed, guarded the tomb, and secured the stone in front of the door with a seal.
72. However, they did not realize the secret of the grave, namely, that it had two exits or entrances, Jmmanuel's helpers, therefore, could go to him to apply healing salves and herbs without being detected. On the third day he was once again strong enough to walk.

Chapter 31

Jmmanuel's Flight from the Tomb

1. When dawn broke on the first day of the week after Passover, the three days and nights had passed following which Jmmanuel would live again after his near-death, as he had foretold.
2. And behold, a great thundering arose in the air, and a radiant light came from the sky and settled on the earth, not far from the tomb.
3. Then a guardian angel stepped forth from the light; his appearance was like lightning and his garment was as white as snow.
4. And he went to the tomb, and the soldiers, full of fear, moved out of his way.
5. He lifted his hand, and from it bright lightning sprang forth and struck the soldiers, one after the other.
6. And they fell to the ground and did not stir for a long time.
7. Then the guardian angel stepped up to the tomb, rolled the stone away from the door and said to Mary, the mother of Jmmanuel, and to Mary Magdalene, who were both there:
8. "Don't be afraid, I know you seek Jmmanuel, the crucified.
9. "He is not here, for he is alive just as he said he would be. Come here and behold the place where he has lain.
10. "Go quickly and tell his disciples that he has risen from near-death.
11. "Also tell them: He will walk before you to Galilee, and there you will see him. Behold, I have told you.
12. But Mary asked, "Yet he was dead and lay here dead. How can he then rise?"
13. The guardian angel answered, "Why are you seeking a live person among the dead?
14. "Go now and spread the news among his disciples, but beware of telling anyone else.
15. And the guardian angel went to the bright light and disappeared into it. Soon a great thundering came forth from it again, and it rose up into the air, shooting straight into the sky.
16. Jmmanuel's mother and Mary Magdalene then departed, leaving the tomb.
17. The soldiers, however, recovered from their paralysis and were greatly astonished. So they went into the city to spread the news of what had happened.
18. And secretly they met with the chief priests and elders of the council to decide what to tell the people.

19. **The chief priests and elders gave sufficient money to the soldiers and said, "Tell the people his disciples came at night while we were sleeping and stole his body."**
20. **And the soldiers took the money and did as they had been instructed.**
21. **Mary and Mary Magdalene, however, left and did as they had been mandated by the guardian angel.**
22. **And behold, again a guardian angel met them on their way and said, "Remember what you have been instructed to do. Be careful and do not inadvertently tell the people."**
23. **Mary Magdalene approached the guardian angel, who wore a brilliant white garment, and she wanted to grasp his hand.**
24. **But he stepped back from her and said, "Do not touch me, because I am of a different kind from you and my garment is a protection against this world.**
25. **"If you touch me you will die and be consumed by fire.**
26. **"Step back from me and be on your way as you have been instructed."**
27. **So they departed, and they met Peter and another disciple, telling them what had taken place.**
28. **Peter and the other disciple went to the tomb, with the other disciple arriving there first.**
29. **And he looked into the tomb and saw the linen bandages lying neatly on the ground, but he did not enter.**
30. **Then Peter arrived, went into the tomb and found everything just as the other disciple had.**
31. **The bandages had been carefully folded and placed on the ground. The sweat cloth, which had covered Jmmanuel's head, had been placed on a particular spot, together with the salves and herbs and clay figurines of peculiar appearance, the likes of which he had never seen before. Thus they were foreign to him.**

Jmmanuel's Meetings with his Disciples

32. **In the evening of the same day, the disciples were gathered in the room in the city where they had taken their last meal with Jmmanuel before Passover.**
33. **And they were in the room speaking to each other about what had happened that day when, behold, the door opened and a stranger entered whom they had never seen before.**
34. **And they were afraid that he might be one of the Israelites who wanted to betray them.**
35. **But then the stranger said, "Peace be with you:' and when he took the cloth from his face, they recognized him as Jmmanuel.**
36. **After he had said that, he showed them his hands, his loin and his feet; and when they saw his wounds, they were happy he was among them.**
37. **But Thomas believed a ghost to be in front of him. So he said, "If I could touch your wounds, I would know that you are not a ghost."**
38. **Then Jmmanuel said to him, "Reach out and place your hand on my wounds, so that you of small mind may recognize the truth:'**

39. So Thomas did as he had been told, and he touched his wounds and said, "Truly, it is you."
40. Then Jmmanuel departed, saying, "Guard the secret of my return, so it will not be known that I am alive.
41. And behold, the next day the disciples set out for Galilee to spread the joyful news among Jmmanuel's supporters.
42. As other followers went along, behold, an itinerant joined them and for part of the way walked with them.
43. They were sad and talked among themselves about how Jmmanuel had been forced to die on the cross.
44. Then the itinerant, a stranger, said to them, "Why are you mourning?" And they told him what grieved them.
45. But the itinerant said, "How little knowledge you yet have; Jmmanuel told you he would rise from near-death after three days and nights.
46. "So just as he has said, it has happened."
47. After he had spoken he removed the cloth from his face and they recognized him as Jmmanuel.
48. But he said nothing more, and again covering his face, he withdrew. And he was not seen for a long time.
49. Long after Jmmanuel had disappeared, it came to pass that the disciples were fishing on the Sea of Tiberias,
50. and they caught nothing the entire night, so by daybreak they were exasperated.
51. And when they approached the shore, there stood a stranger who asked, "Haven't you anything to eat? I'm hungry."
52. They answered, "No, we have not caught one fish in our nets."
53. Then the stranger said, "Throw the net out to the right side of the boat, and you will have a large catch."
54. The disciples were astonished by what he said, but nevertheless cast the net. And behold, they could not pull it in because of the multitude of fish.
55. And they came ashore and prepared a meal, for like the stranger they, too, were hungry.
56. But when he uncovered his face, behold, it was Jmmanuel.
57. And while they were eating and in good spirits, he said to them, "Go to Galilee to such-and-such mountain; there I will join you, because our time together has ended and each of us may go his separate way."

Chapter 32

Jmmanuel's Farewell

1. They went to the mountain to which Jmmanuel had directed them.
2. When they were gathered there, he said to them, "Behold, I will speak to you one last time; then I will leave and never return.
3. "My path leads me to the land of India where many of this human lineage also dwell, because they have left this land to live there.
4. "My mission leads me to them and to the human population that is born there.
5. "My path there will be long, for I have yet to bring my teachings, new and old, to many countries, and likewise to the shores of the great black waters to the north of here.

6. **"But before I leave you, I will give you my final lessons of the teachings:**
7. **"If humans live according to the laws of Creation, they live correctly in truth. But the ultimate goal should be this:**
8. **"Everything human within human beings must die, but everything of Creation within them must rise and embrace Creation.**
9. **"Consider the universe as the place where Creation lives in infinity.**
10. **"Everything humans possess has its origin in Creation; therefore it belongs to Creation.**
11. **"Human beings shall transform their entire spiritual lives and perfect them, so that they will become one with Creation.**
12. **"Whatever human beings do, they shall do with the awareness of Creation's presence.**
13. **"But a human being shall never attempt to force the truth onto another, because then it would only be worth half its value.**
14. **"First, humans shall tend to their own progress in consciousness and spirit, so as to produce Creational harmony within themselves.**
15. **"No greater darkness rules within humans than ignorance and lack of wisdom.**
16. **"Greatness of personal victory requires uprooting and destroying all influences that oppose the Creational force, so that which is Creational may prevail.**
17. **"Humans should develop within themselves the power to judge over good and evil and to correctly perceive all things, so that they may be wise and fair and follow the laws.**
18. **"It is necessary to be cognizant of what is real and what is unreal, what is valuable and what is worthless, and what is of Creation and what is not.**
19. **"Human beings must become a cosmic unity, so that they can become one with Creation.**
20. **"Conform your lives to the laws; live according to the laws of nature, then you will also live according to the laws of Creation.**
21. **"Regardless of how much humans may suffer, the power of Creation within them is immeasurably greater, and it will conquer all ills.**
22. **"When human beings live within their consciousness only as mortal humans, they are inaccessibly remote from their spirit, from Creation and therefore from its laws.**
23. **"The greater their dedication to the laws of Creation, the deeper will become the peace within them.**
24. **"The happiness of humans consists in seeking and finding the truth, so they may thereby gather knowledge, gain wisdom, and think and act in accordance with Creation.**
25. **"Only through the circumstances of human life can humans develop and use their Creational powers in consciousness and in spirit.**
26. **"Humans gain experience in the use of their powers and capabilities only by trying daily to unlock them.**
27. **"As long as human beings do not become one with Creation, they will never be able to rise above death or near-death, since the fear of the unknown is within them. Only when they are able to fully recognize the**

perfection and unity of Creation can they slowly begin to acquire sublimity.

28. **"instead of following instinctive and impulsive urges, humans should live by cognition and wisdom, so that they may live justly according to the laws and directives.**
29. **"Humans should not lose their way in the thicket of limitations, but should expand their consciousness and seek and find knowledge, logic and truth, and from these learn wisdom.**
30. **"Thereby they will come closer to their life's goal and become cognizant of the Creational principle in all things.**
31. **"Thousands of lights will guide humans along their path, provided they observe and follow them.**
32. **"Human beings will attain all their knowledge and wisdom, provided they seriously strive for perfection.**
33. **"The laws serve all those who are prepared to seek the truth in unlimited measure and to learn wisdom from them.**
34. **"For in mastering all possible orientations within themselves, they develop their spiritual powers to higher and higher levels, and in so doing they perfect themselves.**
35. **"Humans should not attempt to dwell upon their physical misery, but upon the reality of the spirit and the existence of Creation.**
36. **"A continual restlessness exists within humans, because they have a premonition that Creation is their fate and destination.**
37. **"Humans may be great, wise and good, yet this is not sufficient, for they can always become greater, wiser and better.**
38. **"There may be no limits to love, peace and joy, because the present state must always be exceeded.**
39. **"Truly, I say to you, a love that is unlimited, constant and unfailing is unconditional and is a pure love, in whose fire all that is impure and evil will burn.**
40. **"Such a love is Creation's love and, therefore its laws as well, to which humanity has been predestined since the beginning of time.**
41. **"Since this is the ultimate destination for human beings, they must take steps to guarantee that this will come to be, for this is their destiny.**
42. **"But as yet humans do not understand the wisdom of this teaching, and therefore it is being adulterated everywhere on Earth.**
43. **"In their ignorance, humans are falsifying the teachings in many ways and forms, so that they are becoming diffused and unintelligible.**
44. **"But in two times a thousand years they shall be taught anew without falsification, when humans become sensible and knowledgeable, and a new age heralds great upheavals.**
45. **"And it can be read in the stars that the people of the new age will be great revolutionaries. Thus, some special predestined people, who will be the new proclaimers of my teachings, will preach them unfalsified and with great courage.**
46. **"But you, go therefore and prepare the way for my teachings and make all peoples their disciples.**

47. "However, beware of false teachings, which you may allow to arise because of your lack of judgment, for some of you are inclined that way.
48. "Teach them to follow everything I have commanded you, so you do not falsify my teachings."
49. And it came to pass, that while he was speaking to them in this manner, a thundering came from the sky, and a great light descended.
50. The light settled on the ground not far from them, and it glittered like metal in the sunlight.
51. Jmmanuel spoke no more, but went to the metallic light and entered into it.
52. Then, however, a haze arose all around it. Once again a thundering began and the light ascended back into the sky.
53. And the disciples returned to Jerusalem in secret and made known the events among their own kind.

Chapter 33

Jmmanuel in Damascus

1. Jmmanuel was set down by the great light in Syria, where he lived for two years in Damascus without being recognized.
2. After this time he sent a messenger to Galilee to seek out his brother, Thomas, and his disciple, Judas Iscariot.
3. Two months passed, however, before they joined Jmmanuel and brought bad news.
4. His brother Thomas spoke, saying, "Your disciples have greatly falsified your teachings; they insult you by calling you the son of God and they also set you equal to Creation.
5. "The chief priests and elders persecute your followers and have them stoned when they are caught.
6. "But Thomas, one of your disciples, fled, and it is reported that he has departed with a caravan for the land of India.
7. "A great enemy of yours has arisen in a man named Saul.
8. "He is fuming with rage and utters death threats against your disciples and those who trust in your teachings.
9. "He is having letters written to the synagogues in all regions, whereby if any followers of your new teachings are found, they will be bound and taken to Jerusalem.
10. "No distinction is being made between women, men and children. They will all be found guilty and condemned to die."
11. But Jmmanuel said, "Don't be afraid, the time will soon come when Saul will receive a lesson regarding his evil thinking.
12. "He is already on the road to Damascus, following you and Judas Iscariot here now, in order to lead you back to Jerusalem in shackles.
13. "However, I will confront him before he reaches Damascus, and since he believes me dead, he will presume he is seeing a ghost."
14. Jmmanuel set out to see a friend who was helpful to him in secret things that involved powders, salves and liquids that smelled bad.
15. Well supplied with these things, he departed, leaving the city by way of the road to Galilee.

16. **A day's trip from Damascus, he waited for two days in the rocks and prepared his concoction.**
17. **During the night he saw a large group of armed men coming, among them Saul, the persecutor of his disciples.**
18. **When they were near, he struck a fire and tossed it into his concoction, thus producing a powerfully bright light that blinded the group.**
19. **Jmmanuel continued stoking the flaring concoction, so that powerful flashes of light, stars and fireballs shot into the sky or fell from it. All this was accompanied by thundering booms and loud hissing sounds, as if from gigantic dragons and serpents.**
20. **The thundering and booms subsided, as did the hissing. The blinding flashes and the multi-colored fires died down, yet stinging smoke continued to cover the land and caused the group to cough and shed tears.**
21. **Then Jmmanuel called out, "Saul, Saul, why do you persecute my disciples?"**
22. **But Saul was afraid and fell to the ground, crying out, "Who are you who speaks to me like this?"**
23. **And Jmmanuel answered, saying, "I am Jmmanuel whom you persecute in your hatred, along with my disciples.**
24. **"Get up. Go into the city and let yourself be taught how you should live."**
25. **Saul was very afraid and said, "But you are the one who was crucified. So you are dead and must be speaking to me as a ghost."**
26. **However Jmmanuel did not answer him. He left and headed for Damascus.**
27. **But the men who were Saul's companions stood still, petrified with fear, because they also believed they had heard a ghost.**
28. **Saul got up from the ground and opened his eyes. However, he saw nothing because his eyes were blinded, for he had stared directly into the bright light Jmmanuel had generated.**
29. **His companions then took him by the hand and led him to Damascus,**
30. **and for three days he saw nothing, ate nothing and drank nothing.**
31. **However, one of Jmmanuel's disciples came to Saul and preached to him the new teachings, and gradually he accepted them.**
32. **But because of the events by the rocks, his mind was slightly confused. He misunderstood much and spoke incoherently.**
33. **Somewhat confused in his mind, he went away and preached incoherent nonsense to the people.**
34. **Jmmanuel, however, remained in Damascus another thirty days and made it known that he would be leaving the country and traveling to the land of India.**
35. **His mother Mary came from Nazareth and set out on the road to the land of India with Jmmanuel, his brother Thomas, and Judas Iscariot.**
36. **And Jmmanuel began to preach again and teach the people wherever he encountered them along the way and in any settlement he came to.**
37. **There was a new strength within him and his teachings were more powerful than before.**

Chapter 34

Teaching about Creation

1. Jmmanuel preached powerfully, saying, "Behold, Creation stands above humanity, above god and above everything.
2. "It appears to be perfect by human comprehension, but this is not so.
3. "Since Creation is spirit and thus lives, even it must forever perfect itself.
4. "But since it is one within itself, it can perfect itself by way of its own creations, through the generation of new spirit forms that dwell within humans, give them life, and evolve towards perfection through their learning.
5. "The newly generated spirit is part of Creation itself; however, it is unknowing down to the smallest iota.
6. "When a new spirit is created, which is still unknowing in every way, it lives in a human body and begins to learn.
7. "Persons may consider the unknowing spirit as stupid and say that the individual is confused.
8. "But it is not, because it is only unknowing and devoid of knowledge and wisdom.
9. "Thus may this new spirit live a life within a human being in order to gather knowledge.
10. "Then, when this spirit enters the beyond, it is no longer as unknowing as it was at the time of its beginning.
11. "And it returns into the world and lives again as a human being but is no longer quite as unknowing as it was at its beginning.
12. "Again it learns and gathers further knowledge and new wisdom, and thereby increasingly escapes from ignorance.
13. "So, after many renewed lives, the time comes when people say that this spirit is normal and not confused.
14. "But this is neither the end of the spirit nor its fulfillment, because, having become knowing, the spirit now seeks the greatest wisdom.
15. "Thus, the human spirit perfects itself so extensively that it unfolds in a Creational manner and ultimately becomes one with Creation, as it was destined from the earliest beginning.
16. "Thus, Creation has brought forth a new spirit, allowing it to be perfected independently in the human body. The perfected spirit returns to Creation to become one with it, and in this manner Creation perfects itself within itself, for in it is the knowledge and wisdom to do so.
17. "Truly, I say to you, the time will never come when Creation ceases to create new spirit forms and to broaden itself,
18. "However, Creation also requires rest, a characteristic of all that lives, and when it slumbers it does not create.
19. "Just as human life has day and night and is divided into work and rest, so Creation also has its times of work and rest.
20. "Its period, however, is different from that of people, because its laws are the laws of the spirit,
21. "while human laws are the laws of material life.
22. "The material life is limited, but the life of the spirit lasts forever and knows no end.

23. "Creation, however, is subject to the laws of Primeval-Timelessness and Primeval-Creation, which is the Absolute Absolutum and the beginning and endlessness of everything. And it was created out of itself.*

(Absolute Absolutum: Most basic Creational level or most basic Absolutum level, respectively, of which there are seven. From the highest Absolutum level down to the lowest the following sequence is valid: BEING Absolutum, Zohar Absolutum, Super Absolutum, Creative Absolutum, Central Absolutum, Ur-(= primal, original, prime) Absolutum, and Absolute Absolutum. Out of the Absolute Absolutum the first Creation form of the lowest kind was created-the material universe, the universal consciousness or universe in which We exist. This universe, universal consciousness, or Creation form, respectively, which is the first and lowest of all 1049 Creation forms, has created out of itself all Creational energies, i.e., all spirit energies and Spirit forms. It is therefore the creation of its own Ur-source. The Absolute Absolutum is the idea-related procreative power only, out of which the lowest Creation form that is our DERN Universe has come forth.)*

24. "Its secret is that which is immeasurable and is based on the number seven, which is counted in 'times.'
25. "This is one of the secrets and laws the human mind will solve only when it reaches perfection.
26. "But let it be said that the laws of life are not hidden from the wise man, hence he can recognize and follow them.
27. "Thus the wise understand that the secret of Primeval-Creation lies in the number seven and in computations based thereon. Thus they will gather and retain the knowledge that Creation has a time for work or rest that is also based upon the number seven.
28. "Creation rested in a state of slumber for seven Great Times when nothing existed, not even the universe.
29. "Only Creation itself existed in slumber, and it brought forth no creature nor anything.
30. "However, it did awaken from its slumber through the seven cycles of seven Great Times and began to create creatures and everything.
31. "After having rested for seven cycles of seven Great Times, it is now creating living organisms and everything else, and it will do so for seven more cycles of seven Great Times, until it requires rest again and reposes anew in deep slumber for a further seven Great Times.
32. "When it will rest again and lie down in slumber, nothing will exist except for Creation itself.
33. "There will be neither creatures nor any other thing.
34. "Only Creation itself will exist during the seven cycles of the seven Great Times, because it will rest and slumber until it awakens again and brings forth new creatures and everything else.
35. "Just as Creation is one within itself, however, so is all life, being and existence one within itself.
36. "It is by the law of Creation that all humans, plants, animals and all life are one in themselves.

37. "A person may believe that everything is two or three, but that is not so, because everything is one.
38. "Whatever people believe to be two or three is actually one, so they should make everything that is two or three into one.
39. "Since the spirit in a person is part of Creation, it is one with Creation; consequently it is not two.
40. "And since the body is a part of the spirit in a different form and matter, it is therefore one with the spirit; consequently it is not two.
41. "The teachings state that there is a unity and not, in any way or form, a duality or trinity.
42. "If it appears to people that there is a duality or trinity, then they are the victims of deception, for they do not think logically but according to human knowledge.
43. "But if they think according to the knowledge of the spirit, they find the logic, which is also in the law.
44. "Only human thinking can be incorrect, not the laws of Creation.
45. "For this reason, it is said that everything emanates from a unity, and a duality seems apparent only because humans, in their limited thinking, cannot grasp the truth.
46. "Since everything is a unity and everything emanates from it, no duality or trinity whatsoever can exist because it would violate the laws of Creation.
47. "Therefore people should make the two or three into one and think and act according to the laws of Creation.
48. "Only in ignorance does a person fabricate a duality or trinity and give offense to the laws of Creation.
49. "When a person aligns everything into this unity, making everything into one, and then says to a mountain, 'Move away,' then it will move away.
50. "When everything is one in Creation, in its laws, in the creatures and in matter, it is without error.
51. "When a wise man says there are always two of everything, he means that they are one within themselves and one together.
52. "It is only two in appearance, because in itself and also together it is always one.
53. "Therefore evil is one in itself because it is also good in itself. Likewise, good is one in itself because it is just as much evil in itself.
54. "Since even when apart they are one and a unity, together they are also one and a unity, for this is the law of Creation.
55. "Thus the result is that there are two parts in appearance, but they are both one in themselves and one when together.
56. "If, therefore, people say there exists also a trinity, then their consciousness has been addled by some cult, falsified teachings or confused thinking.
57. "A unity always consists of two parts, which are one in themselves and are a duality only in appearance.
58. "Since a person is a unity of two parts, the spirit is a unity of two parts, but both are one in themselves and one together.
59. "The body cannot live without the spirit and conversely, because spirit and body are a unity despite their seeming duality.

60. "The spirit, however, lives according to the same law, because in itself it also consists of two parts and is one in each part; thus it is one in itself.
61. "The two parts of the spirit are wisdom and power.
62. "Without wisdom of the spirit, its power cannot be utilized, nor can any wisdom emerge without spiritual power.
63. "Hence, two things are always required that are one within themselves, so there is a oneness within the unity but not a duality.
64. "Thus the law says that a human being is a unity in itself, which consists of two equal parts that form a unity, both within themselves and also together.
65. "And the two equal parts in the human being, each of which constitutes a unity within itself, are the body and the spirit.
66. "So when the scribes teach that a person lives in a trinity, this teaching is erroneous and falsified, because it is not taught in accordance with the laws of Creation."

Chapter 35

Cults around Jmmanuel

1. It came to pass that Jmmanuel, his mother Mary, and his brother Thomas traveled on into the cities at the sea in the north. Since olden times, warrior women inhabited the area, but their descendants were now peace loving.
2. He preached to them the new teachings according to his knowledge but had to flee their cities when they attempted to kill him.
3. Their own teachings, far removed from truth, were from a rigid religious cult; and they punished with death those who taught differently.
4. Jmmanuel was treated as an outcast by these people and persecuted as an agitator against their cult. So he fled.
5. It came to pass during his flight that he met up with a large caravan. He and his following joined it and continued inland and into the mountains.
6. They traveled through the central part of the country for many weeks whereupon they came to another sea and into the city of Ephesus.
7. But Jmmanuel was very much afraid, and no longer preached his new teachings so that no one would recognize him; for in Ephesus were many people-dealers and merchants, who came there from Jerusalem to conduct business.
8. Many among them had known Jmmanuel and had not been well disposed toward him; therefore he avoided them and obscured his face.
9. The dealers and merchants in Ephesus had spread the story of Jmmanuel and his purported death, which had occurred two-and-one-half years earlier.
10. However, after he had been in the city for a few days, behold, he was recognized by one of the merchants who informed others of like belief. They belonged to a secret group called the Association of the Essenes.

11. They brought Jmmanuel to a meeting that was secret, for they feared the people because their secret society was considered unlawful.
12. But among them was one named Juthan, the most senior of the secret society in Jerusalem, and he spoke, saying,
13. "Behold, we know very well what has taken place in your life, but we do not understand how you can still be among the living. So, do tell us your secret."
14. Jmmanuel feared that he would be bound and returned to Jerusalem if he remained silent in front of the conspirators; so he recounted everything to the Essenes.
15. And he told them about all that had transpired and how he had fled from Jerusalem and had arrived in their region.
16. Juthan, the eldest, said, "Behold, we belong to a secret group called the Association of the Essenes.
17. "Our quest and knowledge are not attuned to the teachings of the scribes, but to the secrets of nature and all that is inexplicable to humans.
18. "You are great in your knowledge, and by all measures you have advanced in knowledge far beyond us and the scribes, Pharisees, astrologers, even the elders and the philosophers.
19. "Therefore, come join our society, be one of us and teach us your knowledge."
20. But Jmmanuel answered, saying, "Even if I were to teach you my knowledge, it would not agree with your teachings, because you follow incomplete human wisdom, whereas I adhere to spiritual wisdom.
21. "Therefore, I think that our different teachings would be incompatible with each other.
22. "It is also not my inclination to spread my knowledge and teachings in secret, as you do, since your secret Association of Essenes is unauthorized.
23. "But let me think over the pros and cons for three days, and whether I will then tell you 'yes' or 'no', because I must first think about everything before I give you my last word on it."
24. And Juthan said, "Be it as you say.
25. "Peace be with you.
26. "Go and give us an answer in three days, if you want to speak your word then."
27. But Jmmanuel departed from there, fleeing from the city with his following, and traveled east, far into the country.
28. And Jmmanuel said to his followers, "Behold, the Association of the Essenes lives according to an erroneous religious cult, though its followers gather much from my teachings.
29. "Their old philosophy, however, is not the teaching of truth, knowledge, love, logic, wisdom and the laws of Creation. Therefore, it is incorrect and not of adequate or real value.
30. "But they have recognized this and are now weaving my truthful teachings into their teachings of half-truths, to create from this a new doctrine so that they can demean me by calling me one of them.

31. **"They will claim that I am affiliated with their society and that they had helped me from the beginning of my life.**
32. **"And they will even say that my teachings stem from the knowledge of their cult, and that they had saved me from the cross because I was one of them.**
33. **"They will claim that all my followers were from their cult,**
34. **"and they will also claim that I am the son of God.**
35. **"But I tell you that I have never belonged to this Association of Essenes and that I have nothing in common with it or its followers; thus I also never received help from them.**
36. **"The Association of the Essenes will not be the only group to make use of my name. Many cults will come forth in my name and will thus consider themselves great and will want to dazzle the people thereby.**
37. **"Similarly, people will establish peculiar cults and will glorify me in them, so as to be more credible, whereby the public can be further enslaved and exploited.**
38. **"And so, many cults will be established in my name, but their purpose will only be to enslave people in their consciousness and freedom, thereby bringing the cults great power over the people, the land and the money.**
39. **"But I tell you that no cult will be righteous if it does not recognize Creation alone as the highest power and does not live according to its laws and directives.**
40. **"And no cult will exist that preaches the truthful teachings, the knowledge or the truth.**
41. **"It will be two times a thousand years before the time comes when my teachings will be preached anew, without being falsified. This will occur when false doctrines and erroneous cults, when lies and fraud, and when deception by the conjurers of the dead and of spirits, by the soothsayers and clairvoyants, as well as by all the charlatans of the truth, will be at their peak.**
42. **"Until then, false cults, as well as liars, deceivers, charlatans, conjurers of the dead and of spirits, false soothsayers, clairvoyants, and false mediums pretending to speak for supernatural, other-dimensional and extra terrestrial beings from the depths of the universe, will be so numerous that they can no longer be counted.**
43. **"And such cults will be built upon human blood, hatred, greed and power, on lies and deceptions, and on cheating, misunderstanding, self-deception, confusion of consciousness and delusion.**
44. **"But just as they will have arisen, so will they be destroyed, because the truth will triumph,**
45. **"for there is no untruth that will not be denounced as a lie.**
46. **"There is nothing hidden that will not become revealed.**
47. **"Humans will recognize what is before their faces, and what is hidden from them will reveal itself when they search for the truth and the enlightenment of wisdom.**
48. **"But the truth lies deep within the laws of Creation, and there alone should humankind seek and find it.**
49. **"Those who seek shall not stop seeking until they find,**

50. "and when they find, they will be profoundly shocked and astonished, but then they will rule over the universe.
51. "May humans recognize from this that the kingdom is within them and outside of them.

Chapter 36

Humankind and Creation

1. It came to pass that Jmmanuel preached of humanity and of Creation as he went eastward with a caravan.
2. He said, "Humans should look upward to the stars, for majestic peace and grandeur rule there.
3. "As though by immutable law and order, the infinite and everlasting changes take place there over days, months, years and beyond for centuries, millennia and millions of years.
4. "Humans, however, should also look downward upon the Earth for there, as well, is Creational activity and endless becoming and passing away, and life and existence, toward ever newly developing forms.
5. "Greatness, excellence and beauty rule harmoniously where nature is left to itself.
6. "But where traces of human order are at work, there pettiness, disgrace and ugliness testify to alarming disharmony.
7. "With inflated chest, humankind calls itself the crown of creation, and yet it is not cognizant of Creation and sets persons on a level with it.
8. "But this humankind, which has tamed fire and rules the Earth, will not go far.
9. "Without a doubt, humans will learn to harness water and air, but in the process they will forget to be cognizant of Creation above them and of its laws.
10. "Thus they will also forget to seek truth, knowledge, love, respect, life, logic, true freedom and wisdom,
11. "and they will forget to live peacefully with each other.
12. "Their battle cry will be warfare, for they want to attain power through violence.
13. "But when they believe they have power in their hands, they will use it for enslavement and bloodshed, exploitation, brutality, crime, and degeneration.
14. "They will speak of honor, freedom and knowledge, but in truth these will be only hypocrisy, coercion and false teachings.
15. "Thus, in the future, humankind will lose its face and display an evil and false mask.
16. "Many will degenerate into beasts and spend their earthly days without knowledge and conscience.
17. "Human ambitions and desires will be directed only toward acquisition, power, lust, addiction and greed.
18. "With their intellect, humans will arrange the things of this world to make them subservient, regardless of the fact that in so doing they break the laws of nature and destroy nature itself in many ways.
19. "They will no longer trust in the eternal truths, which are anchored in the laws of nature.

20. **"Through self-deception, they will find more meaning in the human sciences than in all the values of the laws of nature and Creation.**
21. **"In their confusion, humans will believe in this erroneous, self-created, pathetic philosophy of life, which will be produced through the cults' confused teachings and through arrangements of human laws and vagaries of the principles that govern nations.**
22. **"Humans will want to control their lives by external means, because they will have forgotten to be aware of their own essence from the Creational point of view.**
23. **"Through deceitful means they will delude, cheat and exploit their fellow humans and the entire world.**
24. **"And wherever trust and truth still exist, they will change it into distrust and untruth, and in so doing they will get farther and farther away from the true life.**
25. **"Thus, they will also lose sight of the principle of the oldest wisdom, which states that humans are the measure of all things in life because they are, after all, a part of Creation.**
26. **"But the time will come when humankind must turn around and become reacquainted with the eternal values of life.**
27. **"Initially only a few will know that humans live not only on Earth but also in the endless expanse of the universe, and that they live not only in the material world but their spirits reach into another world that can not be grasped by the ordinary physical senses.**
28. **"This other one, the ethereal world, is the true home of the spirit. Therefore, humans should try without ceasing to broaden and deepen their knowledge, love, truth, logic, true freedom, genuine peace, harmony and wisdom, so that the spirit may be perfected and lifted up into its true home, becoming one with Creation.**
29. **"Truly, I say to you, those who understand the truth of this message and attain insight through wisdom, will awaken to the obligation of aligning their lives with their destiny of eternal change toward Creation.**
30. **"When people are honest and seek, they will not hold any preconceived opinions or prejudices.**
31. **"But the wise do know and are aware of the law of the everlasting flow of eternal change. Therefore, they endeavor to adjust to the grand scheme of events and of progress, because they appreciate the laws of Creation, namely, that the cycles of existence must be completed as prescribed by these laws.**
32. **"Wherever life reveals itself, it is based upon the law of the invisible mystery that brings about the eternal change.**
33. **"But persons who disregard and fail to recognize the timeless and everlasting laws and truths must take upon themselves the dire consequences.**
34. **"Lies and hatred will blind such persons and even entire peoples; and they will rush into the abyss of their own destruction.**
35. **"A blind, destructive mania will overcome them, and the heroes among them will be those who are the greatest destroyers.**
36. **"Conflict will permeate people's entire lives, and where there is discord there is no longer wholeness and perfection.**

37. **"But as long as imperfection exists in life, humans must bear the consequences: sickness, misery, injustice, privation, fighting, strife, slavery, erroneous cults and exploitation leading to bloodshed and death.**

38. **"So let humankind beware and awaken, for the laws of Creation state: Only that which is timeless and everlasting is of permanence, of truth and of wisdom, and so it is."**

What is Creation?

Excerpt from Stimme der Wassermannzeit, No. 89 December 1993

Creation is the immeasurable mystery suspended in immeasurable expanse.

Creation is identical to 'Universal Consciousness', which guides and prevails in the BEING of consciousness; it is a double-helix, egg-shaped configuration that simultaneously constitutes the Universe in its growing expansion. Its pulsating double-helix arms live as spiritual energy, while rotating against each other.

The Universe is Creation's internal and external body.

Creation --- through its entirety pulsate the Universal 'Gemüt' (a non-translatable German term for the spiritual counterpart to the psyche) and the Universal Consciousness, the power of life and existence in general.

Creation pervades everything and everything pervades Creation, therefore forming oneness within itself. Within this oneness occur all life and all of the evolution allotted to it.

Creation has the identical developmental and evolutionary process as every life form, --- however, its values of time are anchored in very high values indeed.

Creation itself exists in a conscious creative state for seven Great-Times. --- Subsequently it lays dormant for an equal number of Great-Times, but this time they last seven times as long. Following this period, Creation is awake to create once again for a period seven times as longer once again than the previous one. (One Great-Time is equal to 311,040,000,000,000 terrestrial years; seven Great-Times add up to 2,177,280,000,000,000 terrestrial years, also called an eternity; 7 x 7 Great-Times make one All-Great-Time.)

Creation is The Creation and there exists no Creation other than it within its own Universe.

Creation is the Creation of all creations such as the Universe, the galaxies, stars, earths (earth is equivalent to 'planets' in this context), skies, light and darkness, time, space and all multitudes of life forms in existence, each according to its own species.

Creation is justice, love, strength, wisdom, knowledge, compassion, freedom, mercy, laws, directive, alliance, fulfillment, evolution, life, support, joy, beauty, peace, infallibility, equilibrium, spirit, forever, logic, growth, perfection, contentment, inexhaustibility, omnipotence, sweetness, infinity, solidarity, perception, harkening, elevation, the Sohar, gentleness, lucidity, purity, transformation, origin, future, power, reverence, allness and BEING.

Creation is the BEING and non-BEING of life. It is the most immense mass of spiritual energy in the Universe.

Creation is spirit in its purest form and immeasurable in its wisdom, knowledge, love and harmony in truth.

Creation is a spiritually dynamic, pure-spirit energy that prevails over everything. Incomprehensible for human beings, it is an active, creative wisdom in the midst of its own incessant evolution; it is all-encompassing for all times.

Creation is verity, the all-embracing, solace, comprehensiveness, guidance, equality, accuracy, cognition, empirical knowledge, admonition, discipline, recollection, revelation, praise, perfection, explanation and direction.

Creation is the path of life; it is nature, light, fire and contemplation; Creation is consciousness, and it is omnipresent.

Glory be to Creation.

Billy Meier

Introduction to the Spiritual Teachings

Semjase at the 10th contact on Wednesday, March 26, 1975, 3:20 pm

3. The human bears a spirit that does not die nor sleep during the deepest sleep; it records all thoughts and motions; it informs the human whether his thoughts are correct or false-if he has learned to pay attention.

4. The spirit within the human is the bearer of the creative realm, and every human has his own (spirit).

5. It is incomprehensible that the human speaks of a heaven and of a kingdom of heaven within himself, rather than to merely say: Creation, truth, knowledge, wisdom, spirit, consciousness and existence.

6. A human's yearning lies in the joy that remains, for the imperishable life, the permanent peace, the spiritual and consciousness-related wealth that never fades and lasts forever.

7. Heaven and Earth will perish, but truth, knowledge, wisdom and spirit will never be changing [change?] or perish.

8. The spirit and the consciousness are on the look-out for what is perfect, for harmony, for peace, cognition and realization, for knowledge, wisdom, truth and beauty, for love and for the true BEING, all of which are of absolute duration.

9. All of these lead to what forms the spiritual kingdom of wisdom; all are existing within what is creative.

10. All of these are here in existence, as a genius of all ingenuity, as a melody of all melodies, as ability of all abilities, as the highest creative principle, as wonder of all wonders.

11. The human may create wondrous worlds in a dream, just as Creation consciously creates the worlds.

12. To the human, this capability arises from his consciousness, which is obtainable in existence within himself, in the same way that all wonders are available within himself.

13. He himself is the realm of heaven, the realm of what is creative.

14. That's why the terrestrial philosophers of old spoke about the human as a microcosm within a macrocosm because everything that is included within the universe is included within the human.

15. The inner dimensions of the human are endless.

16. The image of Creation, the spirit within him-the existence that is without dimension-it bears all dimensions within itself and, at the same time, transcends all dimensions.

17. The spirit is the wonder of all wonders, and all power emerges from it.

18. A wonder means using the spirit force in perfection.

19. The human, however, places a wonder into something for which he lacks all possibilities of a logical explanation.

20. If a human is happy, his happiness comes from within, because happiness is a self-created state; never is happiness a location.

21. Joy comes forth from the human's inner part, created by spiritual poise.

22. Therefore, everything comes from within.

23. The things that, or humans who, seemingly form the cause of happiness, are only the external occasion to bring the happiness within the human expressing itself, if he has spiritually worked towards this.

24. But happiness is something that belongs to the inner being, and it is an unseparable characteristic of the spirit's existence.

25. Endless happiness and endless power are included in this existence.

26. Outwardly, the human may be old, but this is only a passing matter.

27. Fifty years ago he wasn't, and in fifty years-when his body is dead-he will not be, because only the body may become old and infirm.

28. The spirit, however, remains forever young and suffers no symptoms of old age.

29. The old age, and also youth and infancy, and also sorrows, grief or problems, is something that passes, like it is the case with all external conditions and experiences of the world.

30. What is lasting is the existence of the spirit, truth, knowledge, wisdom, reality.

31. What matters is to recognize and build them, because they only make the human free.

32. If the human recognizes the existence of his spirit, the old age is not harmful to him any longer.

33. No sorrows, no suffering, no problem, no changes and no ups and downs of life and of the surroundings, of the environment and the world may still throw him into grief.

34. Wisdom is an elemental, tremendous power.

35. Wisdom is light.

36. And wherever a light shines, darkness and ignorance vanish.

37. But ignorance is the actual darkness, and it is overcome by the light of wisdom.

38. Wisdom is a characteristic of the existence of the spirit and the consciousness, and it bears within itself the qualities of happiness, truth, knowledge, balance, beauty, harmony and peace.

39. Wisdom is light.

40. However, wisdom is the characteristic of a human who has recognized the existence of his spirit and cooperates along with the spiritual laws.

41. Wisdom is using the spirit force.

42. Wisdom and spirit are two things that amount to one, in the same way as sunlight and the sun are two things.

43. The sunlight results from the heat of the sun, which she herself first has to generate through her processes.

44. Thus, there is also an all-creating existence in the universe that, on the strength of its force, creates forces that constantly and imperturbably follow and enliven the endless eons-as truth, knowledge and wisdom, (and) according to a given uniform guideline-along certain Creative laws.

45. This forceful existence, however, is Creation.

46. And therefore, there is only one existence that rules throughout the universe-only one Creation, only one truth, one knowledge and one wisdom-and that is synchronous and unchanging for all times.

47. The eternal truth is not subject to any variations and changes, and its laws must never be revised and adjusted to new times.

48. The spirit force is vital and dynamic, namely in such an amount as it embodies the wisdom within itself.

49. It is a sign of human weakness when religions and their false teachings are presented as instruments of what is creative, and when wisdom becomes unreal through this.

50. The human searches elsewhere for strength, freedom, joy and light, but not where they really may be found.

51. Wisdom is a distinguishing feature of Creation that, as a fragment, inhabits the human as spirit.

52. Therefore, the human shall increase his knowledgeable wisdom, and he will recognize Creation.

53. He shall increase his search for truth, and he shall know about the power of wisdom.

54. Cognition of the truth brings liberation from all restrictions.

55. It brings boundless knowledge and wisdom.

56. Wisdom is a powerful means to recognize the laws of Creation.

57. A human who is filled with love is also rich in wisdom, and a human who is rich in wisdom is also full of love.

58. However, the human cheats himself because he does not know love.

59. He interprets grasping feelings and sentiments as love, while, to him, real love remains strange and not understood.

60. A human is a human only if he has recognized truth, knowledge and wisdom, even if he never used the word Creation, because wisdom is also love in its best form.

61. Thus, the human always finds that enlightenment and recognition are knowledge and also wisdom and love, and where love rules, there rules wisdom, too.

62. Love and wisdom belong together, because Creation and Its laws are love and wisdom at the same time.

63. Where there is wisdom and knowledge, there is love and cognition, and where there is cognition and love, there is Creation.

64. Growth within love and wisdom teach the human to recognize Creation.

65. First, however, the human learns the truth, and thereby he will gain freedom and peace, a peace which is imperishable, a power without an end.

66. Wisdom and love both are two stimulating wings of the creative essence and character.

67. With wisdom and love, the human is master over all creation.

68. Wisdom and love increase his dedication for the fulfillment of the given creative-natural laws, because spirit and Creation are one.

69. The earth human speaks of love that he does not know.

70. He believes to know that his sentiments are love and, through this, he deceives himself.

71. Love cannot be clothed in words, because it is, just as luck, a state and not a place.

72. Love is imperishable, and nothing is able to change it into something else.

73. The path of the spirit force leads over cognition of truth, knowledge, wisdom and love.

74. The sense and function of the spiritual teachings are to spread truth, knowledge, wisdom and love.

75. If this fails it is not a help anymore but an evil cult which, through false teachings, enslaves the spirit and produces ignorance, as it is the case with the religions' false teachings.

76. If it pursues the function of expanding the spiritual knowledge, then it is a powerful instrument of the creative order.

77. The spiritual teachings deal with the spreading of cognition, truth, knowledge, wisdom and love, with what is eternal, immortal, (and) imperishable, what overcomes death and spreads light, what embodies within itself the balance of wisdom and love, and they deal with the peace that surpasses all understanding.

78. Each human believes to know what is meant by peace, in the manner that he knows it according to human experience.

79. But to understand the wise peace of the endless existence, the spirit, the immortal Creation, surpasses his human understanding.

80. The reason for this is that he is a prisoner of religious false teachings and human-material things that withhold from him an understanding for inner experience.

81. The experience that forms the true key for true cognition and wisdom.

82. The kingdom of the spirit holds wonders over wonders.

83. The visible universe with which the human deals, is but a tiny spot within this wonderful, endless, spiritual intelligence of Creation.

84. Countless billion universes like this are held within the endless spiritual intelligence of Creation.

85. What is visible to the human's physical eyes is but a tiny iota within endlessness.

86. What he cannot see with his eyes is immeasurable, inconceivable and unthinkable; it is confusing and unimaginable for his unspiritual human intelligence and (mental) capacity.

87. The entire universe which he sees is but one of many rooms and must be counted as myriads, because there are universes within universes, universes beyond universes, universes under universes, universes above universes and universes out of the universes within this ur -mighty, colossal and all-creative spiritual intelligence of the Creation's existence.

88. And the human is connected with this mighty spirit, with these elemental powers of existence, Creation, spiritual intelligence, because a fragment of this spirit-intelligence Creation dwells within, and enlivens, the human as spirit.

89. Its (the spirit's) power, its joy, its peace, its freedom, its wisdom, its knowledge and its ability are unimaginable for people that are spiritually ignorant, illogical; for critics and know-it-alls; for those dependent to religions; for degenerated ones and other persons that have been led astray.

90. And only a human who knows this truth and produces knowledge and wisdom and love from it, is a blessed human.

91. He knows the answer to the last questions of science, of philosophy, and also of the wondering human.

92. But in order to become such a blessed human it is required to search for and find the truth, to gain knowledge, wisdom and love from it, for the human is only able to spiritually grow in truth, knowledge, wisdom and love, whereby he will be freed from all human frailties.

93. The human is enlightened and fully freed only if he-in his thoughts-incessantly and constantly dwells in the endless creative-spiritual reality.

94. The spiritual intelligence is enlightened by lawful spiritual principles, and directed towards the creative being, the perfection and the power of what is creative itself.

95. This in contrast to the human intelligence, because the human consciousness generally only deals with single things of the material world.

96. As a consequence, the human is restricted and handicapped in every direction; he even gets captured, suppressed, plagued and tortured by all possible forms of misfortune, frailties and enslavement.

97. Therefore, a human's individual self-analysis is one of the essential methods to find the truth and to walk on the path of spiritual evolution.

98. Therefore, it is necessary that the human constantly examines his thoughts and may see, of what kind they are.

99. He has to pay attention (to the fact) that, ultimately, he is always led, directed and determined by creative-philosophical principles and realities, by creative-natural laws.

100. Within the human, there should reign a continually conscious feeling of belonging to what is creative, with his essential spiritual breath, his essential spiritual BEING.

101. It shall be spiritually clear to him that his essential spiritual BEING is inseparably one with what is Creative, in order that he may-in this awareness-overcome the material outer world.

102. This creative-philosophical truth and cognition should always and first of all rule a human's thinking, feeling and acting.

103. For only he who is one with the spirit can recognize and do good in the long run, because he has the possibilities of Creation within himself.

104. Nothing negative within the endless universe may touch and enslave him anymore.

105. In addition to this creative-philosophical consciousness comes the practical, dynamic, creative, i.e. the mystical consciousness that consists of the perception of the one reality in all things.

106. Therefore the human has to be a practical philosopher and mystic, and perceive the reality in its changeable, passing forms.

107. For what is a human?

108. He is only a figure and a name.

109. If one takes away a human's name and figure, what will remain?

110. What remains is the fundamental essence, the existence-the spirit.

111. The human who fails to see this will be driven around and away by the slightest breath of air, without hope for rescue; (he will) always (be) striving to find a firm hold somewhere that, however, will never be offered unless he searches for, and finds, the fundamental truth.

112. Billions of humans look up to the stars in the sky, however without any results or realizations.

113. Astronomers, however, while looking up to the sky, discover new worlds and write books about it.

114. But what they see and recognize, other people cannot see or recognize, even if they can look up.

115. Despite their seeing eyes they are blind.

116. In a similiar way this is the case with the normal and the spiritual human:

117. The human, who truly lives according to Creation's laws, sees everywhere and recognizes what is creative, in every life form, in every thing, in every thought and act in every human, in all of nature's work and also in all conceivable circumstances.

118. But the normal, unspiritual human, who is harmed by religions or other unreal teachings, may not see or hear, or recognize even one iota of truth.

119. His life is unspiritual, all the more pressed into human-material ways.

120. Thereby he is blind, deaf and ignorant.

121. The human who adheres to Creation's laws is the most blessed and most fearless being.

122. His will is insurmountable, his dedication immeasurable and endless, and his wisdom and love are constant and perfect, not capricious and full of doubts, like it is the case with those who are dependent from religions or generally those who are led astray in some way.

123. His mind resembles the wide, endless sea and does not let itself come out of its rest.

124. He does not tremble with fear.

125. Therefore, the human may unfold his spiritual mind that is not anymore reached by any degenerated negative force;

126. The mind which gives no shelter to negatively degenerated thoughts and supersedes all positively degenerated thoughts and actions.

127. Only a balanced mind that is rooted in what is creative-in creative service, in creative wisdom, its knowledge, its love and joy that are more real than all material walls around (and more real than) the human environment-is valuable and serving the spirit's development.

128. Therefore the human being shall be spiritually great and constructive at all times.

129. The spirit, the source of all endless, creative development, is itself the human's innermost being.

130. The human outer being is full of limitations, because it is not itself, but only its wrap, its material body, a limitation, a misleading matter, the source of toil and pain, (and it is) limited regarding cognition and will, willingness to make sacrifices, freedom, love and luck.

131. If the human looks at his fellowman in an external, material way only, he sees nothing other than just exactly the form and figure, the material of this special person.

132. If he looks at him with the spiritual eyes of cognition and knows that this (universally) all-testifying consciousness in himself is also in all the other ones, albeit unknown to them, then the manner of how he sees his fellowmen changes completely.

133. He then does not simply see a man anymore, a woman, a girl or a child, but he sees the fellowman as a bearer of a creative spirit that knows about itself, about its existence, and wants to reveal itself through anybody if there would only be offered an opportunity.

134. He who knows the truth sees his fellowman from this knowledge and recognition, because he sees in him what is creative.

135. At least he now knows more than he knew before he recognized the truth.

136. This is the proof then that ignorance is nothing that cannot be changed for all times.

137. If the human is willing to accept the truth he can free himself from all ignorance.

138. The human can free himself from everything, and everything can be taken from him, except the creative consciousness, the spirit, the existence within his interior, this purely spiritual realm within him.

139. He may be robbed from all of his possessions and may be driven away from his home, but nobody may drive him away from his spiritual realm within his interior.

140. Thus, the human should be constantly aware of what is creative, without which he would not be able to draw a single breath, could grasp no thought, could not realize, see, hear or experience.

141. Therefore, the great sages of all times say: "The creative spirit is nearer to the human than his own breath."

142. The human may not escape from this highest consciousness, for sooner or later, he surrenders to this creative reality, because it is the life of his life, the spirit of his spirit, the consciousness of his consciousness, the light of his light, the central thought force of all life, the existence that projects all human thinking by far, against which all power of the human-material-intellectual thinking sinks into absolute insignificance.

143. The spirit itself is able to live without the light of the physical eyes, in the same way that it may live without hearing, arms, legs or even without the exterior consciousness' exterior understanding.

144. However, there is always something present that enables him to keep on living, namely his own creative force.

145. This awareness of oneself, this all-observing and all-registering spiritual consciousness within the human, that looks at his thoughts and motions and that stands behind all of his thinking, that tells him whether he is knowing or ignorant, this is what is called creative, the spiritual consciousness.

146. To always think again and again about the fact that the spirit is omnipotent-always present, all-knowing and, beyond this, endless luck, endless beauty, endless value, actually the value of all things-lets the word Creation become absolutely important for the human and brings forth evolution-related changes within him.

147. As often as the words spirit and Creation are impressed upon him, there occur within him psychological changes of the greatest importance.

148. His feelings and all of his senses change.

149. The more clear his spiritual intelligence becomes through it, the more his personality gains power, and the more blessed will be his life.

150. A wise one full of spirit consciousness sees what will happen in the most distant future, perhaps even billions of years later, and he has the life forms' and humankind's entire past before his eyes.

151. Thus, the greatest knowledge is given unto him.

152. Yet, how is this possible?

153. Such a human has the necessary requirements within his interior, in the spirit.

154. As the light may be perceived through the closed eye-lids, as lies within every human creative presence, the entire spiritual realm; however, it is visible only to those who are actually able to look inward through their inner eye.

155. It can only be useful to those who offer all requirements.

156. Every human bears within him the entire kingdom of spirit, but it is covered and beaten with ignorance, errors, imperfection, evil, mistakes and restrictions of all sorts, which have to be changed into their opposites through the recognition and acceptance of truth.

157. The human must resolve and open all evils by developing abilities that are opposed to everything that is degenerated and which lead to a neutral balance.

158. The way of experiencing the spirit will be accelerated through the unfolding of conscious searching and the gathering of true knowledge, and this unfolding leads to the true and all-encompassing, cosmic wisdom and love, based on the cognition that Creation is present within everything.

159. The human is one with everything within Creation, in truth, wisdom and love, in the kingdom of the spirit;

160. The truth and wisdom, that the human is separated through space and time and the body from each other; this, however, may be overcome through the internal experience.

161. Wisdom and love combined, knowledge and truth combined, the spirit's wisdom and love lead-through experience-to unity and Creation itself, to universal joy, power and perfection.

162. Since the human does not know what is of Creation, and is led astray, namely by spirit-enslaving religions, he makes a great many mistakes, searches for the true treasures in the wrong places and, thereby, violates all nature-related and creative order and all rules of laws.

163. As precisely as he will observe the human laws of the human society, he still will constantly offend against all laws and rules and order of what is creative in the universe, and will let himself be captured in human-material troubles, sorrows and problems, in fright, false teachings, deceptions and failings, in misfortune, spiritual ignorance and spiritual enslavement and restrictions.

164. Exactly what is of greatest value will be made unobtainable by unreal religions and human ignorance.

165. To the human, this ignorance and the misleading religions disguise that which is the source of all valuable things, the life of his life and the light of all intelligence-the spirit and the Creation.

166. The human shall accept the entire realm of his daily life and his experiences as creative.

167. He shall see himself everywhere in space, in the times and in all things.

168. He himself shall be everything and shall evoke all that is creative in everything, and, in this way, shall bring it to recognition and experience.

169. For, in everything is the Creation, and everything is enlivened through its spirit, through which everything is one in everything.

170. However the question remains how the human may identify himself with everything when he does not know the spirit's path.

171. Generally, he identifies himself with his body.

172. But what will happen when he tries to enter into the truth and aligns himself in his interior with the creative BEING and the spiritual reality?

173. Involuntarily the entire world dissolves in this real reality, the "spiritual truth".

174. The one and only principle of what is creative-spiritual. rules everywhere.

175. But how shall the human identify himself with everything?

176. The human shall see himself for just what he really is.

177. Generally he identifies himself with his body.

178. He cares for it like it were a gem, he nurtures it and takes trouble for it until self-sacrifice.

179. He surrounds it with pride, junk and a stupid delusion, while he lets his spirit become stunted.

180. However, a little bit of pain makes him angry, sullen and uncomfortable against other ones, or he even starts complaining and crying, has self-pity and robs himself of his life.

181. He surrounds his body with some nondescript halo and with vanity, fear, sorrow, pride and problems.

182. More and more often, everything revolves around his body only.

183. Often he extends his body identity towards his material possessions, or he gets upset if some fellowman involuntarily touches it.

184. Yet, what will a human do about it when he has recognized the spiritual truth?

185. He will identify himself with all things and all the world's life forms and the universes.

186. A human full of creative-spiritual wisdom, full of knowledge, truth, love and cognition, knows that from the truth everything originated, originates and will originate for all eternity.

187. Therefore, he identifies himself with each and everything.

188. In his spiritual consciousness, he will always be-in his innermost part-one with each and everything.

189. In his interior, in his spiritual consciousness, he will identify himself with everything in the universe, in the same manner that the other one, who thinks materialistically, identifies himself with his body, with his money, his possessions, his confused speaking and teaching, and with the sound of his voice.

190. But when the human identifies himself with everything in the universe, no hate and no greed may dwell within him anymore, because he makes no more selfish differences.

191. He has just become one with the essence in everything.

192. Other people may claim something as their exclusive property, but he who thinks spiritually identifies it with the truth within and, therefore, owns everything internally.

193. All fright has left him, while he identifies himself with the truth.

194. This truth of Creation and of the spirit, with which he is one, even directs his enemy's hand that will rise against him, in such a way that it falls back to (the enemy) himself.

195. The spiritual one is protected and sheltered, and the whole nature is well-disposed toward him, and yes, even his enemies have to serve him in the end.

196. With their attacks, they cause the spiritual within him to unfold to even greater strength and power and to overcome all that is evil, vile and degenerated.

197. Ultimately, the enemies only contribute to the recognition of the truth and growth of those who think spiritually.

198. They wish evil, troubles and bad things to those who think spiritually; they are of the opinion that they could destroy them through critique, know-it-all manner, lies and defamation, through complaints and false teachings, through condemning and making a fool of him; however, they only cause damage to themselves, because their acting gives testimony of intellectual foolishness and ignorance, from which he who thinks spiritually learns even more and becomes even greater and more powerful in his spirit and consciousness.

199. Are such truths perhaps suggestions?

200. To claim this would be a delusion, because it is false.

201. It deals here with absolute truths.

202. Generally, the lives of those who are thinking falsely, who are led astray and are depending upon religions, are full of evil suggestions, full of imaginary concepts, false teachings and delusional assumptions.

203. The only possibility and the only means to overcome those damages is to fundamentally recognize the truths which abolish the human figments, to adhere to them and to let rule the highest creative-spiritual forces.

204. All unreal suggestions and human imaginations will be corrected by stating: "I, the human, am a part of Creation that, as a fragment, as spirit, enlivens me."

205. Yet the knowledge that everything is imaginations and illusions, except the creative-spiritual force, truth and reality, (this knowledge) doesn't diminish the eagerness that the human unfolds in his life at all, but it will drive him up into unimagined heights.

206. Only that which is true and which remains truth can be valid as truth; something on which one can depend on through eternity, and that never and under no circumstances ever needs revision.

207. Truth must never be adjusted to some other or new time, because it is constant for all times.

208. It is eternally constant and always sounds alike, even if it is spoken with other words.

209. It is the rock upon which one can build in eternal times and in all spaces.

210. The truth has been before life, and the truth is afterwards also.

211. What is only of a short duration is danger, a grave deception, a false teaching.

212. Creation and truth are always the same, today just as tomorrow; they are always unchanging and of eternal, constant value.

213. They do not change, neither name nor form, because Creation and truth are without names and forms.

214. Therefore, the human shall cling to what is creative, because alone what is creative is the truth.

215. It is that which is imperishable, like Creation itself; it is that which is eternal and perfect, that is worth all of human's efforts of will, because near it the human does not fall prey to deception.

216. Therefore, he shall cling to the truth and become imperturbable in always constant calmness, joy, knowledge, love, strength and wisdom in all things.

217. That which is creative alone is endless wisdom and truth, with which there is not one iota of error.

218. Therefore, the human shall get strength from the creative wisdom, and he shall search for his light in his own spirit.

219. The spiritual human knows well that he may not move his hand in a room without touching myriad of what is creative, because it is always present in all times and spaces.

220. The spiritual human is full of joy when he knows about the truth that the creative-which is eternally and indescribably powerful-surrounds him wherever he walks.

221. What is creative is full of endless peace, full of endless cognition and the most perfect perfection.

222. It is the source of all wonders of the highest spiritual consciousness that is present everywhere, within and external.

223. His joy is as endless as the spiritual life itself.

224. In order to achieve fast spiritual progress, the spiritual human looks upon each and everything as creative.

225. As soon as he sees something, he sees what is creative.

226. Behind everything and in its manifestations, there always stands before him what is creative.

227. Therefore, the spiritual human does not walk this way and that way in order to attain the highest spiritual experience; instead he always finds the best place to gather recognition and experience wherever he stays.

228. His spirit that is to be developed is within him and not at some other location.

229. He must develop it through his own thinking and acting.

230. Through this cognition, his attitude becomes a sanctuary, and all things along with him become holy-even the earth under his feet.

231. The spiritual human does not look upon the future as the time to experience Creation and the spirit dwelling within him, but the immediate "here and now", through which he-in the eyes of the non-spiritual normal people-lives in the most distant future, often totally misunderstood.

232. For the spiritual human, the time is not sometime, but always in the immediate "here and now".

233. For him it is not necessary to see physically in order to see the truth.

234. He begins to search within himself, and the truth becomes more and more real to him, because for him his spirit is the all-seeing presence.

235. No word that is spoken anywhere remains unheard by him.

236. In order to speed progress the spiritual human hears the sound of truth from any sound he hears, whereby each sound penetrates his spiritual consciousness and establishes there.

237. In the same manner every thing reminds him of that which is creative, and of the immediate truth.

238. Every circumstance is a creative circumstance, each opportunity a creative opportunity.

239. The creative human lives and works in such cognition, and through this he internally walks on.

240. What is great, what is spiritual, is present within his innermost as little things, because in the cognition of truth dwells what is infinite in the finite.

241. And within each human the infinite has its seat; however, very few are able to recognize this.

242. To wake up the infinite requires reasonable logic and being free from unreal teachings.

243. To wake up the infinite and let it become effective is the goal of life-spiritual perfection.

244. Those who are rich in spirit become an instrument, through which Creation expresses the spiritual realm.

245. This highest wisdom-like value of Creation lets the heaven arise.

246. Those who are rich in spirit are free of all boundaries of any restriction and the material self-awareness, and are, therefore, in constant touch with Creation itself.

247. In the case of the human, the weight of the material principle prevails.

248. In the not too distant future, terrestrial science will discover this principle in the (substance) matter.

249. Creation is included along with everything that was created; with everything that unfolds itself and develops further.

250. Only the unrestricted spirit and Creation itself represent true freedom, true perfection, true cognition, power, love, knowledge, truth and wisdom.

251. In its absoluteness, all of these are the creative itself.

252. In order to gain anything truly excellent in life, the human must be loyal to what is creative, the unrestricted and unlimitable.

253. Everything that is limited and restricted brings irreality and problems.

254. However, attractive as it may seem, it will once become a source of problems and irrealities.

255. The finite things of all forms are unnatural for the innermost essence, and, therefore, the human cannot recognize and love them as truth without harming himself most severely.

256. At all times they are full of faults, because everything that is finite brings along problems and difficulties.

257. If the human loves or possesses something that is finite, it has at least the fault of being absolutely transient.

258. He may love it greatly according to the human understanding of love; however, when its time comes it perishes, and he mourns over the loss of it.

259. That which is limited has faults in other respects, too.

260. Even if it does not perish at the first moment, it is at least subjected to changes.

261. If it is full of human love for one moment, it may be displaced by, or filled with, human hate at the next moment.

262. Whether it is a thing that changes or perishes, or a human who changes his approach towards his fellow man, the result is always sorrow and suffering, while that which may not be limited will never change because it is of unlimited and absolute lasting value.

263. When wisdom and truth dawn within the human and when his spiritual knowledge grows, when he is guided by universal love and when his life becomes a blessing to him and other ones, then cognition of truth has ripened within him.

264. Then he becomes aware of the fragment of Creation within him, the spirit-the spiritual realm.

265. Creation is present in spiritual love and wisdom.

266. He who struggles for spiritual light and spiritual love, to him the door to Creation opens.

267. If the human loves the truth, he loves that which is perfect and wonderful and what embodies the spiritual realm within itself, for it is also the path to wisdom's realm.

268. The human shall become aware of the creative presence and let his spiritual intelligence shine forth from everything.

269. He shall recognize that even in the vast, infinite and open space the eyes of that which is creative are directed towards him, and that Creation is the true intelligence that sees him with those eyes which keep everything safe and are endowed with a sense, and which are able to answer everything.

270. Therefore, he shall live consciously-spiritually under the eyes of that which is creative; he shall live with the consciousness of that which is spiritual, that is infinite power, of which he must always be aware.

271. Then he can never be weak.

Clarification of a Defamatory Claim

According to defamations by antagonists, "Billy" Eduard Albert Meier is allegedly claiming to be a direct reincarnation of Jesus Christ.

This defamation is nothing more than a primitive lie and despicable imputation!

Within the circle of sympathizers, friends, members and ”Free Community of Interests" (FIGU) study members everyone knows, of course, that Billy Meier, true contactee and prophet of the New Age, is repeatedly portrayed by his opponents as a sectarian, charlatan, fraud, guru or cheat. With malicious, slanderous public actions, narrow-minded and arrogant opponents of the truth are attempting at various times, even on television, to expose the Billy Meier case as a fraudulent or sectarian scheme. They do this in their quest to be considered and celebrated as the big heroes within the world of pseudo-ufology, for instance, and to be capable of boasting about their pseudo-exposés regarding the Billy Meier case. Their undertaking cannot and never will succeed in any manner, shape or form, of course, in spite of their intrigues and defamations, since the real truth can only be briefly suppressed or falsified. Ultimately, truth will demand its dues. A classic example of a primitive, false claim made against Billy Meier is the defamatory statement by small minds, would-be-bigshots and pseudo-ufologists, that Billy himself claims to be a direct reincarnation of Jesus Christ. This stupid claim, however, is based solely upon a horrendous lack of knowledge and false interpretations by negative element who either deliberately and deceitfully falsify Billy Meier's and FIGU's written works, or who falsely interpret them through their horrendous stupidity and lack of understanding. To explain these falsified matters in very blatant terms once and for all, certain vital segments must be disclosed and explained at this point regarding the circumstances surrounding Billy Meier's incarnation lineage as the prophet of the New Age for the following reason:

Billy Meier is truly NOT the reincarnation of JESUS CHRIST; and he has never made such a claim.

This example of falsified contexts and false interpretations concerning Billy Meier and the identity called Jesus Christ demonstrates, that the true relationship could be grasped and recognized through a truly exacting, thorough and detailed study of the Meier texts. The reader, in so doing, could circumvent rumors and false interpretations from the very beginning. Frequently it takes only a small deviation from the path of truth to becoming fertile ground for a wildly flourishing rumor through inattentiveness, carelessness or lack of thoroughness. In Billy's case, personal opinions, premature or false interpretations of the connections very rapidly generate malicious slander or a rumor that is greedily snatched up by his worldwide enemies, and then held against him. For example, it is through people who feel animosity toward Billy Meier, and former uncomprehending FIGU members, or outsiders who are equally uncomprehending, that this malicious rumor began spreading early on, tainting his name even to this day.

Never has Billy Meier ever claimed to be the direct reincarnation of Jesus Christ. Any claim to the contrary is false and de amatory, and is truly based

solely upon the speculation by a few mistaken individuals and misunderstandings which wi l be enumerated and clarified in great detail in this enlightening text.

In his function as messenger of the spiritua teachings and the truth of Creative-universal correlations and laws, Billy Meier performs a self-imposed obligation that consists of fulfilling a mission in collaboration with extraterrestrial intelligences from the planet Erra (Pleiades/Plejaran star cluster), and completing the task as the sole "prophet of the New Age" through his own spiritual labor.

His factual function as a prophet in ancient times as well as in the New Age, has been repeatedly mentioned throughout Meier's written texts and contact reports, in transmissions by the spirit levels Arahat Athersata and Petale, and in his own accounts, statements and written material. The following are examples:

Arahat Athersata (German version), chapter 6, page 97, verse 36:

He, the recipient of this our message, is the great prophet of your time ...

Arahat Athersata (German version), chapter 4, page 84, verse 403:

They will be taught the truth by the prophet of the New Age and subsequent truth messengers ...

Talmud Jmmanuel (German version), page 165:

As contactee (since age 5) to highly developed extraterrestrial intelligences, Eduard Meier fulfills the mission as a prophet of the New Age ...

Dekalog (German version), page 32, verse 222:

Our teachings and messages, however, will now be truthfully written down and transmitted to you by your new prophet.

Even Ptaah, the Pleiadian Jshwjsh (JHWH), addressed Billy Meier in various contact conversations, such as the recent contact #236, April 26, 1990, with these words regarding his tasks as prophet of the New Age:

"You are the prophet of the New Age for the entire terrestrial world and all human beings on this planet."

Meier's own words describe his task as prophet of the New Age with the following phrases taken from the Spirit Lessons (German version):

"I founded the "Free Community of Interests" (FIGU) to fulfill my mission, a ten thousand year assignment, which states that I have come to this Earth in another incarnation to proclaim once again the truth of BEING, Creation and love to the people on Earth."

Not once does Billy Meier ever personally claim to have a reincarnation-like connection between his own person and the name or purported person, Jesus Christ. Likewise, the high-spirit levels Arahat Athersata and Petale have never once mentioned this; nor have his main extraterrestrial friends and visitors Semjase, Quetzal, Ptaah or others.

Furthermore, reincarnation represents facts upon which the majority of mankind on Earth have spent very little consequential thought. Even for FIGU's "Spirit Lessons" students reincarnation continues to present a great many unresolved mysteries within its deepest processes. For this reason great confusion remains inside so-called esoteric circles, where teachings about rebirth and false stories portraying incarnation bloom in crazy

abandon. This is also one of the reasons for FIGU's refraining from reporting any relationships or matters from individual's past lives, or shedding light on such events. The lack of understanding, coupledwith the danger of misusing this type of information, is simply too great nowadays and would lead, in turn, to newfalse teachings. This rule of silence regarding these matters extends, of course, also to any information and speculation about the dead who may have existed in Billy Meier's past as well as his direct incarnation lineage, unless these matters an persons were clearly and explicitly revealed and mentioned in the texts for specific, significant reasons. One thing is absolutely certain, however: Jesus Christ was not one of these persons.

At this point a very important and often neglected factor regarding reincarnation or rebirth must be wisely scrutinized: the spirit form, i.e., this minuscule particle of Creation in every human being has the task, at rebirth, to incarnate into a new human body. It is well known that at the time of a person's death, the spirit form leaves the body to spend a certain amount of time in the spheres of the Beyond. There it has the task of absorbing all accumulated knowledge from past lives. During a new reincarnation, the newly procreated, growing human embryo is reanimated on the 21st day by the reincarnating spirit fo m that has returned from the Beyond to this temporal life. This process, i.e., the entry of the spirit form and the entry of the collective consciousness block that had remained in the accumulation levels, is no personality-related rebirth. This renewed reincarnation has absolutely nothing to do any longer with the material consciousness of the previous material body, even though the spirit form and collective consciousness block functioned together in the previous life. After the spirit form and the collective consciousness block have reincarnated, the personality of the new human being is formed a new due to the old impulses from the spiritual realms of the reanimating spirit form and the knowledge from previous lives, among others. Parts of this process are also thinking, feeling, emotions and actions, etc., of the respective new individual. Therefore, every human being shapes his or her entirely new and individual personality after the renewed reincarnation. This signifies that no connection or responsibility of any type can be in effect retroactively toward the person's personality, actions, deeds and manner of thinking - hence, the material consciousness - of the previous body.

If mention is made in some texts of the New Age prophet's incarnation lineage, therefore, one must consider that each individual of the seven main prophets, from Enoch to Jmmanuel and Billy, was and is in each case an absolutely autonomous personality. These personalities did not, nor do they, have any retroactive, personality-related connection with one another after death.

The story of the New Age prophet and his incarnation lineage is revealed, among other things, in the book called OM (German version), canon 20, verse 95, from where the following passage is taken:

The human races and peoples of Earth were provided prophets from ancient days, and for this reason were sent to Earth Enoch (Henok) and Elijah (Elja), Isaiah (Jesaja), Jeremiah (Jeremja), Jmmanuel and Mohammed in direct succession and with ensuing rebirth ...

In the An Open Word (German version, page 186, verse 1368, while pointing out the reincarnation lineage of prophets, Meier mentions that Mohammed,

the sixth prophet in this line of prophets, was a direct reincarnation of Jmmanuel:

... that he [Mohammed] was Jmmanuel's direct reincarnation and that he brought the truthful teachings of the spirit for the exclusive purpose of ...

Furthermore, the OM, canon 33, verses 102 and 103, reports the following text regarding the prophet of the New Age and his rebirth:

Verse 102.

And the son of man shall be in torment for a long time, and he shall be reborn in many lives as prophet; and he shall begin his mission on Earth as Enoch and return another time as Elijah, then as Isaiah, whom he shall follow as Jeremiah and Jmmanuel and then as Mohammed.

Verse 103.

And he shall be the prophet of the New Age, when the time of times will be ripe, and when his name shall say that he is the guardian of the treasure ...

It is a known fact that Meier's full name is "Eduard Albert Meier'. The name Eduard is interpreted as follows by the Dictionary of First Names (Naumann und Goebel, 1987):

Eduard, male, Anglo-Saxon: Eadweard: ead = possession, property: weard = protector.

This little illustration suggests that Billy Meier is the true prophet of the New Age, for his name's meaning "protector of the possession" permits, too, the meaning of "guardian of the treasure" as indicated by the Extraterrestrials (e.g., Contact #239 with Ptaah, December 20, 1991).

Ptaah:

Then I would like to remain with "Eduard". It means "guardian of the treasure", and this name applies to no one more than to you, my dear friend Eduard.

In the OM, canon 43, verse 223, another indicator of the New Age prophet's incarnation lineage is provided:

Verse 223.

One of them was Enoch, for instance, then there were also Elijah, Isaiah, Jeremiah, Jmmanuel and Mohammed in an incarnation lineage.

Billy Meier also received a very interesting photo negative from Harald Proch of Munich at the end of 1977 which Harald Proch had received in his business from an unknown person. Later Billy Meier was informed in a letter that the negative contained the photograph of an ancient fragment of a written document that an Englishman had purchased for his "black" collection on the Egyptian black market.

Based upon his knowledge of the old language reproduced thereon, Billy Meier was able to translate the written text, which contained extremely interesting information that pointed to the prophet's incarnation lineage from Enoch to the New Age. Additionally, the Pleiadians, who were astounded at its mere existence, thoroughly examined this written text. They validated its age to be nearly 8,500 years.

The fragment's text also states among other things:

"I am the herald of truth, and in this mission I will be once again amongst important times by the names of:

Elijah - Isaiah - Jeremiah - Jmmanuel - Mohammed - Billy, so I shall serve the people as prophet seven times until their way of thinking changes to that of heeding Creation's laws and directives."

There is, however, no direct indication that shows the seven major prophets' incarnation lineage from Enoch to Billy in the ancient fragment. Yet, one is able to observe the incarnation lineage and identical state as mentioned in excerpts taken from the OM. Jesus Christ, as a prophet, is not mentioned in this fragment either as being among the New Age prophet's lineage of prophets.

In this incarnation lineage, Jmmanuel appears as the fifth prophet. Jmmanuel was the same prophet who nearly 2000 years ago, under Jshwjsh Kalatan, attempted to spread the spiritual teachings in Israel. It has become an known fact that this herald was the true prophet Jmmanuel, with whom Billy and Asket personally visited during their time travel in 1956.

Billy's incarnation correlation with the fifth prophet Jmmanuel, as revealed in the above-described text segments, has led, through the passage of time, to severe misunderstandings, false interpretations of the contexts, and defamations.

The Jesus Christ of the New Testament was simply, but incorrectly, placed into the same time period as Jmmanuel; he was considered and even presented as the identical person. This occurred in spite of clear and explicit explanation revealing that the term Jesus Christ was only invented approximately 150 years later, after Jmmanuel's activities and alleged death on the cross. The misconception was generated at a very early stage, however, by Jmmanuel's brother Jacob along with an individual known as Paul.

As previously mentioned in his various conversations 2000 years ago, Jmmanuel's true spiritual teachings were greatly falsified shortly after he performed his activities in Palestine. The emerging Christianity initiated and established from his person a fictitious cult entity known as the "only-begotten son of God the Father".

The fact is that Jmmanuel himself 2000 years ago stated to Billy the following words during Meier's time travel:

"Truly, they shall make a cult from my real human existence that will result in great harm. They still see in me only the human being I really am, but soon they will turn me into something slanderous and as being equal to Creation.

Truly, I foresee these events of the future but cannot change them even though I resist them."

Jmmanuel knew very well, even at the time, that his true spiritual teachings would be inscribed and greatly falsified some 150 years after his alleged death on the cross. He was also aware of the fact that Juda Ihariot would steal scrolls from Judas Iscarioth, and from these would originate a so-called "New Testament". Jmmanuel was equally conscious of the fact that from the stolen scrolls there would originate the Jesus-Christ false teachings which, truthfully, no longer had anything to do with the spiritual and Creational teachings. They would be Christian erroneous teachings containing a "New Testament" that was brimming with false teachings, half-truths and religious paradoxes. Even Jmmanuel's true name would no longer

be mentioned in this text and, indeed, it would be eliminated from history altogether. Jmmanuel would no longer have anything to do with the teachings of the "New Testament", and the text itself would be attributed to an imaginary, concocted person called Jesus Christ, who had never truly existed.

Jmmanuel was very familiar with future events as they pertained to the invention of the imaginary person called Jesus Christ, and he confided the following words to Billy Meier, some 2000 years ago:

"Truly, this is a vile insult, foreign to any truth.

This name has never been mentioned up to this point in time that I now speak to you.

It will only be introduced later by a person whose mind will be confused.

Once I am associated with this name, however, I will be accused of unrighteousness and lying.

This name wrongs me and I am saddened to know that I will be known by it in the future."

Therefore, the actual flesh-and-blood human being known as Jesus Christ has, in fact, neither lived nor existed; not on Earth nor in any other location throughout the entire Universe. For this reason, therefore, it is impossible for any human being to be the reincarnation of this so-called Jesus Christ.

According to his own words, Jmmanuel states that he has had nothing to do with the concocted teachings of the imaginary Jesus Christ. It is well known that the term Jesus Christ is simply the invention of some elements who lost their way in religion, and falsified history. The instigators who first created this nomenclature were Jmmanuel's brother, Jacob, and a person called Paul.

In actuality, the name Jesus Christ appears frequently in the FIGU texts, e.g., in contact report #57, where Semjase defines certain correlations regarding the term Jesus Christ. The name is also mentioned in the Decalog (German version) on pages 95 and 111; in transmissions reproduced in Genesis (German version), page 93, verse 18; in the Arahat Athersata (German version), chapter 8, page 149, verse 34; occasionally it is also found in the Spirit Lessons (German version), e.g., Letter 6 (page 57) and Letter 9 (page 94). The name Jesus Christ is mentioned in the Instructions to Meditation (German version), pages 4, 78 and 254 and in An Open Word (German version) page 42, verses 307 and 309; on page 45, verse 333; page 46, verse 336, and many other lines of the same book on pages 47, 48, 54, 55, 64, 66, 74, 79, 86 and 90, etc., etc. In certain contexts the name Jesus Christ is mentioned even in the Talmud Jmmanuel (English version) on page 1 of the foreword, and in chapter 26, verses 38 and 43. Not all references in the above-specified texts are given due to their great number, but they merely impart the historic or philosophic background. Nowhere is any mention made of Jesus Christ's reincarnation lineage to Billy Meier. The plain and simple reason is that there exists no such lineage. Jesus Christ is an alias term for the prophet Jmmanuel. It is fundamentally no secret that the Talmud Jmmanuel was intended to represent the modern "New Testament" had the latter not been so blatantly and irrationally falsified.

The "alias" term for Jmmanuel simply reveals the falsification and substitution of his name by those who have falsely renamed him Jesus Christ some 50 years later.

The Wahrig German dictionary provides the following definition for "alias":

ali as different, other; also called ..., actually

This definition clearly and explicitly states that Jmmanuel, according to history, was turned into someone else who had nothing in common with his origin, i.e., the actual person. Two totally different stories and persons emerge – the actual Jmmanuel on one hand, and on the other the fictitious Jesus Christ. The two are completely different from each other.

One story is Jmmanuel's spiritual-universal teachings; and the other entails the confused religious teachings of the so-called Jesus Christ that provide the basis for Christianity and have come to be known as the "New Testament", and each differs in all basic, pertinent aspects. Both types of teachings continue to offer certain facets of similarity, though. The similarities, however, must be credited to the scrolls that had been stolen from Judas Iscarioth and were later falsified beyond recognition.

In contrast to Jmmanuel's true spiritual teachings, the confused teachings that refer to a Heavenly Father by an imaginary Jesus Christ, contain negative ramifications of lust for blood, of death and destruction, as is also the case with the Bible. By pronouncing the words Christ or Jesus, and based on the true meaning of these words, their evil significance is released through cabbalism – a negative ramification full of negative excesses and manifestations. The same also holds true in this context for the terminology "Jesus consciousness", "Christ consciousness", "Christ principle", "God principle", "God consciousness" and the like. Furthermore, Christianity's "New Testament" elevates a human being into an emissary of Creation and allows the person of Jesus Christ to become a cult worship figure. Jesus Christ's confused teachings point to the veneration of an almighty Creator-God who sits in heaven as creator of the entire Universe and organizer of the fate of the world and all human beings living on it. These are confused, nonsensical Christian false teachings whose absurdity, horrendous contradictions and insanity can hardly be expressed in words. Therefore, it is of the utmost importanc for human beings on Earth to revert back to the true Creational teachings, and to squelch once and for all every word formation that may be associated with the fictitious cult figure Jesus Christ, no matter how slight.

In countless sections of the "New Testament", Jesus Christ makes mention of a father in heaven as a creator-god with his creations, which is in complete contrast to the teachings of Jmmanuel. Here is one example:

Matthew, chapter 7, verse 21:

Not everyone ... will enter the kingdom of heaven, only the one who does follow the will of my Father in heaven.

Matthew, chapter 23, verse 9:

And call no one your father on Earth, for you have a father, the one in heaven.

These false and confused Christian teachings regarding a creator-god by the so-called Jesus Christ are cult-religious spheres of interest, of course, and can certainly not be brought to coincide with Jmmanuel's teachings and those by Billy Meier, the true prophet of the New Age. Two thousand years

ago in his unadulterated teachings, and in contrast to Jesus Christ, Jmmanuel has explained the following regarding the subject "God the Father" in Heaven:

Talmud Jmmanuel, chapter 28, verses 59-61:

59. God and his Sons of Heaven are other human races who have come in their metallic machines from stars in the vastness of space.

60. Creation remains immeasurably high above and beyond God and his Sons of Heaven, who are but guardian angels.

61. Creation alone is the immeasurable enigma that creates life and remains immeasurably high above God and all life as well.

Billy Meier, himself a part of the incarnation lineage of the seven prophets as prophet of the New Age, currently writes in his book An Open Word:

An Open Word, page 3, verses 17-19:

17. The fact, namely, that the God mentioned in the Bible is not Creation – and never shall be.

18. Creation itself exists inaccessibly higher than God, who is nothing more than a human being who has merely served as the primary ruler over various human races since ancient times.

19. The biblical God, beyond the shadow of a doubt, is a human being – who even is, with extreme certainty, a star traveller.

This comparison between text segments about the identical subject matter regarding Jmmanuel's teachings and the confused teachings by the fictitious Jesus Christ, shows clearly and explicitly that these teachings are based on completely different origins. If Billy Meier were a reincarnation of Jesus Christ, he would obviously be proclaiming the same teachings in the New Age, not their complete antithesis, for Meier would have had to be affected by the impulses of the old Christian teachings himself had they truly corresponded to the truth; which is not the case, however.

Even Jmmanuel's birthday conflicts with that of the imaginary Jesus Christ. Jmmanuel's true birthday must be established as February 3 in the year 0, which is identified in the incarnation lineage of the prophet's succession list and extends to the prophet of the New Age. The birthday of the so-called, albeit contrived, Savior Jesus Christ has been set for December 24th. This is one more piece of evidence that the two men could not have been one and the same person, nor did they live during the identical period. Had this been the case, indeed, they would logically have to be born on the same day 2000 years ago. Due to the fact, however, that people had to agree on a birthdate for the contrived character Jesus Christ, who was born of a temporal mother and purportedly procreated by the Holy Ghost, they simply chose December 24th as that day.

The name Jmmanuel denotes the virtue and meaning of "he of godly knowledge", which, of course refers to the knowledge of an Jshwjsh, i.e., the knowledge of a human being with extremely high learning, of an initiated and wise counsellor. **On the other hand, the title Jesus Christ**

contains the value of all that is evil, excessive and murderous. Christ is the English version of the Old Greek word Christos and is a direct reference to ancient, mysterious cult activities. That is to say that the title Christos was applied to the actual cult rite during cult and unreal rituals, when anointment and unction sacraments were performed on sacrificial offerings and idols. If we speak here of anointments and unctions, it does not refer to ointments and oils, but the blood of infants, girls and virgins, who had been brutally slaughtered and their blood gathered in urns. The votive offerings to the idols and gods of the cult were then smeared or "anointed" with this blood Moreover, in most cases these sacrifices and votive offerings consisted of human tributes who were offered to some bloodthirsty, sacrifice-demanding gods. Only later were these human sacrifices and human killings slowly superseded, an the human blood substituted by fragrant ointments and oils. In place of human sacrifices, people used increasingly more animals fruit or vegetables and the like. But it is for all these reasons that even today the title Christos or Christos stands for absolute negativity, contempt for Creation and evil with the numerological value of 666.

This correlation to idolatrous and sacrificial cults was one of the reasons why Jmmanuel rebelled at the time against the name Jesus Christ. He was perfectly aware that his spiritual teachings would be greatly falsified and coupled with an insanely contrived person called Jesus Christ. The same holds true also of the title Jesus. Hence, if Christians speak of a "Jesus consciousness", "Jesus principle" or similar things in reference to the Christian religion's false teachings that came into being as a consequence, then they are behaving very negatively and evoking all negative forces into an excessive reaction.

Therefore, if somebody now wishes to defame Billy Meier and claim that he is a direct reincarnation of Jesus Christ, indeed that Meier states this in his own words, the accusation is a completely stupid, illogical and primitive lie and imputation beyond words. Meier cannot do anything nowadays with such nonsensical lies and insane and confused teachings that are recounted and taught in the "New Testament", nor can anyone else associate them with Jmmanuel who lived 2000 years ago. Let us refer one more time to the references in Billy Meier's written texts, the OM and the ancient fragment he received from England. Nowhere is mention ever made of a Jesus Christ who is supposed to appear in the incarnation lineage of the seven prophets from Enoch to Billy. There exists not one book nor any written text where Billy Meier makes any reference that shows his connection to Jesus Christ. Jesus Christ is not mentioned in any way throughout the entire line of prophets and their incarnation lineage. Whoever claims the opposite is a deceiver, fraud, cheat and a primitive, brazen liar.

Sectarians and opponents of the truth are obviously attempting to correlate Billy's teachings with religious ideologies via Jesus Christ and Jmmanuel in order to generate confusion. To this end they probably hope to lead Meier's teachings toward absurdity so as to falsify the spiritual teachings anew and to incorporate them into the Christian false teachings.

Every conscientious seeker, scholar and informed reader of the spiritual teachings, contact reports and all other written FIGU material, ought to ponder these considerations. Each should thoroughly examine these facts to finally put an end to this rumor that Billy Meier's incarnation lineage leads back to Jesus Christ.

by Hans Georg Lanzendorfer, Switzerland

Survival of the Crucifixion: Traditions of Jesus within Islam, Buddhism, Hinduism and Paganism

by James W. Deardorff

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INTRODUCTION

The empty tomb on Easter morning and subsequent appearances of Jesus to his disciples and to a few others have provided some novelists, or writer-scholars, with incentive to explore the possibility of his survival of the crucifixion.1 This incentive has been furthered by the lack of documented examples of resurrection other than that supposed for Jesus first by Paul and then by the early Christian church. Unknown to many, however, is that various independent scholars have also postulated that Jesus survived the crucifixion for the same reasons. Also not well known is how widespread and credible the traditions are that point to Jesus, after surviving the crucifixion, having traveled with a few others through Anatolia and thence eastward to northern India and the Kashmir region. Here these topics will be summarized and consolidated so that open-minded, questioning Christians can better explore the roots of their faith and understand how thoroughly Christian authorities over the centuries have ignored, suppressed and belittled the unthinkable evidence that could overturn their faith.

RESUSCITATION HYPOTHESES

Although the various Gospel accounts of Jesus' appearances to his disciples following the crucifixion contain a large number of inconsistencies and discrepancies, this is only to be expected if the Gospel writers, especially the first one, needed to edit an original account of Jesus having survived the crucifixion into an account in which he had appeared in a resurrected form. The various scholars' hypotheses will then vary due to the

differing weights they may attach to the different Gospel accounts, and due to their differing religious backgrounds.

The Ahmadiyyas. This non-orthodox branch of Islam was founded in the 19th century by Hazrat Mirza Ghulam Ahmad of Qadian, Pakistan. His century-old book, available on line, provides the basics of their evidence and understanding that Jesus survived the crucifixion. By now, their followers, several hundred thousand strong, are centered in London, Berlin and Los Angeles as well as in Pakistan. M. G. Ahmad carefully researched the traditions that support Jesus' trek across Asia; this prompted him and some scholarly followers to postulate how Jesus survived the crucifixion. Briefly, they posit that Jesus lapsed into a deep swoon while on the cross, that the spear thrust missed his heart, that he received medical attention while in the tomb, and that his exit from the tomb was aided by Essenes.2 These are all plausible suppositions, except, it turns out, that Essenes were not in on it.

Underlying this and other survival hypotheses to be discussed is the knowledge that death on the cross was designed to be long in coming -- up to several days, while Jesus is said to have been taken down from the cross, with legs unbroken, relatively early on the same day. Further, it is often pointed out that Josephus has written of an instance in which he recognized three Jewish prisoners who had undergone crucifixion but had not yet died. He obtained permission from Titus to take them down from their crosses and administer aid; one of them survived.3 The Ahmadiyya literature also points out that the "sign of Jonah" prophecy made by Jesus is better fulfilled if he had survived the entombment of three days and nights, since Jonah survived his experience within the interior of the "big fish."

The Ahmadiyyas' supposition that Essenes were involved in Jesus' recovery stems from their assumption that the "angels in white" in Jn 20:12 or the men (or man) in white in Lk 24:4 (or Mt 28:3, Mk 16:5 or Jn 20:12) were Essenes due to the belief that Essenes wore white garments. Of course, this is not consistent with the reactions of the reported witnesses to having seen non-human entities clad in dazzlingly white apparel.

Karl Bahrdt, ca. 1780. This scholar postulated, in brief, that Jesus survived a feigned death, with Luke the physician having supplied drugs to Jesus beforehand. Jesus was supposed to have been an Essene, and so also Joseph of Arimathea, who resuscitated him. On the third day, when Jesus came forth, his appearance scared the guards away and he later lived in seclusion with the Essenes.4 Here there is much to criticize -- all, in fact, but the likelihood that Joseph of Arimathea was involved in Jesus' recovery.

Karl Venturini, ca. 1800. Venturini proposed that Jesus had been associated with a secret society, which wished him to become a spiritual Messiah. Though they had not expected him to survive the crucifixion, one of them, dressed in white, heard some groans from inside the tomb. He frightened away the guards and retrieved Jesus, who used up his remaining energy in appearing to his disciples and afterwards retired permanently from sight. This appears even more far-fetched than Bahrdt's version.

Heinrich Paulus, 1828. A more detailed version was postulated by Paulus. Preceding the earthquake of Mt 27:51, dense fumes were supposedly

released that caused difficulty in breathing and made it appear that Jesus had prematurely died on the cross. Somehow Jesus survived in the tomb without any help. Similar to Venturini's hypothesis, Paulus had Jesus use up his remaining energy in the following days and then disappear into an orographic cloud at the end of his final meeting with the disciples on the mountain -- the Ascension. Again, however, there is no shortage of problems with this scenario.6 Nevertheless, the father of modern theology, F.E.D. Schleiermacher, endorsed a form of this hypothesis in the early 1830s.7

Ernest Brougham Docker, 1920. He proposed that on the cross, Jesus had lapsed into a state of catalepsy or self-hypnosis, that the spear thrust to the side may not have occurred, and that within the tomb Jesus was aided by Joseph and Nicodemus. Later, the gardener of Jn 20:15 supplied Jesus with fresh clothing.8 Docker was a district court judge as well as a student of the New Testament, and offered an interesting discussion of how the bystanders at the crucifixion may have mistakenly thought Jesus dead while Joseph discovered otherwise. This scenario seems more realistic than the preceding ones, though surely Joseph or Nicodemus could have supplied the clothing.

Robert Graves & Joshua Podro, 1957. These two independent scholars pictured Jesus as having collapsed into a coma while on the cross, with the spear thrust having failed to pierce the lungs. The outflow of "blood and water" (Jn 19:34; Mt 27:49b, according to manuscripts "B" and "Aleph") indicated to them that Jesus had not died, a point also made by the Ahmadiyyas. One of the guards at the tomb is supposed to have entered in order to steal the valuable ointment smeared on the shroud in which Jesus had been wrapped; finding him alive, he informed their sergeant, who let Jesus go. That evening Jesus showed himself to the disciples, but from then on became a wanderer, living in hiding.9 I find this guard scenario much less realistic than that of secret medical attention supplied within the tomb.

The Talmud of Jmmanuel (TJ), 1978. This is the document discovered in 1963, translated in substantial part from Aramaic into German by 1974, and destroyed in June of that year due to its heresies for Christianity and Judaism.10 Because of its heresies, lack of extant originals, and association with a UFO contactee case, scholars cannot deal with it seriously and it remains largely unknown to them. In it, Jmmanuel (Jesus) lapses into a very deep trance, probably samadhi,11 on the cross and only Joseph of Arimathea notices he is not dead after the spear thrust. After enshrouding him and carrying him to his tomb, he quickly seeks out Jmmanuel's Hindu friends for help because of their skill in medicines and herbs. They utilize a second entrance to the tomb known only to Joseph so as not to arouse suspicions, especially after the guards are posted. After three days (not just two) Jmmanuel is helped out very early in the morning via the secret entrance and continues to recover rapidly. Just how he was able to recover so quickly is not explained, and one is left with the possibility that his miraculous healing powers could be applied not just to others but to a considerable extent to himself as well. During his subsequent meetings with his disciples, he warned them not to disclose his survival to others.

This may well be history, not hypothesis, but for those who insist that the TJ must be a literary hoax, it is the hypothesis of an unknown hoaxer.

J.D.M. Derrett, 1982. Prof. Derrett allowed that Jesus had lapsed into unconsciousness or a self-induced trance during the crucifixion, being taken for dead by bystanders and by the Roman soldier who stabbed him in the side. He chose the likelihood that his heart and lungs had not been pierced, and assumed that Jesus subsequently self-revived within the tomb. Basing other assumptions on the Gospel of Mark, he inferred that no Roman guard had been set, but rather that the young man of Mk 16:5 (and possibly of Mk 14:51) was a self-appointed guard. Some noise inside the tomb supposedly caused this guard to check inside, whence he found Jesus in poor shape but alive. Jesus is assumed to have muttered a few things to this guard to relay to the disciples, and died not long afterwards from his injuries. His disciples supposedly cremated his body because they considered him the Paschal Lamb, meant to be sacrificed.12 A half dozen objections to this hypothesis have been raised.13

B. Thiering. This scholar pictured Jesus as having been given snake poison on the cross, which rendered him unconscious. He recovered from this and was helped to escape from the tomb by friends. Ultimately he settled in Rome.14 I have been unable to see any merit in her arguments: she pictures the entire ministry of Jesus as presented in the Gospels as actually having occurred in the Dead Sea area rather than the Sea-of-Galilee area, including the fishing industry. She regards nearly everything in the Gospels as a coded version of what actually occurred, with the code to be deciphered by the "pesher" method. Her use of this method makes repeated use of the Dead Sea Scrolls in which she interprets the "Wicked Priest" as Jesus. I am disappointed to have had to dismiss her work as summarily as have the "mainstream" scholars.

ATTEMPTED DEBUNKINGS

The resuscitation hypotheses up until 1835 were roundly rejected by David Friedrich Strauss, and for nearly a century this put a damper on further such hypotheses. His criticism was largely in the form of ridicule over the idea of a "half-dead" being creeping out from the grave "weak and ill," yet managing to instill in his disciples "the impression that he was a Conqueror over death and the grave."15 He assumed Jesus had not received any medical attention while in the tomb. However, several of the survival hypotheses do postulate such medical assistance, and are therefore immune to Strauss's objection. Yet, his rejection is sometimes referred to by scholars even today, when necessary, as if it were germane. Strauss was the first scholar to emphasize the possibility that after the crucifixion the disciples so longed for their Lord that they invented the appearances. Thus he simply dismissed all testimony that Jesus had risen from the grave and physically appeared to his disciples by pointing out inconsistencies in the various accounts, rather than exploring reasons why such inconsistencies would be expected.

A prominent medical-theological treatment of the crucifixion concluded that if Jesus did not die on the cross, he must surely have died from the spear thrust. 16 However, this conclusion was based most noticeably on pre-1980

analyses of the Shroud of Turin and the assumption that this shroud is genuine. The Ahmadiyyas have also utilized the Shroud of Turin to support their opposing conclusion, but they could point to the outflow of "blood and water" from the spear thrust as indicating that Jesus had not died, as from asphyxiation, prior to that action. Although the authors of this attempted debunking were Christians, and must have believed in the reality of Jesus' miraculous cures of lepers, the lame, blind, deaf and other afflicted, they never questioned whether his spiritual healing power might not extend to his own body.

In summary, if the most logical components from the various resuscitation hypotheses are synthesized in a consistent manner, it is seen that one like the TJ's story could emerge that survives the objections of attempted debunkers. This is especially true if Jesus' healing powers could have applied also to himself. This may seem more plausible to many than that the Gospels' stories of Jesus' post-crucifixion appearances were totally made up and that resurrection is a viable concept. Hence it is reasonable to treat seriously the traditions indicating that in years following the crucifixion, Jesus and a small party traveled about Anatolia and western Asia.

Some of these Jesus-in-Asia traditions to be presented have been pseudo-debunked by the Swedish scholar, Per Beskow.17 Careful inspection of one topic, however, indicates that his tactic was to ignore the most pertinent pieces of evidence, distort much of the rest, emphasize irrelevancies, attempt to discredit persons who provide first- or second-hand information, and otherwise treat the evidence piece-meal rather than cumulatively.18 Beskow dismissed the Jesus-in-Asia traditions primarily by calling them legends whose Asian sources "do not carry any weight at all."19 This appears to be a cultural put-down induced by theological commitment or fear that serious investigation of the topic would be loathsome in the eyes of Western colleagues.

TRADITIONS OF JESUS' TRAVELS AFTER THE CRUCIFIXION

Jesus within Islam. Certain Islamic historians felt no need to suppress these traditions, since to them Jesus was only a mortal prophet, albeit a very important one. Moreover, Islam in general doesn't even believe that Jesus underwent the crucifixion, but that someone substituted for him on the cross. The Persian historian Mir Kawand names a site close to Damascus called Maqam-Isa or Mayuam-i-isa, which means "the place where Jesus lived," according to independent scholar Holger Kersten.20 Kersten traveled through western Asia in 1973-74 visiting various libraries and researching these traditions. The Talmud of Jmmanuel confirms this by indicating that Jmmanuel (alias Jesus) went to Damascus following his final meeting with his disciples, and lived there incognito for two years.21 This included the time when Saul (Paul) had his conversion experience on the road to Damascus southwest of the city.22

Three of these historians wrote of Jesus, Mary and Thomas (Judas-Thomas, presumably) having traveled to Nisibis (Nasibain) near Edessa, now Urfa in southeast Turkey just north of Syria, where Jesus preached to the king. Mir Muhammad bin Khawand Shah Ibn-i-Muhammad, also known as Mir Khawand bin Badshah, in 1417 wrote of the journey of Jesus away

from the Jerusalem area to Nisibis. In the former, Jesus and Mary first go to Syria; in the latter, they and Thomas have some confrontations with the king of Nisibis.23

Faqir Muhammad, around 1830, wrote, among other things, that on these journeys Jesus and Mary traveled on foot, and that Jesus preached to the king of Nisibis. 24 According to Holger Kersten, the story is prefixed by this king having been ill and having requested Jesus to come and cure him; Jesus sent Thomas on ahead, and Thomas cured the king by the time Jesus and the rest of his party arrived. 25

Iman Abu Jaffar Muhammad bin Jarir at-Tabri in 1880 wrote of the tradition that Jesus and party had to depart quickly from Nisibis because of hostility that had arisen against them there. 26

In some Muslim writings Jesus is referred to as Yuz Asaf. The meaning and derivation of the name is uncertain. "Yuz" is thought by some to mean either "Jesus" or "leader," and "Asaf" to refer to those he cured of leprosy. Thus one interpretation is that Yuz Asaf means "leader of those he cured of leprosy."27 An alternate interpretation will be supplied later. It is understandable that in his travels after the crucifixion Jesus would have remained incognito, especially for the first few years and in Anatolia, and when necessary have supplied a name for himself other than what he had been known by in Palestine. However, ample descriptions are supplied that leave no doubt that the man known as Yuz Asaf is to be identified with Jesus -- his close association with his mother Mary and with Thomas is one of these.

In Iranian traditions recounted by Agha Mustafai, it is said that Yuz Asaf came there from the west and preached, causing many to believe in him.28 His teachings are said to have been similar to those of Jesus. However, if he had taught reincarnation, 29 one would not expect that his surmised teachings on that subject would have been carried along by Muslim writers any more than by Christian writers, since Islam also does not embrace the concept of reincarnation.

Within northwest Afghanistan, centered in the city of Herat, an explorer of Sufism, O. M. Burke, came across a sect of some 1000 people who are devotees of Yuz Asaf, whom they also knew as Isa, son of Maryam.30 Their tradition includes Isa, the prophet from Israel, having escaped the cross, traveled to India and settled in Kashmir. He was (again) regarded as possessing the power to perform miracles. The sect's leader at that time (1976), Abba Yahiyya (Father John), could recite the names of the succession of their leaders and teachers back through nearly 60 generations to Yuz Asaf himself, when he had stopped off there along the Silk Road. Although Burke referred to this sect as Christians, since they revere Isa as the Son of God, they cannot of course be considered Christian in any orthodox sense.

Within the Holy Quran there are many verses discussing Jesus, and often Mary also, but these either deal with the Nativity or his Palestinian ministry, or contain no definite geographical and temporal context. A possible exception, however, is Surah 23:50, a translation of which reads:

And We made the son of Marium [Mary] and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs.

Since Israel is not noted for having lofty ground with meadows and springs, this verse suggests a different location, and if shelter was needed, it indicates they were traveling.

In eastern Pakistan, next to Kashmir, there is further support for these traditions. There one may find the tomb of Mary on a hilltop just outside a small town called Murree or Mari. The grave is called Mai Mari da Asthan, which means "the final resting place of Mother Mary."31 Her tomb faces east-west, as in Jewish custom, rather than north-south as in Islamic custom. Thus some evidence does exist to indicate that Mary made it at least this far in their travels and had traversed with Jesus over much beautiful high country of Afghanistan and Pakistan, in support of the Quran verse that hints at this.

Farther east, in Kashmir near Srinagar, there is a monument in stone: the Throne of Solomon, bearing four inscriptions, the last two of which are most interesting though they were mutilated following the conquest of Kashmir by the Sikhs in 1819. However, they were described by the early Muslim historian of Kashmir, Mulla Nadiri, in 1413. An English translation of his Persian script is:

At this time Yuz Asaf proclaimed his prophethood. Year fifty and four [in the reign of King Gopadatta].

and

He is Jesus, prophet of the Children of Israel.32

The correct dating and significance of the year 54 is not clear. The year has been placed within the reign of King Gopadatta at 107 C.E. by Kersten, and at 78 C.E. by Professor Fida Hassnain, director of archives and antiquities in Kashmir.33

Some written and oral tradition assert that after death Yuz Asaf was entombed in the old section of Srinagar, in Anzimar in the Khanjar (or Khaniyar) quarter.34 Tradition has it that the tomb, about which a small building was long ago constructed, has been under constant watch by a succession of guardians ever since Yuz Asaf's supposed burial there. On the floor next to his grave it was noted by Hassnain that much candle-wax had accumulated, and upon carefully scraping it away at one corner of the tombstone, he discovered a crucifix and a rosary that had long been embedded. In addition, he found two footprints carved into the stone underneath the candle wax and mud with the marking of a crucifixion scar etched into each print.35 This is further indication that Yuz Asaf was known to have been Jesus Christ. Each year hundreds of Muslims, Christians, Hindus and Buddhists visit the tomb (known as Rozabal, or the "sacred tomb") to pay homage -- a nearly unique example of a unity within world religions.

There is a report, however, that Yuz Asaf was actually buried not at the noted tomb site in Srinagar's old town, but on a hillside not far away. This comes from the UFO contactee Eduard Meier, the co-discoverer and editor

of the Talmud of Jmmanuel, who in turn received the information from one of his contacting extraterrestrials. Those who have studied this document and realize its genuineness may wish to treat this report seriously.

Within the ruins of the Indian city of Fatehpur Sikri, located some 15 miles west of Agra, there is an interesting inscription on a wall. It was emplaced on the portal of a mosque around 1601 by the emperor Akbar the Great, a Muslim convert of sorts, and reads,

So said Jesus on whom be peace! The world is a bridge; pass over it but build no house upon it.36

The meaning seems to be to keep in mind that the permanent home of the human spirit is not of this world, but with the Universal Consciousness, or God. Since the saying is not in the Gospels, it is consistent with having been uttered by Yuz Asaf. Its spiritual nature is fully consistent with the content of the previously mentioned Talmud of Jmmanuel. Possibly, verse 42 of the Gospel of Thomas is based upon this saying, for it reads, "Become passers-by" or "Become, as you pass by."

It may be speculated that one of those who accompanied Yuz Asaf alias Jesus on his travels was a disciple-writer who continued to document Jesus' experiences and ministry until his own death, after which the writings ceased or were taken over by another until Jesus' death. If so, Jesus may have made provision for someone to carry a copy of the writings back on the Silk Road to the Palestinian area soon after his death, where it eventually came into the custody of the compiler of the Gospel of Matthew.37 This then would have been the source that Bishop Papias had learned about and referred to as the Logia, and the reason for the Gospels having come into existence relatively late.38 A supportive legend behind this speculation comes from the mention by Eusebius that the well known Alexandrian, Pantaenus (late second century), reported that during his trip to India he had learned that one of the twelve apostles had earlier preached there to the Indians from a Hebraic writing identified as the Gospel of Matthew. 39 Since the Gospels as they became known by mid-2nd century had not yet been created while any apostles were still alive, this suggests that the preaching Pantaenus reported had come from a pre-Matthean source written in India -- the Logia. The early parts of these Logia would have resembled the Gospel of Matthew. 40

The first Muslim writer known to have included the tradition of Jesus having traveled to India in his youth with the tradition that he, as Yuz Asaf, had traveled in southwest Asia in the latter half of the first century, was the 10th-century historian, Shaikh Al-Said. 41

Jesus within Hinduism. The Hindu literature known as the Bhavishya Maha Purana contains some ten verses indicating that Jesus was in India/Kashmir during the reign of King Shalivahan, which has been placed within 39 to 50 C.E. The king is said to have encountered Jesus at a spot about 10 miles northeast of Srinagar where there is a sulfur spring.42 During the king's inquiries of who he was, Jesus is reported to have replied that he was Yusashaphat (interpreted as Yuz Asaf by K. N. Ahmad), and that he had become known as Isa Masih (Jesus the Messiah). K. N. Ahmad dates the writing of these verses to 115 C.E. Although details of the verses

may indicate that they received later editing, their basic theme -- that Christianity's Jesus had been there in Kashmir -- persists.

Much more recent is a statement by Jawarhar Nehru in a 1932 letter to his daughter, Indira, where he wrote, "All over Central Asia, in Kashmir and Ladakh and Tibet and even farther north, there is a strong belief that Jesus or Isa travelled about there. Some people believed that he visited India also."43 This testifies to the persistence of the oral tradition.

Jesus within Buddhism. It has been suggested that within Mahayana Buddhism the legendary Bodhisattva Avalokitesvara developed out of Jesus having been in Tibet and India. 44 For one reason, this bodhisattva is thought to have reached his earliest known (legendary) form around the second or third century C.E.,45 which timing is appropriate for the hypothesis. For another reason, the book by Professor John Holt of Bowdoin College, Brunswick, Maine, suggests that the origins of the Avalokitesvara cult was in northwest India in the second century.46

Although Avalokitesvara is mentioned in the Buddhist writing called the Heart Sutra, that writing, according to Holt (personal communication), is a "prajnaparamita" text that probably dates to either the 1st or 2nd century CE and is therefore somewhat later than the more likely origins of Avalokitesvara. The name itself, however, may stem from "avalokana," an abstracted mythologization of the compassionate view of the world that the Buddha takes just after his enlightenment experience.

For still another reason, given the impact that Jesus made in just a couple years of ministry in Palestine, due in no small measure to his ability to work miracles and prophesy, it would not be surprising that his further ministry during many post-crucifixion years of traveling outside of Palestine under different names would also have received acclaim, at least within oral tradition. The Bodhisattva Avalokitesvara is a candidate for this because he became the top one or two of all the numerous bodhisattvas in importance and degree of respect and worship accorded. 47 Within Buddhist thought, the successive Dalai Lamas are believed to be reincarnations of Avalokitesvara.

However, the primary reason is that he is sometimes portrayed with a small circular marking on the hand, which could represent a crucifixion scar.48 A similar marking, usually interpreted as the Buddhist wheel of life, is mentioned in a third-century writing to be imprinted upon the soles of his feet.49

The mythologization of Avalokitesvara became so extensive that he has even been considered the creator of the world. 50 This is surprisingly similar to Jesus being professed as part of the Godhead who was with God the Creator from the beginning. If both creation strories are considered to be myths, however, it is not surprising that the same man could have inspired both.

If Avalokitesvara should indeed be another name for Jesus, it is an example of a legend as yet known to only a few. But if it was known to be more than just a legend to some Buddhists at the time the name Avalokitesvara was bestowed, it is understandable that they would not wish to antagonize

Christians by insisting Buddhism call him by the same name that Christianity uses.

Kersten has advanced the idea that the name Yuz Asaf may actually have a Buddhist derivation. If Jesus had called himself a knower of truth, or others had recognized this, then in Sanskrit this phrase would be "bodhi sattva," or "budasaf" essentially, Kersten suggests.51 He pointed out that in Syrian, Arabic and Persian, "Budasaf" would read like "Judasaf" or "Yudasaf," since their letters J and B are nearly identical. The latter two words are sufficiently similar, then, that this could be the real etymology behind "Yuz Asaf."

The tradition that Jesus, under whatever name, had been to the Kashmir region in years after the crucifixion is known to some of the lamas. In 1922 Swami Abhedananda, a well known monk and disciple of Sri Ramakrishna of the Barahanagar Temple, near Calcutta, learned of this from a lama at Himis monastery, Ladakh.52

Jesus within Roman paganism. It is only natural to inquire if a similar legend might not exist within Roman paganism that would point back to Jesus as having been its source. There is indeed such a legend -- the man known as Apollonius of Tyana, but he was more than a legend. He is supposed to have been born around the commencement of the Christian era and to have died in 97 C.E. His life is described within a biography written in Rome by the Greek philosopher, Philostratus, around 220 C.E.53 If the many other traditions that collectively indicate Jesus had spent years traveling after the crucifixion contain truth, it would not be surprising that he would sometimes have been confronted by a Roman official and, to be safe, would have needed to supply himself with an alias. A Greek name with pagan overtones -- Apollonius -- would no doubt have made it easier for him to travel within Anatolia and elsewhere within the Roman empire.

In his biography Philostratus credits Apollonius with the same kinds of powers that the Gospels depict for Jesus: healing, casting out of spirits, and foreknowledge. One of his healings was particularly suggestive, where he brought a girl back to life who had recently died, very much as with the daughter of Jairus in Matthew 9:23-25. And at one point Philostratus went so far as to allude that Apollonius would actually be alive when his followers would instead think he had risen from the dead.54 The parallels between the life and character of Apollonius and those of Jesus are much too numerous to ignore

This connection between Apollonius and Jesus did not go unnoticed by influential Christians. Eusebius knew of it, and denounced those who wrote favorably about this Apollonius.55 Fortunately, however, Philostratus's biography managed to survive, though an antecedent's books about Apollonius did not.56 It would seem that Philostratus had taken care to ensure in his book that any connection between Apollonius and Jesus would be indirect and not too apparent. For example, he never mentioned Apollonius as residing in, or traveling to, the land of Israel.

On his journeys Apollonius is said to have been accompanied not only by his primary companion, Damis, but by "two servants he had inherited" -- one a shorthand writer and the other a secretary.57 These two could easily correspond to Jesus' disciple-writer and to his mother, respectively. Damis

would then correspond to Judas-Thomas, and we may note a similarity between Thomas's Greek name "Didymus" and "Damis."

On one trip Apollonius and his party travel to Babylon, where the king had fallen ill. Apollonius attends him and brings about his recovery.58 This story is somewhat reminiscent of Faqir Muhhamad's account of Thomas having cured the king of Nisibis, if allowance is made for Philostratus to have altered the geographical location.

On a longer trip eastward to Taxila (in Pakistan) Apollonius and his party are said to have visited King Gundaphorus for several days.59 That visit is reminiscent of one to the same king reported in the Acts of Thomas.60 However, Philostratus found much to say about Apollonius and Damis there while in the Acts of Thomas Jesus only puts in fleeting appearances at King Gundaphorus's court, as if its writer knew that were he to write anything further it would target his Gnostic document for oblivion by defenders of Christianity.

Analysts have had great difficulty with the biography of Apollonius in trying to determine which parts are historical and which are fiction. However, Apollonius himself was definitely a historical figure:

(a) four books by one Moeragnes that did not survive were written about him and mentioned by Origen;

(b) Apollonius is mentioned by the Greek rhetorician Lucian; and

(c) the historian Cassius Dio mentions him twice in contexts of having been a real figure.61

Just how and where Apollonius of Tyana died is left vague by Philostratus. He has no known tomb or burial site, despite his historical importance, which is consistent with his name being a pseudonym and/or his burial place being outside of the Roman empire.

There is an Apollonius website devoted entirely to this man and the problem he posed for early Christianity.

The tradition relayed by Irenaeus. Besides the clues within the Gospels of the empty tomb and post-entombment appearances, which are consistent with Jesus later having had an extended ministry outside of Palestine, a tradition consistent with this was made known by a prominent church father. Irenaeus, who lived until about 180 C.E., and who was a staunch quasher of heresies, nevertheless attested to a tradition that elders of the church who were conversant with the disciple John in Asia had affirmed that Jesus had reached old age -- beyond 50.62 The crux of it reads as follows:

On completing His thirtieth year He suffered, being in fact still a young man, and who had by no means attained to advanced age. Now, that the first stage of early life embraces thirty years, and that this extends onwards to the fortieth year, every one will admit; but from the fortieth and fiftieth year a man begins to decline towards old age, which our Lord possessed while He still fulfilled the office of a Teacher, even as the Gospel and all the elders testify; those who were conversant in Asia with John, the disciple of the

Lord [affirming] that John conveyed to them that information. And he remained among them up to the time of Trajan. Some of them, moreover, saw not only John, but the other apostles also, and heard the very same account as to the [validity of] the statement.

"The statement" or "information" evidently is the assertion that Jesus had reached the stage of old age and was still teaching, and was no longer the young 30 he had been at the crucifixion (suffering). The clause "even as the Gospel and all the elders testify" reads like a scribal addition that attempts to explain this away in reference to Jn 8:56, which strangely implies that Jesus, during his Palestinian ministry, was nearing the age of 50. The preceding paragraph, not reproduced here, also reads like a scribal addition designed to ameliorate the impact of the above statement; it talks of Jesus, during his ministry, being of all ages, and taking on the age of each person who was listening to him.

It is not known how Irenaeus assimilated this information into his belief in the resurrection. The editors of Ante-Nicene Fathers called it an "extraordinary assertion," but could only imply that Irenaeus had somehow been grossly in error. It should be clear that if the statement had merely involved the fact that Jesus had been a teacher for one, two or three years until the day he was crucified, this is not anything Irenaeus would have bothered to report, as Christians already knew that. The mention of Asia in the above report probably refers to Asia Minor, or Anatolia.

SUMMARY

Many of the foregoing legends and traditions may be unfamiliar to the reader because they have been systematically ignored and suppressed in the West. However, when they are viewed together as a whole, we see a very consistent picture that is trying to tell us that Christianity at a very early stage was directed onto the wrong path, first by Paul and then by the early churches which Paul so heavily influenced. The right path instead tells us much more of just how remarkable this man, known to us today as Jesus, actually was. This is not to say that some fraction of the strange tales one may read about Jesus are not fictions, but to say that a holistic perception is needed to separate probable fact from probable fiction. The practice of assuming that any tradition is false if it conflicts with one's own particular theological commitment, without having first carefully examined it with a truly open mind and in a comprehensive manner, cannot be condoned within true scholarship or true science.

END NOTES

1. See, e.g., Hugh J. Schonfield, The Passover Plot (London: Hutchinson, 1966); Donovan Joyce, The Jesus Scroll (Melbourne, Australia: Ferret Books, 1972); and Michael Baigent, Richard Leigh and Henry Lincoln, Holy Blood, Holy Grail (New York: Harper and Row, 1983) 357.

2. See Khwaja Nazir Ahmad, Jesus in Heaven on Earth, (Woking, England: Woking Muslim Mission & Literary Trust, 1952) 196-199. See also several relevant articles in Truth about the Crucifixion (London: The London Mosque, 1978).

3. See, for example, David Friedrich Strauss, A New Life of Jesus, vol. 1, 2nd Ed. (London: Williams and Norgate, 1879) 410-411.

4. See William Lane Craig, The Historical Argument for the Resurrection of Jesus during the Deist Controversy (Lewiston, NY: Edwin Mellen Press, 1985) 392-393.

5. James W. Deardorff, Jesus in India (Bethesda, MD, International Scholars Publications (University Press of America), 1994) 138-139.

6. Ibid.,140-141.

7. Craig, Historical Argument, 400. See also Karl Barth, The Theology of Schleiermacher, ed. D. Ritschl, transl. G. Bromiley (Grand Rapids, MI: Eerdmans, 1982) 101-102.

8. E. B. Docker, If Jesus Did Not Die on the Cross: A Study of the Evidence (London: Robert Scott, 1920), 20-21, 32-33, 49.

9. R. Graves and J. Podro, Jesus in Rome (London: Cassell & Co., 1957) 12-13. Much of the book is devoted to the possibility that Jesus traveled to Rome after the crucifixion, which I find to be based on only one very shaky bit of evidence.

10. Talmud Jmmanuel, ed. Eduard A. Meier (Schmidrüti, Switzerland: 1978). See also the present web site: http://www.tjresearch.info.

11. Samadhi is a trance-state of meditation whose deepest form is the same as being "out-of-body." According to Janet Lee Mitchell, Out of Body Experiences: A Handbook (New York: Ballantine Books, 1981) either exhaustion, a life-threatening situation or the purposeful intent of an experienced practitioner can induce it. In this state, no pain inflicted upon the body is felt, not even from a spear thrust, and it is not surprising that both the soldiers involved in the crucifixion and the bystanders would have mistakenly thought Jmmanuel was dead. Even one of the Gospels indicates that this sort of thing can happen (Mk 9:26): the onlookers of Jesus' healing of the paroxysmic boy thought he was dead after he had become "like a corpse," until Jesus took his hand.

Samadhi is known within Hinduism and Buddhism, and Jesus would likely have learned how to access this state if the "lost years" of his youth had been spent in India. See Deardorff, Jesus in India, 101-134; and Elizabeth Clare Prophet, The Lost Years of Jesus (Livingston, MT: Summit University Press, 1984). The TJ briefly indicates that Jmmanuel (Jesus) had indeed been to India during his youth, had learned much from the Masters there, and had acquired Hindu friends during or after his return.

12. J.D.M. Derrett, The Anastasis: The Resurrection of Jesus as an Historical Event (Shipston-on-Stour, England: P. Drinkwater, 1982).

13. Deardorff, Jesus in India, 148.

14. Barbara Thiering, Jesus and the Riddle of the Dead Sea Scrolls (San Francisco: HarperSanFrancisco, 1992), 116.

15. Strauss, New Life of Jesus, vol. 1, 412.

16. W. D. Edwards, Wesley J. Gabel, and Floyd E. Hosmer, "On the physical death of Jesus," J. American Medical Assn. 255 (1986) 1455-1463.

17. Per Beskow, Strange Tales about Jesus: A survey of Unfamiliar Gospels (Philadelphia: Fortress Press, 1985).

18. Deardorff, Jesus in India, 112-134.

19. Beskow, Strange Tales, 8.

20. Holger Kersten, Jesus Lived in India, transl. T. Woods-Czisch (Longmead, Shaftesbury, Dorset, England: Element Book, 1986) 177-178.

21. The Talmud of Jmmanuel, Eduard Meier, ed. (Mill Spring, NC: Wild Flower Press, 2001) 237.

22. This links to http://www.tjresearch.info/paulconv.htm.

23. Mir Khawand bin Badshah, Rauza-tus-Safa (The Gardens of Purity) (Bombay: reprinted in 1852) vol. 1 of 7, 132-136. See also the secondary source: K. N. Ahmad, Jesus in Heaven on Earth, 358, 404.

24. Jami-ut-Tawarikh, vol. 2 (1836) p. 81.

25. Kersten, Jesus Lived in India, 179. This story may lie at the root of the legend of the letter from Jesus to Abgarus, king of Edessa, known to Eusebius in EH 1.13.

26. Abu Jaffar Muhammad bin Jarir at-Tabri, Tafsir Ibn-i-Jarir at-Tabri (Jami al Bayan fi Tafsir-ul-Qur'an) (Cairo: Kubr-ul-Mar'a Press, 1880) vol. 3, p. 197. See also K. N. Ahmad, Jesus in Heaven on Earth, 359, 392.

27. K. N. Ahmad, Jesus in Heaven on Earth, 359-360. See also Peter James, "Did Christ die in Kashmir?" Islamic Rev. 3 (Oct./Nov., 1983) 17.

28. Agha Mustafai, Ahwali Ahalian-i-Paras (Tehran:1868) 219. See K. N. Ahmad, Jesus in Heaven on Earth, 360, 404.

29. See Deardorff, Jesus in India, 22-35. There the evidence is presented indicating that Jesus had actually taught reincarnation, not resurrection.

30. Omar Michael Burke, Among the Dervishes (London: Octagon Press, 1976), 107.

31. Kersten, Jesus Lived in India, 186.

32. Mulla Nadiri, Tarikh-i-Kashmir (1413 manuscript in possession of Ghulam Mohy-ud-Din Wanchu, Srinagar) 69. See K. N. Ahmad, Jesus in Heaven on Earth, 369-370, 400. "Children of Israel" here refers to the Bani-Israel, those numerous residents of Kashmir, northern India and Afghanistan whose characteristics and culture appear to have derived from Semitic ancestry. Several researchers conclude that they represent parts of the ten lost tribes of ancient Israel; e.g., see George Moore, The Lost Tribes (London: Longman Green, 1861).

33. Kersten, Jesus Lived in India, 200; Fida Hassnain, A Search for the Historical Jesus (Bath, England: Gateway Books, 1994) 201-203.

34. Abu Muhammad Haji Mohyud-Din, Tarikh-i-Kabir-i-Kashmir (Amritsar, India: Suraj Parkash Press, 1903) 34-35. See also K. N. Ahmad, Jesus in Heaven on Earth, 373-374, 399.

35. Kersten, Jesus Lived in India, 208-209; Hassnain, Search for the Historical Jesus 173-181.

36. Vincent A. Smith, Akbar the Great Mogul, 1542-1605 (Delhi: S. Chand, 1966) 200.

37. This is consistent with the TJ's story, where the courier of the documents or scrolls is reported to have been one of Jesus' sons. It is also consistent with the legend that Jesus finally married an Indian or Kashmiri woman who bore him several children as mentioned by James, "Did Christ Die in Kashmir?" 17, and Hassnain, Search for the Historical Jesus, 198.

38. See Deardorff, The Problems of New Testament Gospel Origins (New York: Mellen Press, 1992) 9-22.

39. Eusebius, EH 5.10.2-4.

40. The Talmud of Jmmanuel, or TJ, is evidently a candidate to have been these Logia.

41. Shaikh A-Said-us-Sadiq, Kamal-ud-Din (Iran:Syed-us-Sanad Press, 1782) 357-358. See K. N. Ahmad, Jesus in Heaven on Earth, 365-366.

42. Pandit Sutta, Bhavishya Maha Puranan, 3.3.17-31 (Bombay: Venkateshvaria Press, 1917) 282. See also Kersten, Jesus Lived in India, 195-196; and K. N. Ahmad, Jesus in Heaven on Earth, 369.

43. Jawarhar Lal Nehru, Glimpses of World History (New York: John Day Co., 1942), 84.

44. Kersten, Jesus Lived in India, 204.

45. John Blofield, Compassion Yoga (London: George Allen & Unwin, 1977) 22; Sir Monier Monier-Williams, Buddhism (London: John Murray, 1890) 195-196.

46. John Clifford Holt, Buddha in the Crown (New York: Oxford University Press, 1991) 53, 55.

47. Donald S. Lopez and Steven C. Rockefeller, eds., The Christ and the Bodhisattva (New York: State University of New York Press, 1987) 28-29.

48. Deardorff, Jesus in India, 260. Although modern scholars suppose that the Romans would have known to drive the crucifixion nails through the lower wrists rather than through the hands, to better support the body on the cross, we have no reason to believe that victims in that area had previously been crucified other than by having their hands and wrists (and feet) strapped rather than nailed. Hence, if using nails for the first time there, the Romans soldiers may very well have targeted Jesus' hands, not wrists, not knowing any better. In any event, the executioners were not in the business of being humane.

49. Holt, Buddha in the Crown, 35. See also Kersten, Jesus Lived in India, 204.

50. Edward J. Thomas, The History of Buddhist Thought, 2nd Ed. (New York: Barnes & Noble, 1951) 190-191.

51. Kersten, Jesus Lived in India, 203-204.

52. Abhedananda, Swami Abhedananda's Journey into Kashmir and Tibet (Calcutta: Ramakrishna Vedanta Math, 1987; also available from Vedanta Press, Hollywood, CA), 121.

53. Philostratus, Life of Apollonius, G. W. Bowersock, ed., C. P. Jones, transl. (Baltimore: Penguin Books, 1970).

54. Ibid., 197. In the passage in question, it appears certain to Damis, Apollonius' closest follower, that his master would soon be executed by Nero. But Apollonius instructs Damis to "'Walk by the sea where the isle of Calypso is, because I will appear before your eyes there.' 'Alive,' asked Damis, 'or how?' Apollonius laughed and said, 'To my way of thinking, alive, but to yours, risen from the dead.'"

55. Eusebius, "Against Apollonius of Tyana by Philostratus," in The Life of Apollonius of Tyana, the Epistles of Apollonius and the Treatise of Eusebius, F. C. Conybeare, ed. (Cambridge, MA: Harvard University Press, 1912) vol. 2, 485-605.

56. Philostratus, Life of Apollonius, 13. This earlier, late 2nd-century author was Moeragnes, who had written four books about Apollonius, none of which survived.

57. Ibid., 44.

58. Ibid., 51.

59. Ibid., 57-67.

60. See Ante-Nicene Fathers, vol. 8, 541-542.

61. Philostratus, Life of Apollonius, 10-12.

62. Irenaeus, Against Heresies, book. 2, chap. 22, paragraph 5, in Ante-Nicene Fathers, vol. 1, 392.

FIGU-Sonder-Bulletin Nr. 16, Januar 2005
Offener Brief an alle Menschen der Erde
FIGU-Special-Bulletin No. 16, January 2005

Open Letter to all Human Beings of Earth
(July 5th, 1951)

Translated March 2006 by Dysvilegg

1. Im 373. Kontaktgespräch zwischen dem Plejaren Ptaah und "Billy" kam - wie so oft - die Rede auf das irdische Weltgeschehen, wobei viele anfallende Aspekte die des Krieges und sonstigen Terrors durch Staatsmächtige sowie durch nichtstaatliche Terrororganisationen waren, wie aber auch andere Geschehen, durch die die Erde in Naturkatastrophen und die Menschheit in Not und Elend gestürzt werden.

1. In the 373rd contact conversation between the Plejaren Ptaah and "Billy", the talk - as so often - came to the world events of Earth, whereby many aspects which came up were that of war, and other terror by the nations' powerful ones, as well as by non-governmental terror-organizations, but also other events through which Earth would be plunged into natural disasters, and mankind into need and misery.

2. In anderen Kontaktgesprächen wurden auch die Aspekte der Verkommenheit durch Kriminalität, Verbrechen und Prostitution usw. angesprochen, wobei immer wieder darauf hingewiesen wurde, dass der springende Punkt resp. die Ursachen aller negativen Geschehen einzig und allein auf die Überbevölkerung und auf die Verantwortungslosigkeit, Selbstsucht und Selbstherrlichkeit der Erdenmenschen zurückzuführen sind.

2. In other contact conversations, aspects of depravity through criminality, wrongdoing and prostitution, and so forth, were also addressed whereby, again and again, it would be pointed out that the starting point, respectively, the root cause of all negative events, leads solely back to overpopulation and to the irresponsibility and the selfishness and high-handedness of Earth humans.

3. Dabei, so wurde stets eindringlich gesagt, sind die Verantwortlichen der Behörden und Regierungen die Hauptschuldigen, weil diese die massgebenden Kräfte sind, um alles Übel zu vermeiden und die Welt sowie deren Menschheit in eine bessere Zukunft zu führen.

3. Thereby, as has always been said so urgently, the responsible ones of the authorities and governments are the main guilty ones because they are the decisive powers who should avoid everything evil and lead the world as well as its mankind into a better future.

4. Doch dergleichen haben sie seit alters her nichts Wertvolles getan, weil ihr Sinn stets nur auf Macht und eigenen Profit ausgerichtet war - und das ist so geblieben bis heute.

4. However, since time immemorial, exactly these have done nothing of value, because their sense was always only directed to power and their own profit - and that has remained so up until today.

5. Nun, im 373. offiziellen Kontaktgespräch kam die Rede darauf, dass "Billy" (BEAM) schon im Alter von 14 Jahren einen langen Brief an die Verantwortlichen der Welt verfasst und diesen 3000fach vervielfältigt (mit Hilfe seines Lehrers Gustav Lehmann) und an alle Regierungen der Erde sowie an massgebende Organisationen, Zeitungen, Journale und Schulen usw. gesandt hat, ohne dass er jedoch jemals Antwort darauf erhielt oder dass etwas von den Angeschriebenen unternommen wurde.

5. Now, in the 373rd official contact conversation, the discussion came about that "Billy" (BEAM), at the age of 14 years, already wrote a long letter to the responsible ones of the world and sent 3000 copies (with help of his teacher Gustav Lehmann) to all the governments of Earth as well as to decisive organizations, newspapers, journals and schools, etc., without ever having received an answer or without something being undertaken from what was written.

6. "Billy" Eduard A. Meier verfasste und formulierte sein Schreiben gemäss prophetischen und voraussagenden Angaben und Erklärungen, die ihm sein väterlicher Freund Sfath erklärend unterbreitete.

6. "Billy" Eduard A. Meier wrote and formulated his letter in accordance with prophetic and predicting statements and explanations that had been presented to him by his fatherly friend Sfath.

7. Dieser Brief ging im Laufe der Zeit den Weg des Vergänglichen, doch als am 21. Januar 2005 das Gespräch darauf kam, erklärte Ptaah, dass er von Asket, einer seiner Nichten, ein Exemplar des Schreibens erhalten habe, das alles zwar schon sehr verblasst, jedoch sicher noch lesbar gemacht werden könne.

7. In the course of time this letter went the way of the perishable. However, as the conversation about it came up on January 21, 2005, Ptaah explained that he had received a copy of the letter from Asket, one of his nieces, and although everything was indeed already very faded, it could certainly still be made legible.

8. Dieses von "Billy" in seinen Jugendjahren verfasste und weltweit verbreitete Schreiben nun, soll, nachdem es durch einen Spezialisten wieder lesbar gemacht wurde, nochmals zur Geltung kommen, und zwar indem es im Internet veröffentlicht wird.

8. This letter that "Billy" had penned in his boyhood years, and had spread world-wide, after being made legible again by a specialist,

should now once again come into validity, and indeed by being published on the Internet.

9. Möge wenigstens dadurch in der heutigen Zeit daraus eine positive Reaktion entstehen.

9. May at least a positive reaction arise from it in the present time.

Eduard Albert Meier

Niederflachs, den 5. Juli 1951

Niederflachs 1253

Bülach/ZH

Schweiz

Eduard Albert Meier

Niederflachs, on July 5, 1951

Niederflachs 1253

Bülach/ZH

Switzerland

10. An alle Verantwortlichen der Welt, verantwortlich für das Wohl der Erde und deren gesamte Menschheit sind, nebst den einzelnen Menschen aller Völker, an vorderster Front die Behörden und ihre vorgesetzten Regierungen; und zu all den Verantwortlichen der Behörden und Regierungen sowie zu jedem einzelnen Menschen will ich folgende mahnende Worte sprechen: Mein väterlicher Freund Sfath, unterrichtete mich prophetisch und voraussagend in mancherlei Dingen, die zukünftig auf der Erde eintreffen und Unerfreuliches bringen werden.

10. To all the responsible ones of the world, who are responsible for the welfare of Earth and its entire humanity, in addition to individual people of all nations, to the highest of the authorities and their senior governments; and to all the responsible ones of the authorities and governments as well as to each single person, I want to speak the following words of warning: my fatherly friend Sfath instructed me in a prophetic and predicting way in many kinds of things that will come about on Earth in the future and will bring no joy.

11. Diese Dinge, die teils geändert werden können, teils jedoch unveränderbar eintreffen, will ich folgendermassen auslegen: ist es sechs Jahre her, dass der Zweite Weltkrieg sein unrühmliches Ende gefunden hat, der von 1939 bis 1945 dauerte und rund 62 Millionen Menschen das Leben gekostet hat.

11. I want to lay out these things, which can be partly altered, however in part, will come into being as unchangeable, as follows : it was six years ago that World War II found its inglorious end, which lasted from 1939 to 1945 and cost the lives of approximately 62 million people.

12. Selbst die atomare Energie wurde zur Ermordung von Hunderttausenden von Menschen und zur Zerstörung derer Städte

eingesetzt - durch die verantwortungslose und verbrecherische Handlung der USA, als die japanischen Städte Hiroshima und Nagasaki durch Atombomben zerstört wurden.

12. Atomic energy itself was set up for the murder of hundreds of thousands of people and for the destruction of their cities - through the irresponsible and criminal action of the USA, as the Japanese cities of Hiroshima and Nagasaki were destroyed through atomic bombs.

13. All das wird leider jedoch nicht das Ende aller Schrecken, Massenmorde, Kriege und Terrorhandlungen sein, wenn die Menschen aller Völker nicht endlich gescheit genug werden, ihre machtgierigen Regierungsbosse ihrer Ämter zu entheben und sie das Hasenpanier ergreifen zu lassen.

13. All that would, unfortunately however, not be the end of all terrors, mass-murder, wars and acts of terror, if the peoples of all nations do not finally become sensible enough to relieve their power-greedy government bosses of their offices and have them turn tail and run.

14. Das Volk in jedem Land ist es grundsätzlich, das die Regierenden wählt - in der Regel leider die falschen, die erst grosse Versprechungen machen, um dann, wenn sie an der Macht sind, Krieg und Terror vom Zaun zu brechen und das Volk mit Lügen und Betrug in ihren Bann zu schlagen, wodurch es den Oberen hörig wird und die wirkliche Wahrheit verkennt.

14. Basically, it is the people in each country who choose those who govern - normally, unfortunately, it is the insincere ones, who first make great promises, in order then, when they come into power, to let war and terror break out and drive the people under their command with lies and deceit, whereby they become dependant on their superiors and misjudge the real truth.

15. Das aber wird zukünftig böse Folgen bringen, denn weltweit werden Staatsgewaltige - wenn die Völker nicht dagegen einschreiten - die Menschen immer mehr in Kriege, Terror und Hass verwickeln, bis das Ganze weltweit unkontrollierbare Formen annimmt.

15. That however, will bring evil consequences in the future if the people don't intervene against them - because world-wide, the violent rulers will embroil the people ever more in wars, terror and hate, until the whole thing assumes uncontrollable forms world-wide.

16. Die Zeit dazu ist nicht mehr fern, denn bereits glimmen diese ungeheuerlichen Dinge in einem Schwelbrand, der schon in den nächsten Jahren zum offenen Feuer werden wird.

16. The time for this is no longer very far away, because already these monstrous things glow in a smoldering fire that will already turn into an open fire in the next years.

17. Noch ist es Zeit, das Ungeheure zu stoppen, das für die Zukunft der ganzen irdischen Menschheit und für die Erde und deren Natur prophezeit ist.

17. Still, there is time to stop the monster that is prophesied for the future of the entire Terrestrial humanity and for Earth and its nature.

18. Noch können greifende Gegenmassnahmen alles zum Besseren verändern, wenn die Völker und alle Verantwortlichen der Regierungen, der Behörden, der Wissenschaften und der Militärs sowie aller sonst Zuständigen sich strengstens bemühen, alle Übel aufzuhalten und alles einem positiven Wandel zuzuführen.

18. Arresting counter-measures can still change everything for the better if the people and all the responsible ones of the governments, the authorities, the scientists and the military, as well as all others who are competent, most rigorously trouble themselves to put an end to all evils and bring a positive change to everything.

19. Geschieht das nicht, dann stehen ungeahnte Schrecken bevor, wobei die Weltmacht USA in jeder Beziehung an vorderster Front das Schwert des Todes sowie der Zerstörung und der Vernichtung führen wird, während im Schlepptau auch Israel und alle jene Staaten mitziehen, die sich in scheinheiliger Freundschaft an die USA schmiegen werden, und zwar wider den Willen des vernünftigen Teiles des jeweiligen Volkes.

19. If that doesn't happen then unimagined horrors are imminent, whereby, in every respect, the world power USA would lead the foremost front of the sword of death as well as destruction and annihilation, while toeing the line are Israel and all those countries who nestle in sanctimonious friendship with the USA, and indeed, against the will of the sensible element of the respective peoples.

20. Nicht nur Kriege, Terror, Zerstörung und Vernichtung mit tausendfältigen Toden und Hunderttausenden von Ermordeten werden die Zukunft zeichnen, sondern auch eine ungeheure Überbevölkerung, durch deren Schuld alle Naturgesetze aus den Fugen geraten werden.

20. Not only wars, terror, destruction and annihilation with thousand-fold deaths and hundreds of thousands of murdered people will mark the future but also a monstrous overpopulation will be to blame as all natural laws will get thrown out of kilter.

21. Alle Unwetter werden sich durch die Schuld des Menschen mehren und immer gewaltigere Formen annehmen, so die Hagelwetter, die Schneestürme und Regenfluten, wie aber auch die Ozonschicht sehr gefährlich geschädigt wird.

21. Through the guilt of the people, all storms will assume increasing and more violent forms, such as hail storms, blizzards and flooding rains, as however also the ozone-layer will become very dangerously damaged.

22. Ungeheure Überschwemmungen werden je länger je mehr zur Tagesordnung gehören, denn durch die Überbevölkerung werden die Auenwälder und Auenebenen zu Wohngeländen umfunktioniert, wodurch die wilden Wasser der Regenfluten ihren Weg in die Häuser

der Menschen suchen, weil sie nicht mehr in unbewohnte Auengebiete entweichen können.

22. Monstrous deluges will belong ever more to the order of the day, because through the overpopulation, the forest wetlands and swampy plains will become altered in function to become residential areas, whereby the wild waters of the flooding rain will find their way into the houses of the people because they can no longer escape into uninhabited wetland areas.

23. Bergstürze und Lawinen, wie aber auch Erdbeben und Seebeben sowie Stürme aller Art werden überhandnehmen; die Orkane und Taifune, die Hurrikane und Tornados, die sich in ihrer Zahl immer mehr steigern und immer gewaltiger und zerstörender werden.

23. Landslides and avalanches, as well as earthquakes and seaquakes as well as every kind of storms will prevail; gales and typhoons, hurricanes and tornados will increase ever more in their numbers and will become ever more violent and destructive.

24. Und auch daran wird die Überbevölkerung Schuld tragen, denn die Überbevölkerung wird ungeheuer Negatives und dadurch eine unnatürliche Klimaveränderung hervorrufen, die schon in nur einem Jahrzehnt ab heute bereits sehr nachteilig für die Welt zu wirken beginnen wird.

24. And also therewith overpopulation will bear the guilt, because overpopulation will become monstrously negative and will thereby give rise to an unnatural climate change that in only one decade from today will already begin to effect the world very detrimentally.

25. Die ungeheuren Massen und Gewichte der Städte und Dörfer drangsalieren die inneren Strukturen der Erde laufend immer mehr, wodurch die Tektonik beeinträchtigt wird, was zwangsläufig vermehrt zu tektonischen Verschiebungen und Verwerfungen führt, durch die weltweit ungeheure Beben hervorgerufen werden, wobei dann die Toten letztlich in die Hunderttausende und in die Millionen gehen werden.

25. The monstrous mass and weight of the cities and villages continuously stress the inner structures of the Earth more and more through which the tectonic plates will be adversely affected, inevitably leading to increasing tectonic displacements and faults, through which immense tremors will be evoked world-wide, whereby finally the deaths will go into the hundreds of thousands and into the millions.

26. Und diese Beben haben auch Einflüsse auf den gesamten irdischen Vulkanismus, folglich auch die Vulkane, die weltweit vielfach miteinander verbunden sind, immer häufiger und immer zerstörerischer in Tätigkeit treten.

26. And these tremors also have influences on the Earth's entire volcanic activity, consequently, also the volcanos that are multiply connected together world-wide that will become ever more frequently and more destructively active.

27. Auch das wird viele Menschenleben fordern, und zwar besonders in jenen Gegenden, wo unvernünftigerweise zu nahe an den Vulkanen Wohnstätten gebaut werden, wie das auch der Fall ist an Stränden von Meeren, an grossen Flüssen und Seen, wo unmittelbar an die Ufer gebaut wird, die durch Sturmwellen und Flutwellen in gewaltigem Masse überschwemmt und sehr viele Menschenleben fordern werden.

27. That will also demand many human lives, indeed, especially in those areas where unreasonably, habitations are built too closely to volcanoes, as is also the case with beaches by oceans, by great rivers and seas, where the immediate shorelines are built up, which, through storm waves and tsunamis, will be flooded in violent measure and will demand very many human lives.

28. Doch nicht genug damit, denn durch die stetig wachsende Überbevölkerung, die schon in 50 Jahren auf über sechs Milliarden angewachsen sein wird, wie vorausgesagt ist, werden viele ungeheure und unlösbare Probleme in Erscheinung treten.

28. Yet were that not enough, because through the continually growing overpopulation that already in 50 years will have increased to over six billion, as is predicted, many monstrous and insoluble problems will become apparent.

29. Hungersnöte werden sich steigern, während alte und ausgerottet geglaubte Krankheiten wiederkehren werden.

29. Famines will increase, while old illnesses, believed to be eradicated, will return.

30. Durch den Massentourismus aus den Industriestaaten werden diese mit Wirtschaftsflüchtlingen aus aller Welt ebenso überschwemmt, wie auch ein ungeheures Asylantenproblem zur Unlösbarkeit werden wird.

30. Through mass tourism from the industrialized countries, along with economic refugees from the entire world the industrialised countries will become inundated, as will a monstrous problem with asylum seekers become insoluble.

31. Und es ist vorausgesagt, dass Ende der Achtzigerjahre die Hochkonjunktur zusammenbrechen und weltweit eine ungeheure und noch nie dagewesene Arbeitslosigkeit ausbrechen wird, wodurch die Kriminalität durch Arbeitslose ebenso steigt, wie auch durch kriminelle Banden aus den sogenannten Drittweltländern, die sich in den Industriestaaten ausbreiten und selbst vor Mord nicht zurückschrecken werden, wenn sie ihren Untaten nachgehen.

31. And it is predicted that, at the end of the eighties, the boom will collapse, and monstrous and unprecedented unemployment will break out, whereby criminality due to unemployment will climb as well as through criminal gangs from the so-called third world countries who will spread out into the industrialized countries and will not shy away from murder in the pursuit of their atrocities.

32. Auch Staatsverschuldungen steigen ins Unermessliche, wie auch terroristischer Extremismus und das Neonaziwesen usw.

32. Also national debts will climb into immeasurability, as well as terrorist extremism and neonazism, etc.

33. Die Prostitution, so wurde von Sfath vorausgesagt, nimmt unglaubliche Formen an und wird derart in die weltweite Öffentlichkeit hinausgetragen, dass selbst Kinder nicht davon verschont werden.

33. Prostitution, as predicted by Sfath, will take on unbelievable forms and will be carried out to the public, world-wide, so that children themselves will not be spared from it.

34. In den nächsten Jahrzehnten wird die Prostitution zu einem "ehrbaren" Beruf werden, der von den Behörden offiziell anerkannt und auch der Steuerpflicht eingeordnet werden wird.

34. In the next decades, prostitution will turn into a "respectable" occupation that will be acknowledged officially by the authorities and will also be designated as taxable.

35. Das bereits erfundene Fernsehen wird in jeder Familie ebenso zum Alltag gehören, wie die Technik der Computer, woran in Amerika, Deutschland, Japan und der Sowjet-Union bereits fleissig gearbeitet wird.

35. Televisions, already invented, will belong to every family and, as well, to everyday life, as will the technology of the computer, which is already being worked on diligently in America, Germany, Japan and the Soviet Union.

36. Das Fernsehen und die Computer werden zu den wichtigsten Informationsmedien, wie aber auch zu den bedeutenden Formen der öffentlichen Prostitutionswerbung.

36. The television and the computer will become the most important information media, however also, as significant forms for the public advertising of prostitution.

37. Die Menschen werden im Verlaufe der nächsten 50 Jahre kalt in ihren Gedanken und Gefühlen, wodurch zwischenmenschliche Beziehungen immer seltsamere Blüten tragen und nur noch zweckbestimmt sein werden.

37. People, in the course of the next 50 years, will become cold in their thoughts and feelings, through which interpersonal relationships will produce ever stranger effects and will only be purposive.

38. Wahre Liebe wird zu einer Rarität, und viele Ehen finden nur noch statt, um einem bestimmten Status frönen zu können, der mit Ansehen und Geld gehandelt wird.

38. True love will become a rarity, and many marriages will only take place in order to indulge in a certain status associated with prestige and money.

39. Das Fazit wird sein, dass viele Ehen nicht mehr halten, Familien zerstört werden und die Nachkommen sowohl sexuell missbraucht werden, wie sie aber auch asozial werden und verwahrlosen.

39. The result will be that many marriages will no longer hold together, families will be destroyed, and the descendants, as well as becoming sexually abused, will also become asocial and neglected.

40. Die Menschen, besonders die jungen, werden schon Ende der Fünfzigerjahre ein Leben zu führen beginnen, das vielfach nur noch auf Drogen ausgerichtet ist, und später, wenn die Zeit der Achtzigerjahre näherrückt, dann wird das Drogenproblem überhandnehmen, wie aber auch nur noch das Vergnügen von Bedeutung sein wird und zerstörerische und disharmonische Klänge die Musikwelt prägen werden, wodurch die Psyche beeinträchtigt und das ganze Verhalten jener Menschen dem Negativen verfällt, die sich auf diese zerstörerische Musikart ausrichten.

40. Already at the end of the fifties, people, particularly the young, will begin to lead a life that is often only aligned with drugs, and then later, when the time of the eighties approaches, the drug problem will get the upper hand, whereby only pleasure will still be meaningful, and destructive and dissonant sounds will shape the world of music, whereby the psyche would be impaired and the entire behavior of those people that align themselves with this destructive type of music will degenerate into negativity.

41. Auf dem Gebiet des Sektierertums treten immer mehr angeblich von Gott Auserwählte in Erscheinung, die ihre Gläubigen finanziell ausbeuten, diese hörig machen und gar in den Selbstmord treiben.

41. In the realm of sectarianism, those supposedly chosen by God will step ever more into appearance to financially exploit their believers, to make them dependent and to even drive them to suicide.

42. Verantwortungslose werden die Zeit nutzen, um durch ihre gläubigen Anhänger reich zu werden, besonders dann, wenn sie in bezug auf den Jahrtausendwechsel Angst und Schrecken verbreiten, weil, wie sie behaupten werden, im Jahr 2000 die Welt untergehen soll.

42. The irresponsible ones will use the time in order to become rich through their faithful supporters, especially when they spread fear and terror concerning the change of the millennium, because they will claim that the world will go under in the year 2000.

43. Es wird dann gar davor nicht zurückgeschreckt, Lügen zu verbreiten, dass Ausserirdische Auserwählte retten würden - aber natürlich nur dann, wenn diese hohe Geldbeträge an die Sektenführer ablieferten.

43. Then there will not even be a shying away from spreading lies that extraterrestrials will rescue the select - however naturally only then, if this large sum of money is delivered to the sect-leader.

44. Vieles mehr bringt die wachsende Überbevölkerung noch mit sich, die grundsätzlich der eigentliche Ursprung aller üblen Dinge der

Zukunft ist, denn je grösser die Überbevölkerung wird, desto gewaltiger werden die daraus entstehenden Probleme.

44. Much more will be brought about with the growing overpopulation, which is fundamentally the actual source of all evil things of the future, because the greater the overpopulation becomes, the greater the problems originating from it will become.

45. So werden neue Seuchen auftreten, und zwar schon in den kommenden Achtzigerjahren, die Millionen von Menschenleben fordern werden, und zwar Seuchen, die von Tieren auf die Menschen übertragen werden, wie in fernerer Zeit auch Seuchen, die aus dem Weltenraum auf die Erde eingeschleppt werden.

45. So new epidemics will appear, and indeed already in the coming eighties, that will demand millions of human lives, and indeed epidemics which will be transferred from animals to people, as in the more distant future times where also epidemics will be brought to Earth from outer space.

46. All das jedoch, dass die Seuchen von Tieren ausgehen und auf die Menschen übergreifen, werden aber die Verantwortlichen bestreiten und jene als Lügner verleumden, die der wirklichen Wahrheit kundig sind.

46. However, all that, concerning epidemics of animals going out and spreading among people, will be disputed by the responsible ones and they will slander as liars those who are informed about the real truth.

47. Wenn so die Welt und ihre Menschheit zugrundegerichtet wird, dann ist der Mensch der Erde selbst der Urheber dafür, wobei er die wirkliche Ursache dadurch schafft, dass er seine Überbevölkerung in immer höhere Zahlen treibt.

47. If the world and its humanity are thus ruined, then it is the Earth human himself who is the originator, whereby he creates the real cause of it by propelling his overpopulation into ever increasing numbers.

48. Also wird es nicht ein imaginärer Gott irgendeiner Religion oder Sekte sein, der die kommenden ungeheuren Probleme und Auswüchse bestimmt, sondern einzig und allein der Mensch der Erde, der sich in seinem Wahn als höchstes und gewaltigstes Wesen im Universum glaubt - weit höher, als dies die Schöpfung jemals sein kann.

48. Therefore it will not be an imaginary god of some religion or sect who determines the impending monstrous problems and excesses, but solely the human being of Earth, who, in his delusion, believes himself to be the highest and mightiest creature in the universe - far higher than this can ever be for Creation.

49. Durch die Schuld des Menschen, durch seine Überbevölkerung, durch seinen Grössenwahn, durch seine Unvernunft und Selbstherrlichkeit fordert er alle Kräfte der Natur heraus, die sich

zusammen mit der Erde aufbäumt und sich gegen die ausartenden Machenschaften des Erdenmenschen wehrt.

49. Through the guilt of the human being, through his overpopulation, through his megalomania, through his unreasonableness and high-handedness, he challenges all the powers of nature, that, together with the Earth, revolt, and defend themselves against the degenerating machinations of the Earth human.

50. Also überborden die Naturgewalten auf der Erde, zusammen mit dieser selbst, weil der Mensch den gesamten natürlichen Gang der Elemente und des Lebens stört und zerstört.

50. Thus, the natural forces on Earth, together with Earth itself, overflow, because the human disturbs and destroys the entire natural flow of the elements and life.

51. Das alles habe ich zu sagen, denn es ist die prophetische und zugleich voraussagende Wahrheit.

51. I have all that to say, because it is the prophetic and, at the same time, the predicting truth.

52. Fassen Sie alle, die Sie diese Worte von mir vernehmen, den Mut, das Gesagte zu überdenken und daraus die richtigen Schlüsse zu ziehen und richtig zu handeln, denn noch ist Zeit dazu - doch diese beginnt bereits zwischen den Fingern zu zerrinnen.

52. All of you who perceive these words of mine, comprehend the courage to consider what is said and to draw the right conclusions from it, and to behave correctly, because there is still time - however it already has begun to run away between the fingers.

53. Bedenken Sie dieser Prophetie und Voraussage und handeln sie im Sinne einer Wandlung zum Besseren.

53. Consider these prophecies and predictions and behave in the sense towards a change for the better.

54. Machen sie alles auch öffentlich für alle Menschen der Erde, durch Belehrungen in allen Medien, um eine Änderung und Wandlung in positivem Sinne zu erreichen und um die Erde und ihre ganze Menschheit vor all der Unbill, vor allem Übel, vor allen Ausartungen, den vielen Toden und Zerstörungen und vor dem Schritt in die Vernichtung zu bewahren.

54. Also make everything public for all the humans of Earth through instructions in all media, in order to achieve an alteration and transformation in a positive sense and in order to protect Earth and its entire mankind from all iniquity, from all evil, from all degeneration, from the many deaths and destruction and from the step into annihilation.

55. Sie alle, die Sie meinen Brief erhalten, haben die Möglichkeit, die Macht und die Verantwortung, die Erde und ihre Menschheit vor all dem zu bewahren, was ich Ihnen offenbart habe.

55. All of you who receive my letter have the possibility, the power and the responsibility to protect Earth and its humanity from all that I have revealed to you.

56. Zaudern Sie nicht, sondern handeln Sie, und zwar schnell, denn die Zeit drängt.

56. Do not hesitate, rather act, and indeed quickly, because time is pressing.

57. Handeln Sie nicht umgehend, dann sind Sie ebenso verantwortlich dafür, wenn sich die Prophetie erfüllt, wie auch alle jene, welche zukünftig für deren Erfüllung sorgen.

Eduard Albert Meier

57. If you do not act immediately, then you are just as responsible, if the prophecies are fulfilled, as all those who in the future will concern themselves for their fulfillment.

Eduard Albert Meier

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Meier prophecies and more information about his early years

September 16th, 1964

Photo of Meier in the 30 Sept.,1964, Delhi newspaper.

From FIGU Press Information. Thanks to http://www.tjresearch.info/discovery.htm

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An excerpt from FIGU Special Bulletin 36

http://www.figu.org/de/download/sendfile.php?Product=so_bulletin_36.pdf

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www.figu.org/ch/book/export/html/1700

Quo vadis humanitas?

Where are you going humanity?

Folgender Artikel in bezug auf die Überbevölkerung, die Klimazerstörung, das Energieproblem und alle sonstig daraus resultierenden Probleme der irdischen Menschheit wurde bereits am 16. September 1964 in Kabul/Afghanistan geschrieben und an diverse Regierungen und Zeitungen in Europa gesandt:

The following article, regarding overpopulation, climate destruction, the energy problem and all the other problems of terrestrial humanity resulting from that, was already written on September 16th, 1964 in Kabul, Afghanistan and sent to diverse governments and newspapers in Europe:

Quo vadis humanitas?

Quo vadis humanitas? [(Latin) Where are you going humanity?]

Die Zeit der umwälzenden Ereignisse, des Einbrechens der neuen Zeitaera, hat bereits 1844 begonnen.

The time of revolutionizing events, of the breaking through of the new era, already began in 1844.

Diese neue Aera, die im Zeichen des Wassermannes steht, zeugt vom Geschehen, das endlos über die Welten und Universen rollt.

This new era, which exists in the sign of Aquarius, testifies to events that ceaselessly roll over worlds and universes.

Die neue Aera legt abermals Zeugnis ab von der unbeschränkten Allmacht der Schöpfung, denn sie ist SEIN – und Sein ist all ihre Schöpfung.

Once again the new era provides testimony to the unlimited omnipotence of Creation, because it is BEING - and being is all its Creation.

Doch quo vadis, humanitas – wo gehst du hin, Menschheit – Mensch, du herrlichste Schöpfung der Schöpfung!

Yet quo vadis, humanitas - where are you going, humanity - human, you most magnificent creation of Creation!

Du eilst ins Leere – in ein lichtloses, tödliches Verderben ohne Wiederkehr.

You hasten into emptiness – into a dark, deadly corruption without return.

Du wirst hineinfallen in das Dunkel, wo die Dämonen der Finsternis zähnefletschend und diabolisch grinsend mit ihren krallenbewehrten Klauen nach dir schlagen werden – Menschheit –, um dich auszulöschen und zu zermalmen mit der erbarmungslos und tödlich zuschlagenden Faust eines Giganten – die Faust deines selbst erzeugten Schicksals –, die gigantische und rächende Faust deiner eigenen Unvernunft, die Rechenschaft von dir fordert, die du aber nicht ablegen kannst, denn dein Leben war nicht nach seinem Sinn – denn dein Leben war Lug und Trug –, angefüllt mit Hass, Gier, Lust und Sucht, mit Mord, Krieg und anderen Verbrechen und Gewalttaten.

You fall into darkness, where the demons of darkness, gnashing their teeth and grinning diabolically, smite you with their claw-like hooves - humanity -, in order to obliterate you and crush you with the pitiless and fatally pummeling fist of a giant - the fist of your self-engendered fate -, the gigantic and vengeful fist of your irrationality, which

demands an account from you, which you, however, cannot render because your life was not led by its meaning - because your life was lies and deceit - filled up with hate, greed, lust and addiction, with murder, war and other crimes and acts of violence.

Du hast dein zur Lösung der Lebensaufgabe geschenktes Leben gelebt, doch nicht im Sinne der schöpferisch-natürlichen Gesetze und Gebote.

You have lived your life which was granted for the solving of life's tasks, yet not in the sense of the creational-natural laws and commandments.

Du hast die wahre Liebe, des Lebens Güte und all die Gesetze der Schöpfung und ihrer Natur schmählich getreten und in den Schmutz gestossen, während die darin verankerte Grossmut dein teuflisches Tun traurig entgegennahm und dir immer und immer wieder eine letzte Chance zuspielte, dich doch noch mit der Zeit der wahren Liebe und Treue zu erinnern und zurückzufinden zu den schöpferisch-natürlichen Gesetzmässigkeiten.

You have shamefully trampled, and thrown into the dirt, true love, life's goodness and all the laws of Creation and its nature, while the generosity which is anchored within it sadly accepts your diabolical deeds and again and again always gives you one last chance for you to indeed, still, with time, remember true love and loyalty and find your way back to the creational-natural laws.

Doch jede einzelne Chance hast du bewusst missachtet und schmählich in den Schmutz getreten – denn du wolltest dein eigenes Leben leben.

Yet you have consciously disregarded every single chance and shamefully trampled it in the dirt - because you want to live your own life.

Ein Leben in Selbstsucht, Lust und Gier – ein Leben in Hass, Hoffart, Machtgier und Krieg – fern der wahren Gesetze des Lebens.

A life of selfishness, desire and greed - a life of hate, arrogance, greed for power, and war - distant from the true laws of life.

Doch dies rächt sich in der gegenwärtigen Zeit der umwälzenden Ereignisse – und diese grosse Zeit ist jetzt sowie in nächster und fernerer Zukunft.

Nevertheless, this avenges itself in the present time of revolutionizing events - and this great time is now, as well as in the near and more distant future.

Doch Menschheit, was unternimmst du, um dieser grossen und neuen Zeit entgegentreten zu können, und darum: Quo vadis, humanitas – wo gehst du hin, Menschheit?

Yet, humanity, what do you undertake to be able to confront this great and new time, and therefore: Quo vadis, humanitas - where are you going, humanity?

Diese Frage jedoch, «quo vadis, humanitas», sie betrifft nicht nur die Menschheit der grossen Masse.

This question, however, "quo vadis, humanitas", concerns not only the great mass of humanity.

Nein, die Frage nach dem Wohin betrifft hauptsächlich den einzelnen, denn all die vielen einzelnen bilden die Menschheit, die Humanitas dieser Zwielichtwelt – die Welt der Disharmonie und der Finsternis, die Welt des Diabolischen und Dämonischen.

No, the question of whereto concerns primarily the individual, because all the many individuals constitute humanity, the humanitas of this twilight world - the world of disharmony and of darkness, the world of the diabolical and the demonic.

Mensch als einzelner, dich betrifft die Frage hauptsächlich «Wo gehst du hin?», denn du irrst auf dem Pfade des Verderbens, auf dem Weg der Disharmonie mit der Natur und den schöpferischen Gesetzmässigkeiten.

You, human as an individual: the question, "Where are you going?" primarily concerns you, because you have strayed onto the path of ruin, onto the way of disharmony with nature and the creational laws.

Du irrst auf dem Pfade des Todes in einen bodenlosen Abgrund, der voll unglaublicher Schrecken und tödlichen Verderbens auf dich lauert, um dich in seine bluttriefenden Klauen zu reissen und dich erbarmungslos zu zermalmen.

You have strayed on the path of death into a bottomless chasm which lurks, full of unbelievable terrors and deadly corruption, in order to rip you in its claws, dripping with blood, and crush you pitilessly.

Die knöcherne Krallenfaust des sich rächenden Giganten Unvernunft und Unverstand reisst dich aus deinem schöpfenden Leben und wirft dich in den Schlund der alles verderbenden Zerstörung.

The bony clawed fist of the avenging giant - irrationality and stupidity - rips you out of your creating life and throws you into the abyss of the all-corrupting destruction.

Noch geben dir die schöpferisch-natürlichen Gesetze eine letzte effective Chance; dir, Menschheit, und dir, einzelner Mensch dieser Erde, um dich vor dem qualvollen Ende bewahren zu können, das die umwälzenden Ereignisse bereits zur gegenwärtigen wie auch zur kommenden Zeit bringen.

Yet the creational-natural laws give you one last effective chance: you, humanity, and you, individual human of this Earth, to be able to protect you from the torturous end which the revolutionizing events already bring in the present time and will also bring in the coming time.

Mensch der Erde, noch hast du eine wirklich allerletzte Chance, die du ergreifen kannst, um das Schlimmste noch zu verhüten, doch bedenke, dass es in kurzer Zeit zu spät sein wird, denn nachher wird sein Heulen und Zähneklappern, wie es von alters her übermittelt ist.

Human of the Earth, you still have one real last final chance which you can grasp in order to still prevent the worst, but consider that in a short time it will be too late because after that there will be howling and chattering of teeth as it has been conveyed since ancient times.

Und die über Jahrtausende hinweg beschriebenen Vorboten dieser neuen Zeit, die bereits ins Unheimliche anwachsenden Katastrophen aller Art zeugen davon, dass die Zeit der Erfüllung der Prophetien gekommen ist und dass sich die Umwälzungen nicht mehr aufhalten, sondern in ihren schlimmsten Formen nur noch mildern lassen.

And the portents of these new times, described millennia ago, already bear witness, in all kinds of eerily increasing catastrophes, that the time of the fulfillment of the prophecies has come and that the revolutions can no longer be stopped, rather they can only still be alleviated in their worst form.

So sind auch die überlieferten Prophezeiungen der Zeichen am Himmel Wirklichkeit geworden, denn seit Jahren werden diese zu allen Tag- und Nachtstunden und in aller Herren Länder gesehen und beobachtet, leider jedoch oft falsch ausgelegt und lächerlich gemacht.

So the conveyed prophecies of the signs in the sky have also become reality, because for years these have been seen and observed at all hours of the day and night and in all sovereign countries, however, unfortunately, they are often misinterpreted and made ridiculous.

Es sind aber die Zeichen der Zeit, Feuerbälle, Strahlenexplosionen in der Atmosphäre, erdelektromagnetisch-atmosphärische Phänomene, seltsame Gewölke und dunstmässige Erscheinungen, die zu Hunderten wie kleine Flugobjekte erscheinen.

But they are the signs of the time; balls of fire, radiation explosions in the atmosphere, earth-electromagnetic atmospheric phenomena, strange clouds, and hazy apparitions which appear, in their hundreds, like small flying objects.

Doch es erscheinen auch Strahlschiffe resp. Weltraumschiffe von erdfremden Planeten, die von erdfremden Menschen gelenkt werden, die herkommen, um indirekt durch einen Künder und dessen Lehre des Geistes sowie durch die Lehre der Wahrheit und durch die Lehre des Lebens in das bewusstseinsmässige Evolutionsgeschehen und in das bewusstseinsevolutive Tun, Handeln und Wirken der irdischen Menschheit einzugreifen, weil es die Not erfordert, weil der Mensch der Erde mit seinem noch beschränkten Bewusstsein die Grund- und

Bauelemente der Natur und des Lebens zur Reaktion zwingt, um so in seinem Irrsinn myriadenfaches Leben und das Klima der Erde zu zerstören.

Yet also beamships appear - respectively spaceships from planets foreign to Earth - which are steered by humans foreign to Earth, who come here in order to indirectly intervene in the matters of terrestrial humanity through an announcer and his teachings of the spirit, as well as through the teachings of the truth and through the teachings of life in the evolutionary events of the consciousness and the deeds, behavior and effects of terrestrial humanity as they pertain to the evolution of consciousness, because the need demands it, because the Earth human, with his still restricted consciousness, forces the basic and component elements of nature and life into reaction, to, in this way - in his insanity - destroy myriad forms of life and the Earth's climate.

Daher erhebe ich meine Stimme – weil ich die Zukunft kenne – und schreie eine Warnung hinaus an die gesamte Menschheit der Erde; eine Warnung, die auf den gegenwärtigen Geschehen beruht, die sich in üblem Masse weiter in die Zukunft tragen.

Therefore I raise my voice - because I know the future - and scream out a warning to the whole of the Earth's humanity; a warning which is based on the present events which, to an evil extent, will carry on further into the future.

Bereits ist die Zeit gekommen, zu der sich in der ganzen Welt die klimatischen Bedingungen durch des Menschen Schuld krass zu verändern beginnen, was sich auch in die Zukunft hinein mit extremen Unwettern aller Art auswirken wird.

The time has already come in which, in the whole world, through the fault of humanity, the climatic conditions blatantly begin to change, which will also take effect into the future with all kinds of extreme storms.

Alles ist bereits derart geartet, dass unzählbare Menschenleben, die in die Hundertausende und in die Millionen gehen, zu beklagen sind und weiterhin zu beklagen sein werden.

Everything is already formed in such a way that uncountable human lives, which go into the hundreds of thousands and the millions, are to lament and will be to lament further on.

Auch ungeheure Zerstörungen an allen menschlichen Errungenschaften weiten sich immer mehr aus, Zerstörungen an Bergen durch Bergstürze infolge des Auftauens des Permafrostes, und durch Vulkanismus werden grosse Teile von Bergen weggesprengt, die als Schlammlawinen ins Tal stürzen, alles zerstören, ganze Dörfer und Städte vernichten und viele Menschenleben kosten.

Also monstrous destruction of all human acquisitions extends ever further; destruction of mountains through avalanches as a consequence of the thawing of permafrost, and, through volcanism large parts of mountains explode away, which, as mud slides, collapse into valleys, destroy everything, annihilate entire villages and towns and cost many human lives.

Weltweit schmelzen die Gletscher ebenso dahin wie auch die Eismassen der Arktis und Antarktis.

Glaciers melt away worldwide just as do the masses of ice of the Arctic and Antarctic.

Rapide erwärmt sich das Weltklima, was zu ungeheuren Klimaumwälzungen führt, die grosse Hitze- und Kältewellen, Feuersbrünste sowie Dürren, Überschwemmungen, Schnee- und Hagelstürme mit sich bringen.

The world's climate rapidly warms which leads to monstrous revolutions in the climate which bring with them great waves of heat and cold, blasts of fire as well as droughts, floods, snowstorms and hailstorms.

Immer häufiger treten Erdbeben und Seebeben in Erscheinung sowie daraus hervorgehend gewaltige Tsunamis auf den Meeren und Seen, was zu weiteren verheerenden Zerstörungen menschlicher Errungenschaften und an Landschaften sowie zu Massentoden von Menschen führt.

Earthquakes and seaquakes will appear ever more frequently as well as the resulting enormous tsunamis on the oceans and seas, which lead to further devastating destruction of human acquisitions and of landscapes as well as to mass deaths of humans.

Es entstehen ungeheure materielle Schäden an Land, Häusern und an allerlei Gebäuden, an Strassen, Eisenbahnwegen, Wildbächen, Flurbächen, Flüssen und Seen.

Monstrous material damage to the land, houses and all kinds of buildings comes about - to streets, railways, wild brooks, brooks in fields, rivers and seas.

Und immer mehr Menschenleben werden durch diese klimabedingten Umwälzungen und Unwetter zu beklagen sein, denn die rapide und sich steigernde Klimaerwärmung und Klimaveränderung verändert die gesamte Natur und die Meeresströmungen, die gewaltige Umwälzungen hervorrufen.

And there will be more and more human lives to lament through these climatically-conditioned revolutions and storms because the rapid and increasing warming of the climate and climate change alters the entirety of nature and the oceans' currents, which evokes enormous revolutions.

Auch die gesamte Tierwelt verändert sich, wobei viele Mutationen entstehen, und zwar bei vielem Getier wie auch bei der Pflanzenwelt und beim Menschen, bei dem ganz besonders die Überbevölkerung Schuld an allem trägt.

Also the entire animal world changes, whereby many mutations emerge - and indeed with many creatures as well as with the world of plants and with humans - for which overpopulation quite especially carries blame for everything.

Diese nämlich ist das allergrösste Übel auf der Erde, denn je weiter und immer schneller diese wächst, desto grösser, umfangreicher und unlösbarer werden alle daraus resultierenden Probleme.

This is namely the greatest of all evils on the Earth, because the further, and increasingly faster, it grows, the greater, more comprehensive and insoluble become the resulting problems.

Diese bestehen in allen Bereichen, also sowohl in der Medizin, im schwindenden Trinkwasser, im unerschöpflichen Verbrauch von Energie sowie im stetig sich mehrenden weltweiten Terrorismus.

These exist in all areas, therefore in medicine, in the vanishing drinking water, in the inexhaustible consumption of energy as well as in constantly increasing worldwide terrorism.

Dazu kommen die Kriege, die durch verbrecherische Staatsmächtige angezettelt werden, wie aber auch die Familientragödien, die immer schlimmere Formen annehmen und sich auch mehren.

In addition to that come wars which are plotted by criminal powerful ones of the state, but also family tragedies which assume ever worse forms and also increase.

Die steigenden Probleme ergeben sich aber auch durch die Luft- und Gewässer- sowie Umgebungsverschmutzung, durch die wachsende Kriminalität und die steigenden Verbrechen, wie aber auch hinsichtlich der allgemeinen gesundheitlichen, bewusstseinsmässigen, psychischen und körperlichen Verweichlichung des Menschen.

But the climbing problems also occur as a result of the pollution of the air, the water and the environment, the growing criminality and climbing wrongdoing, as well as, however, in regard to the softening of the humans in regard to general health, the consciousness, the psyche and the body.

Weiter ist auch die beim Menschen krass steigende Gleichgültigkeit gegenüber dem eigenen und fremdem Leben zu nennen, wie auch die stetig zunehmende Gefühlskälte und das Schwinden des Interesses in bezug auf gute zwischenmenschliche Beziehungen.

Further to name, with humans, is the blatant climbing indifference in regard to one's own and strangers' lives, as well as the constantly increasing coldness of feelings and the disappearance of interest in regard to good interpersonal relationships.

Auch nutzvolle Freizeitbeschäftigungen gehören zu den nicht mehr zu bewältigenden Problemen, denn statt einer solchen nachzugehen, wird nur noch das Vergnügen und der Müssiggang gesucht und gepflegt.

Also, useful leisure activities belong to the problems which can no longer be overcome, because instead of one pursuing a thing like that, still only pleasures and idleness are sought out and maintained.

Zwangsläufig steigert sich daraus auch die Verrohung des Menschen gegen die Mitmenschen, die Natur und Fauna und Flora.

Also, inevitably from that, the brutalization of humans increases against fellow humans, nature and fauna and flora.

Die Menschen werden immer anfälliger für sie befallende Allergien und Krankheiten, für Ausartungen des Sexuallebens, für psychische Ausartungen, für Depressionen und Selbstmorde, für psychopathische und paranoide Anwandlungen, aus denen heraus Morde und Massenmorde sowie das Misshandeln von Mitmenschen resultieren, die immer mehr durch Jugendliche ausgeführt werden, weil ihre ganze Erziehung in jeder Beziehung vollumfänglich versagt.

Humans become ever more susceptible to the allergies and diseases which attack them, to degenerations of the sexual life, to psychic degenerations, to depressions and suicide, to psychopathic and paranoid moods, from which murder and mass murder as well as the abuse of fellow humans result, which are ever more carried out by youth, because their entire upbringing has comprehensively failed in every respect.

Immer mehr treten feige Menschen in Erscheinung, die ihr Leben wegwerfen, weil sie unfähig geworden sind, Schmerz und Leid zu ertragen und das Leben durch ein natürliches Sterben zu beenden.

Cowardly humans increasingly appear who throw their lives away because they have become incapable of bearing pain and suffering and ending their lives with a natural death.

Quo vadis humanitas?

Quo vadis humanitas?

Mensch der Erde, du erzeugst für den Planeten und für alles Leben Unheil in ungeahntem Ausmass, und die durch dich in der Natur und am Leben hervorgerufenen Zerstörungen ziehen über die ganze Welt hinweg und rufen riesige Schäden, Zerstörungen sowie Not und Elend hervor.

Human of the Earth, you engender havoc to an unimagined extent for the planet and for all life, and the destruction evoked by you in nature and in life draws across the entire world and evokes enormous damage, destruction as well as need and misery.

Wildbäche und Flurbäche werden zu reissenden Flüssen, Flüsse werden zu tobenden Strömen, während wilde Wasser über alle Ufer treten und ungeheure Überschwemmungen hervorrufen, die alles Land verwüsten, zahllose menschliche Errungenschaften und Existenzen zerstören und zusammen mit anderen Katastrophen Hundertausende und Millionen von Menschenleben kosten.

Wild brooks and brooks running through fields become rapid rivers, rivers become raging currents, while wild waters overstep all banks and evoke monstrous floods which devastate all land, destroy countless human acquisitions and existences and, together with other catastrophes, cost hundreds of thousands, and millions, of human lives.

Auch, wie schon erwähnt, ereignen sich urweltliche Vulkanausbrüche, nebst ungeheuer extremen Erd- und Seebeben, wobei all die Katastrophen immer schlimmer werden und letztlich nicht mehr aufgehalten werden können.

Also, as already mentioned, primeval volcanic eruptions occur, next to monstrous, extreme earthquakes and seaquakes, whereby all the catastrophes become ever worse and finally can no longer be stopped.

Noch geschieht alles in kleinem Masse, doch schon ab den 1970er Jahren wird sich in den nächsten Jahrzehnten alles derart steigern, dass gegen Ende des Zwanzigsten Jahrhunderts bereits alles ungewöhnlich ausartet.

Everything still happens in small measures, but already from the 1970s, everything will climb in such a way, in the next decades, that, already towards the end of the Twentieth Century, everything will degenerate abnormally.

Doch das bedeutet dann in keiner Weise das Ende der durch des Menschen Schuld ausgelösten weltweiten Katastrophen, denn wenn erst das neue Jahrtausend Einzug gehalten hat, wird sich die Natur noch gewaltiger gegen den umweltzerstörenden Wahnsinn des Menschen der Erde aufbäumen und ein Mass erreichen, das den urweltlichen Zeiten der Erde gleichkommt.

But in no way does that signify the end of the worldwide catastrophes released through the fault of humans, because, starting with the advent of the new millennium, nature will rebel even more violently against the environment-destroying insanity of the Earth humans and will reach an extent which compares to the primeval times of the Earth.

Werden die kommenden Geschehen und Katastrophen betrachtet und analysiert, die über die Erde, das Klima und über die Menschheit hereinbrechen, dann ist klar und deutlich zu erkennen, dass einzig und allein der Mensch der Erde am Ganzen Schuld trägt, und zwar, wie bereits erklärt, durch die unaufhaltsam wachsende Überbevölkerung, aus der heraus sich auch alle Probleme ergeben, die nicht mehr in

einfachem Rahmen, sondern nur noch durch weltweite radikale und rigorose Gesetze und deren Einhaltung bewältigt werden können.

If the coming events and catastrophes, which break out over the Earth, the climate and humanity, are considered and analyzed, then it is clear and distinct to recognize that singly and alone the entire blame is borne by the Earth human and indeed, as already explained, through the incessantly growing overpopulation, from which all problems come about which can no longer be overcome in simple frameworks, rather only still through worldwide radical and rigorous laws and their observance.

Die Schuld am kommenden Unheil und Chaos sowie an den Katastrophen geht grundsätzlich aus der gewaltigen Masse Menschheit hervor, auch wenn krankhaft dumme sowie verantwortungslose Besserwisser und Wissenschaftler Gegenteiliges behaupten.

The blame for the coming havoc and chaos, as well as for the catastrophes, comes basically from the enormous mass of humanity, also when pathologically stupid and irresponsible know-it-alls and scientists assert the opposite.

Allein die Überbevölkerung ist der Faktor aller Übel, und zwar sowohl bei der Energie- und Trinkwasserknappheit als auch in bezug auf die Natur- und Umweltzerstörung sowie der Klimaerwärmung.

Overpopulation alone is the factor in all evil, and indeed with the shortage of energy and drinking water as well as in regard to the destruction of nature and the environment and well as the warming of the climate.

Wird ein bestehendes Problem dieser oder sonstwie überbevölkerungsmässig bedingter Art angegangen und eine Lösung gefunden und verwirklicht, dann wird das Ganze während der Zeit der Lösungsverwirklichung durch neuentstehende Probleme gleicher und auch anderer Form überholt, weil die Welt- resp. die Überbevölkerung während der Zeit, in der die Lösungen verwirklicht werden, um weitere Hunderte von Millionen Menschen ansteigt, wodurch die ausgearbeiteten Lösungen nichtig und von gleichartigen neuen Problemen überholt werden.

If an existing problem of this or some other kind, as stipulated by overpopulation, was tackled and a solution was found and realized, then, during the time when the solution became realized, the entire thing would be overtaken by newly emerging problems of the same or different form because the world population, respectively overpopulation, would increase by further hundreds of millions of humans during the time in which the solution became realised, whereby the solution which had been worked out would be negated and would be overtaken by the same kind of new problems.

Auch das Asylanten-, das Neonazi- und Extremistenwesen, Völkerwanderungen, weltweiter Terrorismus und neue Kriege werden sich ausbreiten, Unfrieden, Not und Elend und sonstig neue grosse Probleme schaffen.

Also asylum seeker, neo-nazi and extremist entities, ethnic migration, worldwide terrorism and new wars will spread out and create dissent, need and misery and other new, big problems.

Gegen alle Übel, die vom Menschen der Erde ausgehen und die er durch die Unvernunft der herangezüchteten Überbevölkerung am gesamten Leben, an der Natur, am Klima, an der Atmosphäre, an den Gewässern sowie an der Fauna und Flora und am ganzen Planeten selbst hervorgerufen hat, müssen sehr harsche und greifende Massnahmen ergriffen werden.

Very harsh and firm measures must be grasped against all evil which goes out from the Earth humans and which they themselves have evoked through the irrationality of the bred-up overpopulation against the whole of life, nature, the climate, the atmosphere, the waters, as well as the fauna and flora and the entire planet itself.

Dazu gehören auch Massnahmen gegen die weltherrschaftssüchtigen Machenschaften jener Staatsmächtigen, die verbrecherisch Kriege und Terror in aller Welt auslösen, selbst Kriege und Terrorakte ausführen und andere Länder ins Chaos stürzen, wobei sie auch die Mentalität der Menschen in den Schmutz treten sowie deren Religion und Politik brechen und ausrotten wollen.

To that also belong measures against the world-control-addicted machinations of those state powerful ones who release criminal wars and terror in the whole world, carry out wars and acts of terror themselves and tip other countries into chaos, whereby they also trample the mentality of humans in the dirt as well as want to break and exterminate their religion and politics.

Durch das rasend schnelle Anwachsen der Menschheit ist diese gezwungen, immer häufiger und immer mehr die Umwelt zu zerstören und die Ressourcen der Erde auszubeuten und zu zerstören, um den steigenden Bedürfnissen aller Art der Menschheit nachzukommen.

Because of the furiously fast increase of humanity, it is forced to destroy the environment ever more frequently and more and more and to exploit and destroy the Earth's resources in order to comply with all kinds of climbing requirements of humanity.

Doch all diese Bedürfnisse steigern sich mit der wachsenden Zahl der Menschheit zu immer grösseren Massen, wodurch die Natur sowie die Fauna und Flora, wie aber auch das Klima und die gesamte Umwelt immer mehr in Mitleidenschaft gezogen und zerstört werden.

Indeed all of these requirements climb to ever greater extents with the growing number of humanity, whereby nature as well as fauna and flora is more and more affected and destroyed as is also the climate and the entire environment.

Der Planet selbst wird gepeinigt und langsam zerstört, denn atomare und sonstige Explosionen stören das Gefüge der Erde und lösen Erd- und Seebeben sowie Vulkanausbrüche aus.

The planet itself is tormented and slowly destroyed because atomic and other explosions disturb the Earth's structure and release earthquakes and seaquakes as well as volcanic eruptions.

Gewässer, Natur, Atmosphäre und der erdnahe Weltenraum werden verschmutzt und vergiftet, während die Urwälder profitgierig zerstört und vernichtet werden.

Waters, nature, the atmosphere and near-Earth space is polluted and poisoned, while the primeval forests are destroyed and annihilated through greed for profit.

Das Gebot der Stunde und der Zukunft ist: Dass endlich dem Wahnsinn der Überbevölkerung Einhalt geboten wird.

The commandment of the hour and of the future is: that finally a stop is ordered to the insanity of overpopulation.

Zwar kann dadurch der durch die Menschheit ausgelöste Klimawandel nicht mehr gestoppt werden, doch können durch Vernunft und Verstand die Zerstörungen, Vernichtungen, das Chaos und die Katastrophen etwas eingedämmt werden, wie z.B., indem natürliche Wasserläufe und Auen wieder hergestellt werden und der Raubbau am Planeten sowie an der Natur und Fauna und Flora eingestellt wird, denn nur so kann das Schlimmste noch vermieden werden.

Whereas the climate change released through humanity can thereby no longer be stopped, the destruction and annihilation, the chaos and the catastrophes, can indeed, through reason and understanding, be somewhat checked, as, for example, in that the natural watercourses and wetlands are reestablished and the overexploitation of the planet as well as nature and fauna and flora ceases, because only thereby can the worst still be avoided.

Das aber bedingt, dass der Wahnsinn der Überbevölkerung gestoppt wird durch greifende gesetzliche Massnahmen.

But that is conditional upon the insanity of overpopulation being stopped through firm legislative measures.

Die Überbevölkerung resp. die Weltbevölkerung muss dringendst durch einen weltweiten kontrollierten Geburtenstopp eingedämmt und vermindert werden, weil nur dadurch alle in jeder Art steigenden Bedürfnisse der Menschheit und die damit verbundenen weiteren Zerstörungen letztlich behoben werden können.

Overpopulation, respectively, the world population, must be most urgently checked and reduced through a worldwide controlled cessation of births, because only thereby can each and every kind of increasing requirement of humanity, and the therewith connected further destruction, finally be rectified.

Schon sehr viel ist dafür getan, dass sich die Voraussagen erfüllen, weshalb es auch notwendig ist, dass dagegen Massnahmen ergriffen werden:

Already very much has been done so the predictions fulfill themselves, for which reason it is also necessary that measures against that are grasped:

Die Umweltverschmutzung durch Fossil-Brennstoffmotoren aller Art sowie durch Schlote usw. muss dringendst eingedämmt werden, nebst allen anderen Formen der Umwelt- und Luftverschmutzung.

The environmental pollution by all kinds of fossil fuel motors, as well as by chimneys, and so forth, must be most urgently checked, along with all other forms of environmental and air pollution.

Auch ist es von dringendster Notwendigkeit, dass alle menschlichen Bauten jeder Art, wie Wohnhäuser und Fabriken usw., aus gefährdeten Lawinen- und Überschwemmungsgebieten verschwinden.

Also it is of the most urgent necessity that all human constructions of every kind, such as residential houses and factories, and so forth, disappear from regions endangered by landslides and floods.

Auenlandschaften usw. müssen der Natur als natürliche Wasserauffanggebiete für Überschwemmungswasser zurückgegeben werden.

Wetlands, and so forth, must be given back to nature as natural water catchments for floodwaters.

Wohnbauten und Fabriken usw. dürfen nicht mehr an Wildbäche, Flurbäche, an Seeufer, in oder an Lawinenhänge oder wassergefährdete Ebenen usw. gebaut werden.

Residential constructions and factories, and so forth, may no longer be built on wild brooks, brooks which run through fields, on the seashore, in or on avalanche zones or plains, and so forth, endangered by water.

Zudem müssen äusserst dringend Vorkehrungen getroffen werden an Bächen, Flüssen, Seen, Strassen, Wohngebieten, Hängen und Bergen usw., indem an gefährdeten Stellen, wo wilde Wasser übertreten oder Muren, Schnee- und Schlammlawinen sowie Bergrutsche abgehen und Schaden anrichten können, massgebende sehr starke und hohe Verbauungen erstellt werden, um Häuser, Strassen, Wege und Eisenbahntrassees vor Unterspülung, Überflutung, Verschüttung und vor einem Wegriss zu bewahren.

To that end, extremely urgent precautions must be taken with brooks, rivers, lakes, streets, residential areas, cliffs and mountains, and so forth, so that in endangered positions where wild water overflows, or moraines, avalanches of snow and mudslides as well as rock-falls happen and damage could occur, definitive, very strong and tall barriers are established in order to protect houses, streets, roads and

railways from washing away, from high water, tremors or from a land slip.

Das wird vielerorts vonnöten sein, denn vieles des vorausgesagten Chaos und der Katastrophen wird leider bereits unvermeidlich sein – und die Zeit eilt und wird knapp.

That will be necessary in many places because much of the predicted chaos and catastrophes will unfortunately already be unavoidable - and time flies and is short.

Also ist Handeln angesagt, und dieses liegt in der Verantwortung der gesamten irdischen Menschheit.

Therefore action is called for, and this is the responsibility of the entire terrestrial humanity.

Der Mensch der Erde muss handeln, ehe es endgültig zu spät ist und überhaupt nichts mehr getan werden kann, um den verantwortungslos ausgelösten Prozess der Klima-, Fauna- und Flora- sowie der Natur- und Planetenzerstörung und der Menschheitsausrottung zu stoppen.

The Earth human must act before it is finally too late and nothing at all more can be done in order to stop the irresponsibly triggered process of the destruction of the climate, fauna and flora, as well as nature and the planet, and the extermination of humanity.

Und was weiter zu sagen ist: Die Strahlschiffe resp. Raumschiffe fremder Intelligenzen von fernen Welten sind keine Phantasie, denn sie sind existent wie du und ich.

And further to say is: the beamships, respectively the spaceships, of foreign intelligences from distant worlds, are no fantasy because they exist like you and me.

– Sie sind keine Wolkenballungen, Ballone, Blitze, Vogelschwärme und dergleichen, als die sie so gerne von Wissenschaftlern und führenden Behörden, von Widersachern der Wahrheit oder von Laien genannt werden, die sich mit der Anerkennung der Existenz der sogenannten UFOs nicht lächerlich machen wollen.

- They are no cloud agglomerations, balloons, lightning, flocks of birds and the like, as they are so readily called by scientists and leading authorities, by adversaries of the truth or by laypersons who do not want to make themselves ridiculous with the acknowledgement of the existence of so-called UFOs.

Diese unbekannten ausserirdischen Flugobjekte – wenn es sich nicht, wie das häufig der Fall ist, um streng geheime irdisch-militärische Fluggeräte und Flugzeuge handelt –, sie sind real, das beweisen Tausende sehr guter Photos, Filme und Berichte.

These unknown extraterrestrial flying objects - if they do not, as is frequently the case, deal with strictly secret, terrestrial-military, flying devices and airplanes - are real, and thousands of very good photographs, films and reports show that.

Und selbst an wirklichen Kontaktleuten – wenn weltweit deren auch nur äusserst wenige und an der Zahl nur gerade eine schwache Handvoll sind –, die mit Ausserirdischen gesprochen haben, mangelt es nicht.

And there is no shortage of actual contact people who have spoken with extraterrestrials - even if worldwide there are only extremely few, and the amount is only just a small handful.

Sie alle zeugen von der wirklichen Existenz der Ausserirdischen und deren Objekten, den Strahlschiffen.

They all testify to the actual existence of extraterrestrials and their objects, the beamships.

Sie und alles andere zeugen von der effectiven Existenz der Ausserirdischen – auch wenn diese Existenz von den irdischen Behörden und bösen Antagonisten ins Lächerliche gezogen, als nicht erwiesen oder einfach als Halluzination oder gar als Lüge hingestellt wird.

They and all the others testify to the effective existence of extraterrestrials - even when this existence is ridiculed by the terrestrial authorities and evil antagonists, is put down as not proven, or simply put down as hallucinations or even lies.

Aber aus welchen Gründen unterhalten denn gerade die dementierenden und leugnenden Behörden und Widersacher ganz geheime UFO-Aufklärungsgruppen usw., die die Aufgabe haben, die Herkunft der UFOs aus dem Weltenraum zu klären und für einen eventuellen Weltraumkrieg oder eine plötzliche Invasion aus dem Raum aufzurüsten?

But on what basis, then, do the disclaiming and denying authorities and adversaries entertain quite secret UFO-information groups, and so forth, who have the task of clarifying the origins of UFOs from outer space and to arm themselves for an eventual space war or a sudden invasion from space?

Eine Idee übrigens, die einem vollkommenen Unsinn entspricht, denn die Raummenschen kontrollieren unsere Erde nicht, um sie eventuell zu erobern oder zu unterjochen, denn wollten sie das, dann hätten sie es schon lange tun können, weil ihre Technik gegenüber der irdischen ans Phantastische reicht – und die irdischen Waffen sämtlicher Armeen wären nicht mehr als ein Spielzeug für sie, das sie infolge Unwertes und Nichtgebrauchenkönnens als Schutt und nutzloses Gerümpel wegwerfen würden.

An idea, incidentally, which corresponds to perfect nonsense, because the space-humans do not supervise our Earth in order to eventually conquer or subjugate it, because, had they wanted to do that, then they could have already done that long ago because their technology, compared to terrestrial technology, reaches the fantastic - and the terrestrial weapons of all the armies would be no more than a

play thing for them, which, as a consequence of their worthlessness and uselessness, would be disposed of as rubbish and useless junk.

udem reicht ihre sehr hochentwickelte Technik viele Jahrhunderte und Jahrtausende zurück, so dass sie, falls es in ihrem Willen gelegen wäre, die Erde hätten erobern können, als sie noch in der Antike stand oder im dunklen Mittelalter ihrem heutigen Stand entgegenwuchs.

Moreover, their very highly evolved technology extends back many centuries and millennia, so, had they wanted to, they could have conquered the Earth when it was still in antiquity or as it grew, in the dark Middle Ages, toward its current position.

Doch warum sind die Behörden so erpicht darauf, hinter das Geheimnis der UFOs zu kommen und vor allem hinter das bisher ungelöste Rätsel des Strahlenantriebs, der die ausserirdischen Fluggeräte resp. UFOs bis zu 100000 Stundenkilometer und mehr durch die irdische Atmosphäre sausen lässt, wobei die Gravitation neutralisiert wird?

Indeed, why are the authorities so keen to get to the bottom of the secret of the UFOs and, above all, to the bottom of the, until now, unsolved puzzle of beam propulsion, which allows the extraterrestrial flying devices, respectively, the UFOs to dash through the terrestrial atmosphere at up to 100,000 kilometers, and more, per hour, whereby gravity is neutralized?

Warum also diese geheimen Forschungen unter Ausschluss der Öffentlichkeit, wenn doch alles nur Lug und Trug sein soll?

Why, therefore, are these secret investigations carried out privately, if indeed everything is only supposed to be lies and deceit?

Warum das?

Why is that?

Die Behörden haben Angst, erschreckende, tödliche Angst, denn sie befürchten einen Angriff aus dem Raum, und dazu wäre es dringend notwendig, dass sie selbst im Besitze von Strahlschiffen und Strahlenwaffen wären, um dem feindlichen Angriff schon im Weltenraum selbst entgegentreten zu können.

The authorities have angst, terrifying, deadly angst, because they fear an attack from space, and for that reason it would be urgently necessary that they themselves would be in possession of beamships and beam weapons in order to be able to already counter the enemy attack in space themselves.

Andernteils befürchten sie aber Panik und Amoklauf der Bevölkerung, wenn diese der Existenz der ausserirdischen UFOs und deren Besatzungen wirklich bewusst werden sollte, denn schon verschiedentlich rollten Panik und Amoklauf über die Bevölkerung verschiedener Länder, als UFO-Sensationsberichte, sogenannte ‹Direktreportagen vom Platze des Geschehens› über die Radiosender ausgestrahlt wurden.

On the other hand, however, they fear the population panicking and running amok if they should actually become aware of the existence of extraterrestrial UFOs and their crews, because already the population's panics and running amok has rolled over various countries on various occasions, as UFO sensation reports, so-called "live reports from the scene of the event" were transmitted over the radio.

Direktreportagen allerdings, die nicht der Wahrheit entsprachen und nur Sensations-Hörspiele waren.

Live reports, however, which did not correspond to the truth and were only sensational radio plays.

Die Zahl der Toten der amoklaufenden Bevölkerung ging dabei in hohe Zahlen.

The number of dead in the population who ran amok thereby went into high numbers.

Die praktisch alle UFO-Berichte – wenn diese reale Hintergründe haben – unterbindenden Behörden jedoch bedenken nicht, dass die Panik der Masse einmal viel grösser sein wird, wenn die Ausserirdischen wirklich in Massen kommen sollten, um vielleicht den grössten Irrsinn des irdischen Menschen noch zu verhüten und das Gesicht dieser Welt zum Besseren zu verändern, wenn die vom Menschen der Erde verantwortungslos ausgelösten umwälzenden Ereignisse über diese Welt rollen.

The authorities who restrict practically all UFO reports - if they have real backgrounds - do not, however, consider that the panic of the masses would become much bigger yet should masses of extraterrestrials actually come in order, perhaps, to still prevent the greatest insanity of the Earth humans, and to change the face of this world for the better when the revolutionizing events, irresponsibly evoked by Earth humans, roll over this world.

Aber es ist fraglich, ob Ausserirdische sich jemals diesbezüglich in irdische Belange einmischen, denn sie haben Direktiven, die ihnen ein Eingreifen nur bei bestimmten Voraussetzungen erlauben würden.

But it is questionable whether extraterrestrials ever interfere with terrestrial matters in this regard, because they have directives which would only allow them to intervene given certain prerequisites.

Ein wirklicher Kontaktler, wie auch Aufklärer und einfache Beobachter von wirklich ausserirdischen Fluggeräten resp. UFOs werden sowohl von den Behörden wie auch vom Volk und von bösartigen Widersachern und Verleumdern aufs Infamste behandelt, der Lüge und des Betrugs beschimpft und unter Umständen sogar für lange Jahre auf gemeinste Art und Weise hinter Gitter gebracht oder in Irrenanstalten interniert, denn wie bereits erwähnt, sind die Behörden nicht gewillt, die tiefgreifende Wahrheit an den Tag treten zu lassen – sie scheuen daher auch nicht davor zurück, dementierende Notizen

und Abhandlungen in den Zeitungen zu veröffentlichen oder sie durch gekaufte Laien, Kritiker, Widersacher und sogenannte ‹Fachleute› veröffentlichen zu lassen.

An actual contactee - as well as investigators and simple observers of actual extraterrestrial flying devices, respectively UFOs - are - by the authorities, as well as by the people and from malevolent antagonists and vilifiers - dealt with in the most infamous manner, reviled with lies and deception, and under some circumstances even put behind bars in the meanest way and manner, or interred in lunatic asylums, because, as already mentioned, the authorities are not willing to let the profound truth come to light - they also do not shy away from publishing disclaiming notices and treatises in the newspapers or publishing them through paid laypersons, critics, antagonists and so-called "specialists".

Aus diesen Gründen spielt in verschiedenen Ländern ein wirklicher Kontaktler – von denen es nicht einmal eine Handvoll gibt –, Beobachter oder Aufklärer mit seiner Freiheit, wenn er seine Aufgabe ernst nimmt und Aufklärung zu schaffen versucht.

It is on this basis that, in various countries, an actual contactee - of which there is not even a handful - an observer or investigator plays with his freedom if he takes his task seriously and tries to produce an explanation.

Und die wenigen Menschen, die Kontakt haben oder hatten, eben nicht einmal eine kleine Handvoll, haben einen sehr schweren Stand, denn sie stossen auf Hass, Spott, Unglauben, auf behördliche Intrigen und teilweise kirchliche vernichtende Äusserungen sowie auf Verleumdung und vieles mehr.

And the few humans who have, or had, contact - indeed not even a small handful - have a very difficult position, because they come up against hate, mockery, incredulity, the intrigues of the authorities and, to some extent, destructive assertions from the church, as well as defamation and much more.

Eigens habe ich am eigenen Leibe die Erfahrung machen müssen, wie intrigenhaft die behördlichen Mittel Anwendung finden.

In particular, I had to experience, on my own body, how schemingly the official methods find application.

Kerker und Irrenhaus waren in meiner Jugend und Jungmannzeit die Folgen meiner Aufklärungsarbeit.

Dungeons and a mental home were, in my youth and in my time as a young man, the consequences of my explanatory efforts.

Als angeblicher Dieb, Einbrecher und Gangsterboss beraubte man mich der Freiheit, obwohl nichts derartiges auf meinem Gewissen lag.

As an alleged thief, burglar and gangster boss, I was robbed of my liberty, although nothing of the kind lay on my conscience.

Lange Jahre hatte ich dann Zeit, über meine Mission nachzudenken, weil die Behörden meine Aufklärungsarbeit schon in meinen jungen Jahren nicht liebten.

I then had time, over long years, to contemplate my mission, because, already in my boyhood years the authorities did not like my explanatory efforts.

Behördlich gesteuerte falsche Anschuldigungen durch meinen von den Behörden entlohnten Schwager führten zu diffamierenden Polizeirapporten und dergleichen, die mir vorgelegt wurden und die ich gezwungenermassen unterschreiben musste, ansonsten ich in der Zelle des Gefängnisses auf Hunger und auf Schlafen auf dem Steinboden gesetzt wurde.

Officially steered false accusations from my brother-in-law, who was paid by the authorities, led to defamatory police reports and suchlike, which were presented to me in such a way that I had to sign them under duress, otherwise I would have been put in a prison cell to go hungry and to sleep on the stone floor.

Durch erzwungene Unterschriften sollte für alle Zeiten bewiesen werden, dass ich ein Dieb, Einbrecher und Gangsterboss gewesen sei.

The forced signatures were supposed to prove, for all time, that I had been a thief, burglar and gangster boss.

Nach Jahren sah ich die Freiheit wieder, doch da floh ich auf höheren Auftrag meine Heimat und irrte für lange Jahre in der Welt umher – heimatlos, denn erst mussten Jahre vergehen, damit die unwahren Geschichten über mich in der Heimat vergessen wurden.

After years, I saw freedom again, indeed I fled my homeland on a higher task and wandered around in the world for long years - homeless, because years had to first pass so that the untrue stories about me were forgotten in my homeland.

Während all dieser langen Zeit hatte ich Gelegenheit, mit allen Arten von Menschen, und mit allerlei Gattungen und Arten von Tieren sowie mit den Gewalten der Natur und vor allem mit Ausserirdischen und ihren Objekten weiter in Kontakt zu kommen, wie das schon von meinen jungen Kinderjahren an der Fall war.

During all this long time, I had the opportunity to further come into contact with all kinds of humans, and with sundry species and kinds of animals, as well as with the forces of nature and, above all, with extraterrestrials and their objects, as had already been the case since my early childhood years.

Doch die mahlenden Mühlen der irdischen Gesetze verfolgten mich auch in der weiten Welt draussen.

Yet, out in the wide world, the grinding mills of terrestrial laws also pursued me.

In Jordanien, im heiligen Lande, wurde ich unter anderem als Spion vom Mars verhaftet und auf Lebzeiten des Landes verwiesen, wohl infolge dessen, weil sie die Rache der Marsmenschen fürchteten, wenn sie mich liquidieren würden.

In Jordan, in the Holy Land, I was arrested as a spy from Mars, among others things, and was deported from the country for life, probably because they feared Martian vengeance, had they liquidated me.

Doch wechselten in Beschlagnahmung in dieser Sache dann 130 sehr gute Bilder und Negative von Ausserirdischen und UFOs ihren Besitzer, weil der jordanische Geheimdienst alles beschlagnahmte.

Indeed, 130 very good pictures, and negatives, of extraterrestrials and UFOs changed ownership in this situation, due to confiscation, because the Jordanian secret service confiscated everything.

Ähnlich erging es mir in Syrien, in Persien und in Spanien.

It went in a similar way for me in Syria, Persia and in Spain.

Aus dem Hinterhalt auf mich abgefeuerte Schüsse verfehlten nach der jeweiligen Freilassung oft nur um Haaresbreite ihr Ziel.

After the respective release I was ambushed and shots which were fired at me often missed their target by only a hair's breadth.

– Und wieder war ich gezwungen ein Land zu fliehen – Monate für Monate, die sich zu endlos scheinenden Jahren reihten.

- And again I was forced to flee a country - month after month, which added up to what seemed like endless years.

Harte und oft lebensgefährliche Abenteuer waren zu überstehen – in den Dschungeln und Wüsten, in den Slums der Grossstädte, im Busch und in kleinen Dörfern und auf den endlosen Weiten der Landstrassen.

Hard and often life-threatening adventures had to be survived - in the jungles and deserts, in the slums of big cities, in the bush and in little villages and on the endless expanses of country roads.

Vielfach ging es nur knapp am Scheidepunkt des Lebens vorbei, doch die Fügung wollte es anders, und so wurde ich vor dem Ende bewahrt, wurde dadurch jedoch reicher an Wissen, Willen und Erfahrung und reifte heron, um meine mir aufgetragene Mission zu erfüllen.

Many times life's parting point only barely passed by, yet foreordination wanted it otherwise, and so I was protected from the end, became thereby, however, richer in knowledge, will and experience and I matured, in order to fulfill my assigned mission.

Nach langen Jahren wurde mir durch Inspiration der Weg nach Indien gewiesen, und auf dem für mich möglichst schnellsten Wege durch die persische und west-pakistanische Wüste gelangte ich dorthin.

After long years I was, through inspiration, shown the way to India, and I went, for me, the fastest possible way there, through the Persian and West Pakistani desert.

Dann am Ziel, mit schwerem Malariafieber daniederliegend, wurde ich bis aufs Letzte bestohlen und beraubt.

Then at my target, laid low with a severe malaria fever, I was robbed and had absolutely everything stolen from me.

Harte, schwere Monate folgten; keine Arbeit, kein Geld, praktisch nur gerade von dem lebend, was die Hand an Kargem dem Munde hingab.

Hard and difficult months followed; no work, no money, practically only living directly from what meagre morsel the hand gave the mouth.

Doch in dieser Zeit reifte in mir endgültig die Mission, die ich zu erfüllen habe.

Yet, in this time, the mission I have to fulfill finally ripened in me.

Zeichen der Zeit wurden für mich am Himmel sichtbar, die mir den Weg und die Zeit wiesen.

Signs of the time, which showed me the way and the time, became visible for me in the sky.

Wie schon in der frühen Jugend – während 11 Jahren bis Anfang 1953 – durch den Ausserirdischen Sfath, werde ich seit 1953 nun noch bis zum 20. September dieses Jahres 1964 durch die Ausserirdische Asket belehrt und herangebildet, um den Weg des Künders der Wahrheit und den Weg meines Lebens zu gehen.

As already in early youth - during 11 years until the start of 1953 - through the extraterrestrial Sfath, I have been, since 1953, now still, until September 20th of this year 1964, taught and further educated by the extraterrestrial Asket, in order to go the way of the announcer of the truth and the way of my life.

So kam die Zeit, seit der ich meinen zu gehenden Weg klar vor Augen habe, um ab dem 28. Januar des Jahres 1975 den Weg meiner Mission allein zu gehen und diese zu erfüllen, wie mir Asket erklärte – den Weg des silbernen Gewandes, den Weg des Künders der Wahrheit.

So the time came, because I have the way I intend to go clearly before my eyes, in order, from January 28th in the year 1975, to go the way of my mission alone and to fulfill it, as Asket explained to me - the way of the silver robe, the way of the announcer of the truth.

Also kenne ich nun meinen Weg, den ich zu gehen habe, und mein Ziel, das ich anstreben muss, wobei sich eine Anzahl Getreue um mich scharen wird, die mit mir zusammen meinen Weg gehen und dann, wenn ich das aktuelle Leben verlasse, die grosse Mission

weiterführen, damit dereinst Frieden, wahre Liebe, Freiheit und Harmonie unter der irdischen Menschheit werde.

Therefore I now know my way, which I have to go, and my goal for which I must strive, whereby a number of loyal ones will assemble around me, who will go my way together with me and then, when I leave this current life, the great mission leads further, so that someday peace, true love, freedom and harmony will be among terrestrial humanity.

Nun kenne ich also umfänglich meine Mission, die ich mir selbst auferlegt habe und die schon verschiedene meiner früheren Persönlichkeiten in früheren Leben erfüllten.

Now I therefore comprehensively know my mission, which I have imposed upon myself and which various of my earlier personalities already fulfilled in earlier lives.

Also weiss ich, wohin ich zu gehen und was ich zu tun habe, doch du, Mensch der Erde, du als mein Nächster, quo vadis – wo gehst DU hin?

Therefore I know where I have to go and what I have to do, yet you, Earth human, you, as my neighbor, quo vadis - where are YOU going?

Wo gehst du hin, Menschheit dieser Erde – Quo vadis, humanitas?

Where are you going, humanity of this Earth - Quo vadis, humanitas?

Du irrst auf dem Pfade der Finsternis – auf dem Pfade, der ins Verderben ohne Wiederkehr führt.

You wander on the path of darkness - on the path which leads to corruption without return.

Rette dich, denn noch ist es Zeit zur völligen Umkehr, um auf dem Pfade des Lichtes, des Schöpferisch-Natürlichen zu wandeln – auf dem Lichtpfade der Wahrheit allgegenwärtiger schöpferischer Gesetzmässigkeiten –, auf dem Weg des Guten selbst.

Save yourself, because there is still time for turning around completely, in order to turn to the path of light, of the creational-natural - on the path of light of the truth of omnipresent creational laws - on the way of good itself.

Mensch, wende deinem bisherigen Leben den Rücken zu und finde zurück zu den schöpferisch-natürlichen Gesetzen und Geboten.

Human, turn your back on your previous life and find a way back to the creational-natural laws and commandments.

Finde zurück auf den reellen Weg des wirklichen Lebens.

Find a way back on the real way of the actual life.

Der Weg ist aber nicht durch Religion oder Sektierismus zu finden und zu beschreiten, folglich ist es nicht damit getan, dass du täglich oder allsonntäglich zur Kirche eilst, um dort zu brillieren, dass gerade DU einer von denen bist, die fleissige Kirchgänger sind, um bei jeder Gelegenheit des Geistlichen Wort zu hören und wenn möglich in der

ersten Bankreihe nächst ihm zu sitzen, dass ja jedermann dich gut sehen und feststellen kann, dass du fleissig das Wort Gottes hörst und so nahe beim Geistlichen bist, in die Moschee, in den Tempel, in die Synagoge oder in irgendein Gebetshaus gehst, um zu beten, oder dass dir nicht ein Wort des Religionsvertreters entgeht, der den Gottesdienst führt.

But the way is not to be found nor to be trodden through religion or sectarianism, consequently it is not thereby done that you daily, or every Sunday, hurry to church in order to shine there, so that just now YOU are one of those who are industrious church-goers, to hear the word of the priest at every opportunity and if possible to sit in the front pew next to him so, yes, everyone can see you well and can determine that you industriously hear the word of God and are so close to the priest, that you go into the mosque, the temple, the synagogue or some prayer-house, in order to pray, or so that not one word of the religious representative, who leads the divine service, escapes you.

Mensch, solches Tun ist kein Gesetz der schöpferischen Wahrheit, nicht eine schöpferisch-natürliche Fügung oder Ordnung, und es ist nicht der Sinn des Lebens.

Human, it is no law of creational truth to do this, not a creational-natural foreordination or order, and it is not the meaning of life.

Wenn du nicht aus eigener Erkenntnis den Weg der Wahrheit findest und nicht zutiefst das Wort der Wahrheit verstehst, ihm Vertrauen schenkst und es befolgst, dann ist es besser für dich, wenn du dich im tiefsten Pfuhl der Schande verkriechst.

If you do not find the way to the truth through your own cognizance and do not deeply understand the word of truth, grant it trust and obey it, then it is better for you if you crawl into the deepest murky waters of shame.

Wenn du nicht auf dem Weg der Wahrheit der schöpferisch-natürlichen Gesetze und Gebote schreitest, dann lass wenigstens jene unangefochten diesen Weg finden, welche ihn beschreiten wollen und nach der effectiven Wahrheit suchen.

If you do not stride on the way of the truth of the creational-natural laws and directives, then at least let those who are unchallenged, who want to stride it and who seek the effective truth, find this way.

Verfluche und verdamme nicht die Suchenden nach der Wahrheit, denn ihr Schritt und ihre Anwesenheit auf dem Weg der Wahrheit dient nicht eigenem Ruhm und nicht einem Glänzen wie ein Beryll, sondern ihrer bewusstseinsmässigen Evolution, wie das durch die schöpferischen Gesetze als Sinn des Lebens dem Menschen vorgegeben ist.

Do not curse and damn the seekers of the truth because their footstep and their presence on the way of truth does not serve your own fame nor gleam like a beryl, rather it serves their consciousness-related

evolution, as it is determined through the creational laws as the meaning of the humans' life.

Darin verankert ist auch das gesamte menschliche Verhalten in jeder Beziehung, und zwar sowohl in bezug auf die Mitmenschen, auf das Menschsein, die Natur, die Fauna und Flora, das Klima der Welt und den Planeten selbst.

Anchored within that is also the collective human behavior in every relationship, and indeed in relation to the fellow humans, to being human, to nature, fauna and flora, the world's climate as well as the planet itself.

Wenn du dem jedoch zuwiderhandelst, Mensch der Erde, dann wird dich das eigene Strafgericht ereilen, ehe du es bemerkst, denn die Ära der kommenden Ereignisse rückt vor und lässt keine Zeit mehr übrig, mit der weiteren Heranzüchtung der Überbevölkerung und mit der Zerstörung des Klimas zu spielen, wie du es als einzelner Mensch und als Masse Menschheit bisher getan hast.

However, if you contravene that, Earth human, then you will hasten your own judgment before you notice it, because the era of the coming events advances and allows no more time to play with the further breeding up of the overpopulation and with the destruction of the climate, as you have done until now as individual humans and as a mass of humanity.

Lange, viel zu lange wurde mit allen Übeln gespielt und Schindluder getrieben, doch nun kommt das Mass zum Überlaufen, denn – der Krug geht zum Brunnen, bis er bricht …

Long, much too long, all evils have been played with and exploited, indeed now the amount comes to overflowing, then - the pitcher goes to the well until it breaks ...

Menschheit und Mensch als einzelner, ob arm oder reich, ob klein, gross, Bettler oder Arbeiter – Mensch in jeder Position, dich betrifft es –, an dich sind meine Worte gerichtet.

Humanity and individual human, whether poor or rich, whether small, big, beggar or worker - human in every position, it concerns you - my words are directed at you.

Wende dich um und gehe den Weg des wahren Lebens, so wie es die schöpferisch-natürlichen Gesetze und Gebote bestimmen, denn nur noch kurz ist die Zeit, da grosses Unheil über die Welt und über dich kommen wird und Rechenschaft von dir fordert für all die Zerstörungen, die du durch die Überbevölkerung unter der Menschheit selbst und an der gesamten Natur, an Fauna und Flora, am Klima, an der Atmosphäre sowie an den Gewässern und sonst rundum angerichtet hast.

Turn around and go the way of the true life, as determined by the creational-natural laws and commandments, because the time is only short, as great havoc comes over the world and over you and demands an account from you for all the destruction you have caused,

through overpopulation, among humanity itself and to collective nature, to fauna and flora, to the climate, to the atmosphere as well as to the waters and otherwise all around.

In den Schriften der Jahrtausende steht geschrieben: «Liebe deinen Nächsten wie dich selbst, denn er ist dein leiblicher Bruder oder deine leibliche Schwester – der oder die den Lebensodem eingehaucht bekam.»

In the scriptures of the millennia it is written: "Love your neighbor as you love yourself, because he is your own brother or she is your own sister - he or she who has inhaled the breath of life."

Mensch, stopp also mit all deinem Hass, der Gier, dem täglichen Unfrieden, mit den mörderischen Kriegen und all der Selbstsucht: Liebe deinen Nächsten wie dich selbst, so aber auch die Natur, Fauna und Flora sowie den Planeten, der deine Heimat und deine Ägide ist.

Human, therefore cease all your hate, greed, the daily strife, the murderous wars and all the selfishness: love your neighbor as yourself, but also nature, fauna and flora as well as the planet which is your homeland and your protection.

Also steht geschrieben: «Achtet der Zeichen der Zeit, die am Himmel stehen werden, wenn die Zeit naht, zu der sich umwälzende Ereignisse ergeben.»

Thus it is written: "Heed the signs of the time which will be in the heavens when the time approaches in which the revolutionizing events take place."

– Mensch als einzelner, achte dieser Zeichen der Zeit, lerne sie zu verstehen und deute sie nicht falsch.

- Individual human, heed these signs of the time, learn to understand them and do not falsely interpret them.

Wisse um deren Wahrheit und betrachte sie nicht als seltsame Wunder, denn ein Wunder ist nur ein Wort als Begriff, dessen Wert jedoch keine Bedeutung hat.

Know of their truth and do not regard them as strange miracles, because a miracle is only a word for a concept whose value, nevertheless, has no significance.

Betrachte die Zeichen als das, was sie sind – das Produkt eines mächtigen Gesetzes, das du durch die Überbevölkerung und all die daraus entstandenen Probleme gebrochen und weltweit unter der Menschheit, an der Natur, Fauna und Flora sowie am Klima und am Planeten selbst ungeheure Veränderungen und Zerstörungen angerichtet und Not, Mord, Verbrechen, Krieg, Terror, Elend und Verderben über die Welt gebracht hast.

Behold the signs for what they are - the product of a mighty law which you have broken through overpopulation and all the problems which result from that and which has caused monstrous changes and destruction worldwide, among humanity, to nature, fauna and flora, as

well as to the climate and the planet itself, and which has brought need, murder, wrongdoing, war, terror, misery and corruption over the world.

Die Zeichen am Himmel sind nicht nur Fluggeräte ausserirdischer Herkunft, sondern hauptsächlich Zeichen der Auswirkungen menschlicher Unvernunft; Zeichen, die sich als verheerende Unwetter aller Art offenbaren, weil die Klimaerwärmung und Klimazerstörung sowie die Umweltzerstörung sich zu ungeahnten Katastrophen formen.

The signs in the sky are not only flying devices of extraterrestrial origin, rather primarily signs of the effects of human irrationality; signs, which reveal themselves as devastating storms of all kinds, because climatic warming and climatic destruction, as well as the destruction of the environment, form into unimagined catastrophes.

Bereits gehört das zum Alltag, doch du, Mensch der Erde, hast es noch immer nicht erfasst und nicht begriffen, dass du an diesen bösen Ereignissen Schuld trägst; Schuld, weil du die Überbevölkerung immer weiter hochtreibst und dadurch immer gewaltigere unlösbare Probleme schaffst, die du nicht mehr bewältigen kannst.

That is already mundane, yet you, Earth human, still have not yet apprehended and not grasped that you carry the blame for these evil events; blame, because you drive overpopulation ever higher and thereby create ever more enormous, insoluble problems which you can no longer overcome.

Kehre daher um, ehe es endgültig zu spät ist, denn noch kannst du etwas tun, um die grössten Katastrophen zu vermeiden.

Therefore turn around before it is finally too late, because you can still do something to avoid the greatest catastrophes.

Doch handle schnell, weil es sonst bereits in 20 Jahren zu spät sein wird, weil dann die katastrophalen Auswirkungen deines verruchten Tuns nicht mehr aufgehalten werden können und die Natur, das Leben, der Planet und das Klima die Folgen der menschlichen Unvernunft mit urweltlicher Gewalt über die Menschheit und den Planeten hereinbrechen lassen.

But act fast because, otherwise, in 20 years it will already be too late, because then the catastrophic effects of your crazy deeds will no longer be stoppable and nature, life, the planet and the climate, will allow the consequence of human irrationality to break with primeval violence over humanity and the planet.

Mensch dieser Erde, noch hast du eine letzte Chance – eine kurze Frist.

Human of this Earth, you still have one last chance - one short period of time.

Doch bedenke: Nur noch kurz wird diese Frist sein, die über diese Welt rollt, ehe sich meine Worte als Wahrheit erweisen, Worte der Voraussage, die sich schon bald runden werden, wenn du in deinem altherkömmlichen Stil weiterfährst.

Indeed, consider: this short period of time, which rolls over the world, will still only be short, before my words are proven to be true, words of prediction which will already soon be fulfilled if you travel further in your traditional style.

– Dann aber wird es zu spät sein für dich und die Masse, an die ich abermals die Frage stelle: «Quo vadis, humanitas?»

- But then it will be too late for you and the masses to whom I once more pose the question, "Quo vadis, humanitas?"

Nach Ablauf der von mir genannten Zeit von 20 Jahren wird der Prozess der Zerstörung von Klima und Natur nicht mehr zu stoppen sein, wenn die Überbevölkerung nicht durch radikale Geburtenstopps reduziert wird und dadurch alle Probleme vermindert werden, bis sie endgültig verschwinden.

After the expiration of the 20 year period named by me, the process of the destruction of the climate and nature will no longer be stoppable if overpopulation is not reduced through a radical halt to births and thereby all problems reduced until they finally disappear.

Geschieht das nicht, dann steigen die Probleme aller Art ins Unermessliche und können nicht mehr bewältigt werden.

If that does not happen then problems of all kinds will climb immeasurably and will no longer be surmountable.

Dadurch aber wird die Existenz der gesamten Menschheit und des Planeten aufs Spiel gesetzt und in Frage gestellt, folglich es sein kann, dass sich die irdische Menschheit eines Tages durch ihre Unvernunft und durch ihren Unverstand und Egoismus selbst ausradiert und vernichtet.

Thereby, however, the existence of the whole of humanity and the planet is put into play and put into question, consequently it can be that terrestrial humanity, one day, through its irrationality and through its stupidity and egoism, eradicates and annihilates itself.

Und es wird kein Gott da sein, der ein Ohr für die Menschheit öffnet, um eine Bitte zur Vergebung und Abwendung des Übels zu erhören, denn wo kein Gott existiert, kann auch keiner etwas hören und keine Hilfe bringen.

And no god will be there who opens an ear for humanity, to listen to a plea for forgiveness and aversion of the evil, because where no god exists, also none can hear something, and none can bring help.

Grundsätzlich nämlich bist du, Mensch der Erde, allein dein eigener Herr und Meister, denn du allein bist Gott und trägst folglich vollumfänglich die Verantwortung für all dein Handeln und Wirken, für

all deine Gedanken und Gefühle sowie für dein gesamtes Schicksal, dessen eigener Schmied du bist.

Principally, namely you alone, Earth human, are your own lord and master, because you alone are God, and consequently, comprehensively bear responsibility for all your dealings and effects, for all your thoughts and feelings as well as for your entire destiny, for which you are your own smith.

Kabul, Afghanistan, 16. September 1964

Billy

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Warnung an alle Regierungen Europas!

Prophezeiung und Voraussage

von Eduard A. Meier

1958

Warning to all the governments of Europe!

Prophecies and Predictions

by Eduard A. Meier

1958

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Explanation

The contents of this brochure were already written by 1958, constructed out of revelations from the extraterrestrials Sfath and Asket, whereby the letter of August 25th, 1958 was sent as a "Warning to all the governments of Europe!". No answer to it was ever received, as all these governments cloaked themselves in deep silence, besides which, they did not heed the warning or take any of the necessary precautions at all in order to avoid the prophesied catastrophes, evil and destruction, and so on, which, as the time in between has shown, have struck as announced catastrophes without exception. Result: the irresponsible governments neither listen to the voices of the prophets, nor do they bother to protect the people from catastrophes, and indeed not even when it has been prophesized for them, clipped and clearly, what the future will bring. As it has been since time immemorial, announcers will not be heeded and their warnings of future events will simply be cast to the wind, and indeed at the cost and to the disadvantage of the people, who, as a result of the lacking and authoritative measures, would suffer damage and destruction to their worldly possessions, and whose bodies and lives are even endangered because the irresponsible governments who were warned, and are aware, are autocratically only protecting their own lives as well as worldly possessions, and the entire security and

protection of the people quite manifestly is deemed trivial and unnecessary.

The "prophecies and predictions" arose from the results of some calculations and looking out ahead, as well as out of statements from the Plejaren Sfath, as well as from Asket who comes from the DAL Universe. These 162 verses were written down on the 24th of August 1958, and sent to Karl und Anny Veit, from "DUIST", respectively "German Ufological Study Community", in Wiesbaden Germany, to publish in their "UFO-News". A resonance still remains from that because "DUIST", respectively K. and A. Veit, cloak themselves in silence and not even once found it necessary to inform their readers about the prophecies and predictions.

As the extraterrestrial Asket explained, both Veits received the "Prophecies and Predictions" and read it in its entirety, but thereafter destroyed it because in its entirety it did not fit into their sectarian concepts. This happened because unpleasant facts in regard to religions and sects were named in the explanations of the "Prophecies and Predictions", subsequently it was never considered by Karl and Anny Veit for publication, because both were too deeply inclined towards sectarianism and the whole thing went against their sectarian belief. So the act of the destruction of the 162 verses, and a concealing of the same from the Veit adherents and the readers of "UFO-News", were the most obvious examples of the Veit's irresponsibility.

Yet to say is, that certain words, respectively, terms, from around 1958 were not yet with the Earth people, respectively, not yet in common parlance, but these were named by the Plejaren Sfath and by the extraterrestrial, Asket, therefore already at that time they were used by me in my writing.

Hinterschmidtruti, September 4th, 2005

Billy

Eduard A. Meier Utikon Switzerland the 25th of August, 1958

Uitikon Castle

Uitikon Switzerland

To all the governments of Europe

Warning to all the governments of Europe!

An absolutely reliable source provides predictions for the future of Europe and the entire world and these have nothing to do with prophecies because they are a prescient look into the real future, from which comes the following: In a few years in Europe and the world climatic conditions will so be crassly altered through the fault of mankind, that all varieties of extreme stormy weather will come into being, from which monstrous material damage will result to land, houses and other buildings, to streets, mountains, railway lines, wild streams, grassland streams, rivers and lakes. There would be many human lives to mourn as a result of the upheaval and storms caused by the climate because already in the next decades a rapidly climbing climatic warming and climatic alteration will result which produces enormous snowfalls, hail, monstrous masses of rain, gales, typhoons, tornadoes, hurricanes and other storms as well as droughts, thunderstorms and forest fires in unimagined quantities, and which would tear over Europe and the entire world provoking gigantic damage. Wild streams and grassland streams will become ripping rivers, rivers will become raging currents, whereby wild waters will breech every bank and provoke mighty inundations which devastate the land and destroy many peoples' acquisitions and existence because they built too close to the banks and in wetlands, and so on. Already soon violent volcanic eruptions will also happen, next to monstrous, extreme earthquakes and seaquakes which will extend far into the Third Millennium, becoming ever worse, and will demand innumerable human lives. Initially, everything will still happen in small amounts, but in the course of the next decades it will climb and towards the end of the Twentieth Century everything will already abnormally degenerate. But that doesn't mean the end of events, because when the new Millennium first arrives nature will rebel even more violently, ever more widely, against the environment-destroying madness of the people and reach such a dimension as would be remembered in the primal times of the Earth.

If the coming events are considered and analyzed then from that comes forth clearly and distinctly that the human himself bears most of the blame for the coming calamity and chaos as well as for the catastrophes, even when pathologically stupid, as well as irresponsible, know-it-alls and scientists assert the opposite. Fundamentally, overpopulation is the factor behind all the evil that is to be found in climatic warming and environmental destruction. Also, open prostitution and criminality as well as an asylum seeker problem and neo-Nazi entities will spread themselves and create great

problems. Harsh and arresting measures against those and against all such evils must be grasped, as they must be against the world domination-addicted machinations of the U.S.A., which releases wars in all the world, leads wars itself, and throws other countries into chaos and violates and exterminates their mentalities, religions and politics. And because of the franticly fast growing number of people, they (the people) are forced, ever more frequently, and ever more, to exploit and destroy the environment and the Earth in order to comply with the climbing requirements of all kinds. These requirements climb ever further with the growing number of humans, whereby nature and the entire environment would be always more affected and destroyed which self-evidently also has a devastating-destructive effect on the climate. The planet itself will be tormented as atomic and other explosions disturb the order of the Earth and release earthquakes. Bodies of water, nature, the atmosphere and near space will become polluted, the primal forests will be greedily destroyed and annihilated for profit and the Earth's resources will be irresponsibly exploited.

The order of the hour and the future is: the insanity of overpopulation and the resultant climate change and destruction, the annihilations, the chaos and the catastrophes must be stopped, and natural watercourses and wetlands must be restored, because only in that way can the worst still be avoided. And further, the world population must be reduced through a worldwide, controlled cessation of births, because only through this can the climbing requirements, and the thereby connected destruction, be finally repaired.

Already very much has been done which fulfills the prophecies, which is why it is also necessary that steps be taken against it: The pollution of the environment through every kind of fossil fuel engines, as well as through smoke stacks and so on, must urgently be contained, along with all other forms of environmental and air pollution. Also, it is of urgent necessity that all human buildings of every kind, like domestic residences and factories, and so on, are cleared away from areas endangered by avalanche or flood. Nature must have the wetland areas, and so forth, given back as natural water catchment areas for flood waters. Domestic buildings and factories, and so forth, would no longer be permitted to be built on wild streams, grassland streams, on lakeshores or in, or on, plains threatened by landslides or water. To that end, extremely urgent provisions must be made for streams, rivers, lakes, roads, residential areas, overhangs and mountains, and so forth, in which, in endangered positions, where wild water overflows or (Muren), snow and mud slides as well as land slips occur, and can cause damage, proportionally very strong and high defensive obstacles would be built to protect houses, streets, thoroughfares and rail lines from washouts, floods, tremors, and from landslip. That is needed in many places, because much of the predicted chaos and catastrophe is, unfortunately, already unavoidable and the time hurries along and will become short. Thus

action is announced, and this is your responsibility because you sit in government and now know what the future will bring in Europe and the entire world.

Act before it is too late - and pass these warnings and prediction along to your successors as they have a duty, just as you do, to act in the context of the required need so that the land and everything existing thereon as well as life and limb as well as the worldly possessions of the people are protected and preserved.

Eduard A. Meier

Prophecies and Predictions

Eduard A. Meier, Switzerland

1.) My eyes and mind see things of the future which will take place from today, the year 1958, and therefore will be.

2.) Therefore I see and comprehend things through the passage of time, up to the most distant future, that still remain hidden from the Earth people. Many years will pass before my prophecies and predictions have been fulfilled and a new and better time begins.

3.) Until then however it is still far, very far, and much misery and need as well as evil, wars, terror, chaos and catastrophes will have broken over humanity and the world.

4.) Until now, gigantic crowds of religious believers wandered over the Earth, and also, in the future, uncountable numbers of believers of unbelievably many lunatic sects will trample the surface of the Earth, whereby some sect gurus will drive their believers to mass suicide and murder.

5.) They will spread over everything like poisonous mushrooms and their delusions will peal like a trumpet call over the entire world.

6.) Sectarianism will bear bad fruit and will cost many lives through murder and suicide as, also through politics and power lust, in diverse countries, hundreds of thousands of people will be murdered as in the Soviet Union which will be dissolved no later than 1991, and in East Germany which will, however, only exist until the late 80's of this century, thereafter Germany will be reunified, whereby, in contrast, in Iraq a war will be led through the United States of America, through their country's president, however this will be without success, for which reason one of his sons, who will likewise be the U.S.A's head of power, will, in the third millennium, unleash a second war in Iraq which will ultimately lead to an unbelievable disaster and to torturing

as well as to mass murder through U.S. armed forces and the rebellious.

7.) Earth human, I see the great expanses of the Earth; the almost boundless oceans, the great continents, mighty mountains, the vast forests, bubbling springs, the flowing brooks, rivers and all the lakes, and I see how they will all, at the hand of man, be harmed and made sick, destroyed, and the majority will be annihilated.

8.) Centuries or millennia will not have passed before all that happens, and all that which is yet to say in words of prophecy and prediction happens, because the beginning of all the evil had already begun with the development of modern technology and with the terrors of both World Wars.

9.) In the future further evil wars will be spread over the world, which will become so numerous that the normal person will lose track.

10.) Through war and rebellion, people will be exterminated and countries will collapse in on themselves and a new name will be given by every power to the land which is stolen under his command, whereby the traditional names cease to exist.

11.) Many peoples, workers, beggars, service people, extremists, anarchists, and neo-Nazis will, as opponents against the people-hostile and corrupt authorities, provoke misery, need, murder and manslaughter as well as terror, rebellion and revolution as well as violent demonstrations and much destruction of much personal property and people's acquisitions.

12.) Terrorists will spread murder and destruction world wide, thereafter they return again to their slippery cracks and hide in order to hatch new monstrosities and bring death and corruption over humanity.

13.) The terrorists, warmongers, wrongdoers, prostitutes, and criminals will organize themselves worldwide and delude themselves that they are kings and emperors of the world, while the people and the organizations established for maintaining order watch powerlessly and have to creep away in order to protect their lives.

14.) Even next year on September 13th, 1959, using rocket propulsion, the Earth human, respectively the Soviet Union, will make a hard landing of an unmanned object on the moon; and on April 12th, 1961 an Earth human will climb high in the sky with a rocket to orbit around in the Earth's outer space, then on February 3rd, 1966 an aerospace object will make a soft landing on the moon, then in 1968, the outer fringes of Earth's space will be left, and later the first trip to the moon will be undertaken, whereby up until the year 1972, five (5) manned moon landings will take place through the U.S.A., while a sixth moon landing* - supposedly the first - on August 20th, 1969 will rest only on

a world-wide staged deceit as a result of the political armament race with the Soviet Union.

15.) The time has just begun when the human conquers the depths of the oceans and slowly the power of the sun, in order to win diverse energies from them.

16.) And the human is on the paths, in the next decades up to the new millennium, to unlocking the secret of life, in that he will unravel the gene.

17.) Likewise in the eighties of this Twentieth Century it will happen that that the human can be bred through artificial fertilization, while already at the turn of the Third Millennium humans and animals will be able to be cloned out of single cells without any actual act of procreation.

18.) At the close of the Second Millennium humans will already busy themselves with the first far-reaching steps in the genetic manipulation of flora and fauna, then, in the Third Millennium, genetic manipulation will begin on the human.

19.) The end of the Second Millennium will, on one hand, be marked by very rapidly establishing computer technology, and on the other hand, rebellion and a great war which would be called the first gulf war, and a second gulf war would follow, coinciding with the start of the Third Millennium, released by the U.S.A. who has already deluded itself since the First World War that it is the world police and also wants to bring world control under its sword.

20.) Towards the end of the Second and beginning of the Third Millennium the human will take himself for Creation and cause harm and bring destruction to the entire Earth, effective in the whole of nature.

21.) And the time is already coming when the peoples will begin to mix, and when many people will flee from their homeland countries to find a hideout somewhere else in foreign countries, and there will be many refugees who have to fight to maintain their lives, while very many others creep into the structures of the better-positioned countries as economic refugees.

22.) Prostitution is already on the way worldwide to becoming a public and officially sanctioned enterprise which cannot be curbed and which will be accountable to the state for taxes, as in this regard, ethics will no longer have a role to play, in the same way that neither will propriety and health.

23.) Because of unrestricted prostitution, in about twenty-five years an already embryonic deadly epidemic will develop worldwide that will be named AIDS and will finally cost several hundred million human lives.

24.) Also child prostitution is catching on increasingly in monstrous measure, as is the sexual murder of women and children.

25.) Trade in humans with children and women regarding prostitution and for the purpose of human organ trade has now already become mundane, yet this evil will still increase until the turn of the millennium and into the Third Millennium, as organ transplantation from human to human will soon, already in a few years, become an everyday occurrence for the Earth people.

26.) Already, in a few years, marriage between man and woman would only be formed for appearances without a binding love, rather they would be only joined together out of the personal interests of the individual partners, with the result that the marriage union is just lies and deception and would no longer be constant, consequently marriages end ever more in divorce.

27.) Also the whole of nature will rise up, and indeed against the human and his irresponsible machinations with which he disturbs the course of the natural things as well as of the flora and fauna and of all life.

28.) Storms, ranging from heavy to the heaviest will, from now on, until far into the Third Millennium, bring unspeakably much misery, need and suffering to the human as has never happened since time immemorial.

29.) The most severe earth and seaquakes will take effect with primeval-like force and demand millions of human lives, as also will deluge-like masses of rain that evoke monstrous flooding and cause mighty destruction as the human has never before collectively experienced or seen.

30.) And what results in the last 42 years of the Second Millennium, along with very many other evils, along with chaos, ghastliness and catastrophes that are not mentioned, carries everything on also into the Third Millennium and exacts its tribute all around.

31.) And when the Second Millennium comes to an end, then the human stands in the darkness of his existence, in that he wanders around in an impenetrable labyrinth out of which he can no longer find his way, because it will be deep night in his consciousness, whereby however, the threatening red glowing and the fiery traps of religions and sects lie in wait.

32.) And the religions and sects shake in rage because the believers who finally want to utilize the truth run away from them, yet the fiery traps of the religious power plays of the religions and sects grasp after the young people in order to burn them in the flames of religious fanaticism and make them incapable of escape.

33.) So young people want to protect themselves from the lies and false teaching of the religions and sects, as their ghastly rage, with which they gather believers around themselves with lies and deceit, will know no bounds.

34.) Already now, and first properly in the Third Millennium, the human knows deep within himself that he must not utilize religions and sects, rather the effective truth, the Creational truth, as well as the Creational Laws and Directives, yet although he hears the voice of truth in himself, he does not want to hear it, because he will be tormented by religious angst and cannot free himself from his religious or sectarian belief because he expects divine punishment for that, were he to do that.

35.) And if the human seeks the effective truth he will be misled and deceived, because in the Third Millennium, even more than in the Second, there will be innumerable sectarians who ply a lucrative trade with their delusional false teachings and make horrendous profits from them.

36.) Also the simple human himself, as well as the rich, will still only see his Mammon, count it, and strive for wealth, luxury, amusements and holidays, whereas the administration and the authorities will exploit the commoner with all kinds of new excises and taxes.

37.) In the Third Millennium, the Moloch Mammon will bring forth much worse blooms than in the Twentieth Century, because the immoral and the wrong-doers as well as white-collar criminality and war mongery and so on, would no longer recognize boundaries when it comes to hoarding Mammon.

38.) Criminal leaders of commerce will be amicable towards million dollar payments and million dollar golden handshakes and engage in maladministration and thereby drive even quite traditional companies to ruin, as also the commoners in private bankruptcies will walk away when they can no longer control their finances because they are driven away from reliable money and are equipped with plastic money in the form of plastic cards with which they subsist in the circumstances of their indebtedness, with sundries paid for on credit, and get into horrendous debt, whereby also special companies come into existence for the administration of plastic cards, while the banks will be in on that, with plastic cards they will name credit cards, in order to make their customers dependent, whereby they quite particularly have their eye set on the youth who thereby pile up immense mountains of debt which drive them into need and misery.

39.) The fire of maladministration spreads itself constantly, also in the inept governments which, likewise driven by maladministration, manage their own countries into ruin when they accrue such immense debts that they rise in such a fashion that the country must be declared bankrupt.

40.) And it will be that even before the time of the Third Millennium, and indeed in 1993, a political and commercial European dictator will arise that will be called the "European Union" and, in evil, will carry the number 666, as through this the citizens of all member countries will finally be brought under total control through biometric data in identification devices and in the form of small data chips in the head or body inserted in a "biometric identification system" that would be overseen and controlled through a "central data bank" whereby finally the whereabouts of every human can be exactly determined to the meter. First the USA and later the European Union will introduce this modern human enslavement, thereafter, then other countries will also follow, all preceding the Swiss, whereby, through this process, the personal and national citizens' human rights will be drastically trimmed, which fundamentally will be originally already planned at the construction of the European Union, whereby the citizen is finally deemed fully incapable of managing his own affairs, and should be governed only by the authorities, without having a right to a say regarding certain government things and decisions.

41.) The morals of very many people will completely sink, whereby many villages and every city will be a Sodom and Gomorrah as the prostitution of adults and children takes on completely boundless forms.

42.) Many young people will, in every form and manner, deteriorate to extremism in everyday life as well as in their professional life, whereby drug, medication, alcohol and narcotic addiction take the upper hand.

43.) Many young people will flock to extreme radical skinhead and neo-Nazi fronts and wave their flags, and form corresponding organizations, that cause much damage and harm, indiscriminately attack innocent people on the streets and not seldom beat them until they are cripples.

44.) In the coming time many blood banks will be contaminated by viruses and will make the people sick and will deliver death if the blood is transfunded [transfundiert] (correct = transfused [transfusioniert]; according to data from the Plejaren linguists for the German and Latin languages).

45.) Towards the end of the Twentieth Century new planets will continuously be discovered at distant solar systems that however can bear no human life.

46.) New solar satellites will also be discovered in our solar system that move far outside the orbit of Pluto, yet that will first be after the turn of the millennium.

47.) Already in twenty years the time will come that newly serious plagues, deadly for the human, come about, especially in Africa as also however in other countries, and in part there would be no cure for them.

48.) Furthermore great famines will rage in the Third World, whereas in the wealthy industrialized countries gigantic warehouses are stored with cans and miscellaneous groceries, while farmers senselessly destroy fruit and vegetables and so on because they don't want to sell their wares at opportune prices, because their greed for money and wealth will know no bounds, which is why they also will break up their land and their worldly possessions for jingling coins, to live from that instead of having to go to an honest job any more.

49.) The human will be ever more unscrupulously addicted to greed for money and wealth, whereby he would secretly commit the murder of his parents, which would never be solved, in order to inherit from them.

50.) It comes about ever more frequently that mothers murder their children at birth or abandon them, while step parents beat their children to death as well as leave them to die of thirst and starve.

51.) In the future many families will be destroyed through this, because fathers or mothers live in endless strife which often also leads to the fathers or mothers murdering all the family members.

52.) In thirty years the business prosperity which will be restrained until then will collapse and induce immeasurably high joblessness in all industrial countries whereby not only many millions of people will be without work and be benefiting from hand-outs, rather also families will be destroyed, criminality will spread out and murders will be committed.

53.) An unimagined impending asylum seeker problem will break over the industrialized countries before the turn of the millennium and evoke asylum seeker tourism through which a great many asocial elements emigrate who release a crime wave, whereby the worldly possessions of many people will no longer be safe, nor will life and limb.

54.) Through the madness of his overpopulation, the human has already detrimentally altered the world and the climate in such a way that a climbing climatic warming becomes apparent that will be carried far into the Third Millennium and release monstrous natural catastrophes, yet that will not be the end, because everything goes further in the same style and at the beginning of the Third Millennium more than seven billion people will be on the Earth, which will lead to even greater harm and to destruction worldwide because on one hand nature strikes back in vengeance and on the other hand, the human undertakes everything which will destroy the entire environment and life.

55.) The constantly climbing mass of overpopulation leads to apathy and the softening of the people whereby the genuine interpersonal relationships grow cold and disappear while the masculine gender, however, still slowly, unstoppably becomes less potent.

56.) Through atomic contamination of the environment - through atomic explosions, atomic power plants and radioactive waste from industry and hospitals, and so on - the entire life of fauna and flora as well as of humans will be ever more injured and disturbed in health, while also mutations of fauna and flora as well as of humans will appear in terrible ways.

57.) Neither air, bodies of water, land, mountains nor seas will be safe from the human in the future, because, as he creates room everywhere for the growing overpopulation and for sporting purposes, he irrevocably destroys everything, through ski lifts, mass settlement, mountain climbing, racing with motor vehicles and motor boats as well as monstrous domestic buildings which tower high into the sky, as well as with street and tunnel construction, and so on.

58.) The human will populate the Earth, the air and the seas more and more and take all the living space which is for the native wildlife, and thereby exterminate countless species and varieties.

59.) The human elevates himself ever more to commander over the Earth and already in the coming 20 years he will make an effort to strive for the power of Creation whereby he will know no further barriers; yet everything will turn against him because he will stray like a drunk, blind ruler through the world, irritated and tormented in delusion - and at the end of his path he will fall into a deep abyss.

60.) In the coming time entire cities will sprout out of the ground and the countryside will empty itself ever more of people.

61.) The order of the people turns ever more towards instability and many would make their own laws and live by them.

62.) The time will come in the Third Millennium when there will no longer be enough nourishment for all the people which will lead to ghastly scenes of starvation and murder and manslaughter.

63.) Criminals and wrongdoers already spread themselves through the cities and organised gangs will ambush, beat up, or even kill, simply for fun, or to rob, because peaceful games and a normal life will no longer be sufficient for them.

64.) Not only will many people suffer hunger, but they will also be set out in the cold, turn blue and freeze, and it would be, thereby, that

many rather seek death than live an unworthy life in the bitterest poverty and begging in order to keep body and soul together.

65.) In the future many people will catapult themselves out of life because they are addicted to drugs, have become sick or old, and feel lonely, helpless and abandoned, because feelings of neighborliness deteriorate ever more to pure expediency and addiction to profit; for a horrendous price, those stricken by age will be stuck in old people's homes, and financially completely shamelessly exploited to the last drop of blood.

66.) Suicides will be ever more numerous, as will also euthanasia, because criminals addicted to business will draw monetary use out of it, whereby it will come to death tourism in countries in which help rendered the dying, in murder and suicide, will be allowed; the death-helper will be a dealer without illusions, and he will sell his suicide poison to everybody who wants to have it.

67.) The drug problem will gain more and more ground, whereby internationally organized criminal gangs will maneuver even children into the vicious cycle of drug addiction.

68.) The bodies of the people will be destroyed by drugs and addiction and towards the beginning of the Third Millennium a dangerous new drug with the name crystal will cause a furor amongst addicted people whose faces and bodies will be furrowed and ruined within a few months, and aged in such a way as if the addicted were monsters a hundred years old.

69.) Through selfishness, hate, revenge, lovelessness, virtuelessness, and addiction to pleasures, and so forth, the humans' thoughts and feelings cool more and more, whereby the psyche and the consciousness and the morality are corrupted.

70. All those who are addicted to drugs of any kind that they drink, inhale, or inject into their blood will become like wild animals and lose control of themselves and many of them will rob, steal, break in and murder, rape and extort in order to get the poisons to which they are addicted - their lives will be a torment and become a real catastrophe.

71.) The already near future would bring a situation where every human will try to attain as much pleasure, worldly possessions, delight, money and wealth as he possibly can and it will be that even the parents deceive their children, the children their parents, and the

siblings will deceive each other if they can thereby gain a profit for themselves.

72.) Marriages will no longer be formed out of love, rather out of addiction to profit, for the sake of appearances and as a consequence of erroneous and short term confusions of the feelings, and so it happens ever more frequently that husband and wife will be unfaithful, and divorce as often as they marry.

73.) As it once was in Sodom and Gomorrah, in the future many women and men will go through the streets and into pleasure houses in order to take everybody and anybody as sexual partners just as everybody or anybody pleases.

74. Many married women and men would ever more frequently utilize other partners from outside the marriage, thus many men would sire children about whom they know nothing - and woman would bear children without knowing the names of the fathers -; and therefore it will be that every tenth birth is not of the legal father, which is foisted onto the husband, and it will be that children bear children and that mothers will not name the names of the fathers.

75.) Many children will have no father or mother because they divorced or disappeared unrecognized, because they do not want to be a father or mother or live in a marriage, because the order and tradition of a good and functional family will be lost, as also the laws of marriage will have no more value, as if the human had become wild again.

76.) And as already happens, it will also be that in the future and more and more, fathers will sexually abuse their daughters, young and old pedophiles sexually offend against children, women of every age are raped, shamed and murdered - not seldom in all openness and all over the world as a result of common and ever increasing sex-tourism.

77.) Men will rape men, and women, women, and children go to the highest bidder through their own parents, relatives, or, through child abductors, rented or sold to the highest bidder.

78.) Fathers sire children with their own daughters, children and mothers with their own sons' descendents, whereby a mixing of the blood comes about in the same family and, thereby, the evil spreads itself from bed to bed, which invokes psychic and consciousness-related damage and a state where the humans do not truly know

people in true love, rather only acknowledge people by their sexual practices.

79.)Through their way of life and through their thoughts and feelings and through their lack of virtues and all good values, the people will have aggrieved, tormented and haggard faces, because their entire falsely-lived lives will be mirrored in them.

80.) The time is coming when nobody who speaks for law and order will be heard anymore, as it has already been for a long period of time that none are heard who speak against the religious and sectarian beliefs and painstakingly spread the truthful truth in regard to life, Creation and its laws and directives, which especially will be again, approaching this time, when, in the Third Millennium, a German religious fanatic Pope will assume the pontificate, who believes, through his fanatical belief in god, that he can save the world from its disintegration and downfall.

81.) Around the world, the devastating machinations of the religions and sects will spread out again, and innumerable false messiahs and false prophets will infatuate the unstable and blind-to-the-truth masses of humanity, and newly lead them into madness, and many of these believers will carry weapons and build bombs, and in their fanaticism thereby spread murder by many thousand-fold as well as great destruction.

82.) The murdering and destroying fanatics of religions and sects will, in their death-bringing fiery beliefs, speak of justice in the name of god, and thereby spread misery, need, death and corruption.

83.) And it will be that the fanatical Islamist's bloody revenge on the distant descendants of the Christians, for the earlier crucifixions by the Christians, will come into being when they accomplish their deadly and destructive acts through irrepressible terror all over the world.

84.) Threatening thunder will crack over the Earth and deaths in their thousands will rage when the criminal national powers of the U.S.A. release war into the wide world and when Israel's national forces spread just the same terror, murder, death and corruption as the Palestinians themselves, from whom uncountable suicide bombers will go; all over the world all variety of military and rebellious forms of murderers will recruit, out of all levels of the population, and drill the recruits into being murder machines devoid of feelings and conscience, to whom also every kind of torture is a shining joy.

85.) Organized murder and terror commandoes will live secretly in cities worldwide and plan and carry out deadly attacks in order to kill thousands of people and produce unimagined destruction.

86.) There will be no more order and no effective rule to protect the lives of the people, because, through the fault of the warmongering national powerful ones, the rebellious, religious, sectarian and fanatic terrorism will flare up like a bright flash in the night in order to sow death and corruption.

87.) Through inhumane terror attacks, torture and through war, very many people will degenerate and fall back into barbarism, whereby everybody will scream for the torture and death of their neighbor when they are of a different view or act counter to the law, thus hate and revenge will spread out and even the order-bringing organizations will be evilly attacked and their efforts to create order will be hindered, whereby human atrocities among the people can gain ground, and nobody more is going to hurry to help the other if she or he gets into need.

88.) Already soon, humans will no longer align themselves with justice, but only with their belief and blood, while the judge thereafter only exploits his office so that the little man is hanged and the great scoundrel is let free, as true justice will no longer be asked for, rather everything will be judged only in terms of money, belief and appearances.

89.) Children will, in the course of the next decades, be ever more surrendered to neglect because the parents hunt more and more for money and pleasures, whereby the children are abused in regard to love and upbringing and are left alone, as they are thrown out of the house and family life like young creatures and neglected because nobody will bother anymore about them and hold a protecting hand over them, whereby they slide into scenes of the asocial, narcotics, drugs, theft, robbery, criminality and prostitution.

90.) World wide, hate will gain ground more and more and the greed for power of the nations' powerful ones will recognize no more boundaries, resulting in bad laws being passed to torment the citizen and from which nobody can remain spared, not the elderly, not the youth, nor the children.

91.) Houses will be destroyed and plundered by criminal gangs, or the houses will be broken into in order to ambush the residents, rob them and even to kill them.

92.) The people will become ever more indifferent to their neighbors, so they will also close their eyes when others are abused on public streets, women raped or children abducted; children will become merchandise and sex objects, their weakness will be forgotten and they will be trained like animals, to be thrown away after use or slaughtered and murdered, because humans no longer know love, rather still only ghastliness.

93.) Ever since a long time ago every person has known through public media, such as radio and newspapers, what is happening at all ends of the Earth, yet that will only be the start, as the means of communications and news-spreading will spread rapidly, as through television, through which events can be directly followed pictorially in all corners of the world, as also, however, through various electronic telecommunications devices that, over satellites, transmit everything, up to the Earth's hindmost nook, in word and picture, while in only forty years even the simplest citizen will carry a pocket telephone around with him and would use it at every possible and impossible opportunity.

94.) Because of the constantly rising standard of living of the people in the industrialized countries, they close their eyes to misery in the Third World; indeed they see the starving children on television, whose eyes and mouths as well as wounds are covered with innumerable flies, and those who are hunted like rabbits as target practice for the murderous military, or those who will be killed to get to their organs which will be sold dearly for transplantation.

95.) Many people, as regards their neighbor, will not only be indifferent, rather also merciless, subsequently they turn their eyes away so they do not have to see the misery and the need of the neighbor and they will not worry that children or adults die of hunger because they will give them nothing, or only very inadequate alms that would suffice for neither life nor death.

96.) The better positioned person of the prosperous countries sleeps on bags full of gold, and what he gives with one hand he takes away again with the other, whereby the needy neither live nor die, rather then can only vegetate in misery.

97.) The human plies trade with everything that comes into his fingers and, as a result, everything has its price, even the water that is our common planetary possession, and everything will be sold and nothing more given, consequently every gift demands a gift in return.

98.) As children will be hunted and killed for the price of their organs, grown people, for money, offer themselves for their organs for transplantation, or they bequeath them as a legacy so for them nothing more is sacred, not their body, nor their blood, their organs, their consciousness or psyche, and if they could sell their spirit-form and make a profit from it, they would do that too, and people will be murdered for their organs, treacherously, just as by execution, while irresponsible doctors, in greed for profit, will intentionally cut up the bodies of the dead for the sale of their organs.

99.) Already the human has changed the face of the Earth so badly, that it can no longer be returned to its original form, and that will not be the end, as much worse changes will happen in the future when the forests are further cleared and the fields and mountains have been transformed into human residential settlements, concreted over and asphalted because the human continues to be deluded that he is ruler of Earth and life, although he can never name power over the planets as his own, because they set their nature to defend, and will show the human in his limits.

100.) Also, when nature defends itself against the human madness of planetary destruction, the Earth becomes ever more naked and less fruitful, and through the fault of humans the air will burn, because the ozone shield will slowly be destroyed.

101.) Through the people, the water of the Earth will increasingly turn into ill-smelling sloughs, and all life will slowly wither there while the Earth's riches will be completely exhausted, whereby all goods will become scarce and thereby the hate that the humans have for one another will climb because everybody wants to have that which the neighbor still has.

102.) The consciousness as well as reason and understanding of humans will become his prisoners and he will be drunk from religious and sectarian beliefs, thereby he will not notice that he, through religions and sects, will be ever more deceived and kept distant from the effective truth of Creation and its laws and directives, and as a result, he chases after unreal religious and sectarian images and reflections which hold him back from the truth and make him a willing sheep of the wicked ones.

103.) The religions and sects fall upon their believers like evil carnivorous animals, drive them together and hurl them into the deepest abyss of misguidance and ignorance, and, to drive it all

sufficiently, they set one up against the other in order to be able to rip everyone in their claws and deprive them of the life of truth.

104.) As it has been until now, the religions and sects will, for a long time yet, rule through their representatives and gurus in order to rule and command the human who is innocent and inactive in so far as knowledge is concerned, yet by and by in the more distant future they will slowly lose their cult places in which they preach nonsense and mislead and enslave the people, yet their time is coming that they will hide their faces and must keep their names secret, in order not to become the victims of the rage of the people as a result of their misleading them.

105.) Yet it is so, however, that every believer, in truth, is a serf of religions and sects, even though each one erroneously believes that he is a free person, yet that will change because the time will come when nobody, or still almost nobody, takes part in the gatherings of the gurus, the masters, exalted ones, enlightened ones, the Pfaffenkäppchen [literally:" Pastors' little caps"], Popes and priests, and so on, because many of the people will raise themselves up and position themselves against the religions and sects in order to conquer their millennia old lies with the truth.

106.) Overpopulation will climb incessantly because of the irrationality of the people, and soon they will be as numerous on the Earth as ants, and when they are bumped they will swarm around distraught and headless, so that they lose all control over themselves; and many will be crushed when they helplessly sink into the masses.

107.) The religions and sects will, in the future, mix themselves as much as the people, who, through the mixing of peoples, make their own people become a multi-cultural nation.

108.) Around the world more and more, peace will be hypocritically spoken of, while mendacious and sectarian national powerful ones furtively stir up wars and bring them to breaking out, and in every location families and neighbors who have become enemies prepare hell on Earth for each other or peoples and tribes who are enemies fight in bloody feuds.

109.) Already for a long time the way of nature is lost for the human, and that will even continue to happen very much more, as the human believes, in his high-handedness, that he is the ruler over life and death.

110.) In times to come people will be less and less satisfied with their own bodies, and so they will allow all kinds of operations on themselves in order to be better proportioned and more beautiful, as they themselves imagine, whereby however the entire business damages their health and not seldom leads to mutilations, or even death.

111.) Their will no longer be cohesion in families and the family members will scatter themselves to the winds more and more.

112.) Through beauty cures and beauty aids people will decline to an early externally old appearance and they will earlier have wrinkles and white hair like old people because the utilized means will also damage the skin in the same way as do the ever more dangerous and increasingly hotter rays of the sun.

113.) In coming times many people will wander around in life without pause, and be without leadership or direction, because, due to inadequate love and warm-heartedness, as well as relationships from person to person, their consciousness, thoughts and feelings as well as psyche are stunted, whereby very many psychic illnesses and breakdowns result that not seldom will lead to suicide because no more help will be accessible to these people.

114.) in the course of time, very many people will renounce religions and sects, yet in spite of that, not sort out the truth regarding Creation and also not its laws and directives because they want to steer their own lives like a mounted animal even though they lack the necessary knowledge and experience.

115.) And already the Earth human stands before the door that will enable him to determine the masculinity or femininity of the progeny in the body of the woman, from which self-evidently results, that, at last, already from the ground up, the gender of the descendent will be determined because the female egg will be fertilized in vitreo with the corresponding sperm and then set into the womb, while all other undesired life will be killed off.

116.)The human will take himself more and more for Creation, especially the powerful ones who snatch up everything from land and worldly possessions just exactly however it pleases them, while the normal citizen is too poor and weak and will be treated like the lowliest livestock, whereby the housing for the common people will become like prisons in which the people spend time in fear of the powerful ones and the hate in the people unfolds ungovernably.

117.) The hate in humans will create a secret order of destruction, that rages darkly in people and engenders an evil poison that is aligned such that the authorities are to be fought against, and, at the same time, to achieve money and wealth for oneself, and control over the Earth, yet in the end the weak will listen to the rules of the powerful, whereby, however, it will be that laws will be passed in the dark whereby the poison of hate is aligned against the religions and sects and the thorn of hate spreads against them in order to clear appropriate space for the truthful truth.

118.) It will come to pass that the humans will become inactive, going around with an empty look and not knowing where they should go because when the religions and sects disappear they will have no more cult places and no more cult preachers and no more sect leaders who can lead them in madness and confusion, which is why they will initially be without a goal, or like a germinating seed that cannot yet strike roots, so, as a result, the human wanders around without hope, destitute, humbled, and senselessly seeking everywhere for a foothold, which they first, however, find when they utilize the creational truth and the creational laws and directives; but first, they will hate and fight themselves and hate their lives before they find the path to truth.

119.) When the Third Millennium comes many illnesses and plagues will rage and many waters will be dried out and will further dry out whereas other water will become brackish or poisonous or become a rarity, whereby many people will have their existences and their lives threatened which leads to them having to painstakingly reestablish much of what they destroyed and they expend means to defend that which remains because some farther-thinking people recognize that what they evilly wrenched from nature must be returned again.

120.) However the Third Millennium will also be the time when people will be frightened of the future because the world political, military and environmental situation will be very precarious because the national powers of the USA and Israel in the same way threaten with war and destruction as, worldwide, will also the rebellious terrorists, and in addition, because humans have so terribly plundered, raped and desecrated nature, it will hit back with violent seaquakes and earthquakes and with monstrous rainstorms and primeval storms.

121.) The Earth would, through the fault of mankind, through his overpopulation and the thereby connected monstrous demands, and through his hostile conduct towards nature and his destruction, as well as through the plundering of resources, raise itself against the

people and quake around the globe with primeval force and tear people into death in their hundreds of thousands, whereby entire countries will be destroyed.

122.) The Earth will avenge itself on mankind for his behavior, because he will not have listened to the prophecies and predictions of the wise that warned about all the evil, as a result, from then on he must take evil threats from nature and violent destruction into account because, from then on and until far into the Third Millennium, villages will be buried under mudslides as well as snow and ice slides, while in other places abysses will open in the ground and, destroying everything, will tear everything into themselves, never more to reach the surface.

123.) But still the human will be obstinate and not listen to the words, advice and warnings of the prophets and the wise, yet that will be avenged, as violent fires will destroy great forests, villages and towns and demand many human lives, because the conflagrations will have primeval force and drive people from their native homelands which will be robbed by unscrupulous plundering, as it will also be in the villages and towns that will be abandoned because of seaquakes and earthquakes and because of storms.

124.) And through the fault of humans, chlorofluorocarbons sluice through the atmosphere, the Earth will burn, and melanoma and non-melanoma skin cancer will take hold and demand many deaths, and all that because, through human irrationality, the majority of the ozone shield, which protects against the rays of the sun, will be destroyed, whereby the atmosphere will be like a curtain full of holes and the strong and burning light of the sun will burn the skin, and the eyes of many people will be permanently blinded.

125.) But the angst of humans will, however, be too late because too much will already be destroyed and annihilated by the turn of the millennium, resulting in ever more deserts overtaking the Earth and the crushing deluge-like water becoming ever more violent and deeper, ripping everything with it, flooding and destroying.

126.) Through the clear-felling of rainforests, the oxygen level in the air will, already, before the Third Millennium, and until far along into it, sink unnoticeably, which will have effects on the health of humans and animals, while at the same time the pollution of the environment and pollution of the air will have taken on such forms that people will be made sick from it, and the weak among them will perish.

127.) And in the Third Millennium the time comes when big parts of the continents disappear and the people will have to flee to the mountains, yet their sense of the catastrophes will only be of short duration, because they will forget everything again quickly and therefore make an effort to do much rebuilding, because they are already creating phantasmagoria, through movies and television, as well as later through a worldwide netting of computers and electronics, through which they deceive themselves and see things that do not exist, and are only visually determined for the eye, subsequently their sense for reality disappears and they can no longer distinguish between reality and fiction, whereby they lose themselves more and more in the labyrinth of life, while those who produce phantasms commercially as well as religious and sectarian phantasms, have an easy game with the people of faith, who they deceive in every possible manner and make them into humble beings, like cringing dogs.

128.) Towards the end of the Second Millennium researches will clone animals and alter their genes any way they like, and in the Third Millennium researchers will have the audacity to create in vitro humans who are intended to serve as human spare parts stores for organs.

129.) Even now it has already happened, and it will continue in the Third Millennium, that the Earth human irrevocably exterminates many animal species and their sub-species in the air or water or on the land, because for him profit is more important than the conservation of the fauna.

130.) As it already is now, it will also be in the Third Millennium, and indeed extremely increased, that children no longer enjoy a genuine upbringing and their consciousnesses will no longer be educated in the context of evolution as they will no longer be taught the truth by their parents, so they will be more and more ignorant regarding the truth and of the lessons of life, so they - like their parents - are hopeless, ignorant and remonstrating and are dedicated only to pleasures.

131.) Also in the Third Millennium the human will become more and more aggressive and deludes himself that he is the highest power, the result of which is that he will strike out everywhere in hate and wrath as well as in avarice and jealousy, just how and where it pleases him, and he will be strong in his evil thoughts and feelings and his degenerated behavior, as the acquired power makes him unpredictable and he will destroy, in a blind rage with howls of joy, much that is painstakingly acquired and constructed.

132.) Well into the Third Millennium the human will remain faint hearted and a dwarf in the development of his knowledge and wisdom and love, and will be driven by power-behavior and domination over fellow humans, while his head will be stuffed full with unnecessary and false knowledge of mad religious, sectarian, philosophical, militaristic and combat-orientated teachings and of teachings of the thirst for blood, revenge and retribution.

133.) As since time immemorial the Earth human still will not know for a long time into the Third Millennium why he lives and dies, what death means, and reincarnation and birth, because, as since time immemorial, he will wave his arms senselessly, futilely seeking the truth of Creation and its laws and directives, because, as since earliest times, he hangs onto religions and sects that bring him to whimpering like small children.

134.) In the Third Millennium, as has been since the earliest times, the believers of the various religions and sects will fight each other, because every believer wants to have the only correct god, it is all the same if he is named Shiva, God or Allah, so, in some places, the Earth will become a battlefield when Islamists, Christians and Jews make war on one another, as in ancient times, and as it also happens today, as everybody insults the un-belief of those with other beliefs, and they all want to defend and spread the purity of their belief with their blood, even when great powers stand in opposition to them, who question the righteousness of their conduct.

135.) As is already the case now in 1958, in the Third Millennium innumerable people will also be locked out of the life of the society and, furthermore, many must eke out their lives as poor, asocial, as beggars, as well as benefiting from hand-outs, because they are not accepted by society, rather thrown out or are unemployed, and are treated as if they were sub-human, against which no ruler and government undertakes anything, rather they even exploit the poor and beggars with all kinds of taxes and charges, whereby they cannot afford a roof over their heads, and have no citizens' rights any more because they are outcasts of those who live in excess, and they will be half naked because they cannot afford clothing, and when they have something to sell it will only be their bodies, for their organs, or the path of whoredom.

136.) In the Third Millennium many people will listen to the old prophecies and predictions, to the proverbs of the prophets and the warnings of the wise, which have been handed down since ancient

times, and they will thirst for retribution, and provoke the time in which the people stand up and call for the truth.

137.) However, before the people call for the truth it will be lost in an impenetrable labyrinth in which great angst and suspicion exist, and the human is restlessly driven forward in order to find a way out of all the misery and the need.

138.) The truth of Creation and its laws and directives, as well as the teachings of spirit and teachings of life, will be spread loud and strong and worldwide, yet the Earth human will not hear them, because only few, who pursue reason and understanding, will utilize the great teachings, while all the others want more and more possessions, and indulge in phantasms which they have arranged in their heads, spurred on through bad and false prophets in religious and sectarian matters.

139.) And the time will be long before all this all comes to pass, a long time into the Third Millennium - long, 800 years long, because, first then, the seeds of the teachings of the spirit, the teachings of Creation and its laws and directives, as well as the teachings of life, will slowly begin to germinate in the mass of humankind, because they slowly open their eyes and ears, and honestly begin to seek the actual truth.

140.) The humans of the Earth will listen and hear the prophets' teachings, then finally, they will open their eyes to see and learn to understand one another, and each would know that when one person is beaten or injured with words, that the other perceives the pain.

141.) It will be the time when, out of humanity, people become one, and understand that each is a smaller part of the neighbor, and only unity gives strength, and neither skin color, nor belief, rather, only commonality and effective truth regarding Creation and its laws and directives are of significance.

142.) And in distant times it will be that only one single and valuable language will be spoken worldwide, and the people will finally become real humans.

143.) And in distant times it will be that the Earth humans have conquered outer space and travel into the deep expanses of the universes, when they have constructed artificial stations outside the Earth's atmosphere, in which many people will reside, work and live.

144.) And it would be in that distant time that the Earth human builds great cities in the seas and he will ordinarily move around in the depths of the water and nourish himself on all kinds of fruit from the sea.

145.) And in distant times it will be that humans talk reasonably and respectfully with one another and they will accept the old messages of the true prophets because their thoughts and feelings will be open for one another, and the consciousness and the psyche will be balanced.

146.) And in distant times it will be that the people will be many times older than they are in today's time in the year 1958, because their age will be hundreds of years.

147.) And in distant times it will be that the people recognize the power of their consciousness and learn the things that the true prophets knew and which were kept hidden as a secret until now, so they will open one door after another and gain monstrous cognitions, knowledge and wisdom about the truth of Creation and its laws and directives, in order therewith to use and develop the powers of their consciousness.

148.) And in distant times it will be that the people finally find their way out of their dark labyrinth and will find sublime life bubbling again like a clear spring.

149.) And in distant times it will be that the people relearn and adopt the teachings of the spirit, the teachings of Creation and the extent of its directives and laws, and the teachings of life, and will be knowing, and parents will again raise their children and instruct them in the teachings of truth so that they understand life, dying, death, reincarnation and birth, as well as Earth and the heavens.

150.) And in distant times it will be that the human will become greater in stature and more skillful, and the powers of his consciousness will encompass everything, and he also will possess everything that he wants to have.

151.) And in distant times it will be that the man alone will no longer be the ruling power, because from then on the woman will steer the fate of the world and humanity as true mother of the Earth, because she will wield her scepter over the man and break his imperiousness, tyranny, power-lust and addiction to war, in order to end the times of ugly masculine barbarism, and nip in the bud man's devilish and

murderous and high-handed acts, in order to finally allow peace on Earth.

152.) And in distant times it will be that true love wakes in Earth humans and this will be shared with all, whereby the existence transmutes in an easy time, and long cherished dreams and wishes become reality, while the evolution of the consciousness grasps possession of all people, whereby enters the true end of barbarism.

153.) And in distant times it will be that religious and sectarian belief will no longer be of validity, but rather only the pure truth of Creation and the extent of its laws, whereby the happy days of humankind begin, and the person will find people again, and recognize and honor them as equals.

154.) And in distant times it will be, when the Fourth Millennium after Jmmanuel's (Christian) time reckoning comes, that the Earth and its humanity will have its creational order again, and there will be true love and unity, true freedom and harmony, as well as true worldwide peace.

155.) And in distant times it will be that the people will hurry through the universe from one end to the other in great and powerful spaceships, and they will have no more boundaries.

156.) And in distant times it will be that the forests, wetlands, meadows and fields bloom again, as also the deserts, which will be enlivened and planted, and in which many kinds of trees, bushes, grasses and flowers will reveal their glory, so the Earth will be a wonderful garden in which the human will respect and honor all that lives, creeps and flies.

157.) And in distant times it will be that the human reconstructs and cleans everything that he destroyed or soiled because, from then on, he will honor and protect nature and life, as he will be knowing and wise and thereby think of the future of the planet and humanity, and bring respect and veneration to them all.

158.) And in distant times it will be that every human goes in step with every other, and one no longer harms the other, and the people grant each other trust again to no longer be deceived, to have nothing more stolen, to no longer be robbed, and no longer be murdered.

159.) And in distant times it will be that the Earth humans know everything about their own bodies and the bodies of all animals, as they will also will be knowledgeable about all the things of the world and life, as well as the creational-natural laws, whereby sickness and plagues will be healed before they can come into existence, because it will be that every human will be just as much his own knowing and capable healer as he will be for his fellow humans; collectively, the human will understand that he can only exist and live in the community, that one must help the other, that he must give and may not only take, and that he, as an individual, must see and understand himself to be as a custodian of the planet, humanity and human order.

160.) And in distant times it will be that the Earth humans have learned to give and share in honesty and love - and that stinginess is every bit as much a means to achieve discontentment as is being closed off from the neighbor - thereby no circumstances of loneliness can come; still the human must learn everything first, and utilize the powers of his consciousness and the teachings of the spirit as well as the teachings of Creation and the extent of its laws, as well as the teachings of life, yet for this, an iron fist is required for enforcement, with which order drives out chaos, and the human finds the correct path again.

161.) And in distant times it will be, when the Forth Millennium after Jmmanuel comes, that the human is the carrier of the Creational truth, and that all living things are creations of the one and only Creation, of the universal consciousness, and that Creation alone is, and knows, the secret of all things, and that it stands immeasurably much higher than all the gods and idols who, without exception, are of human origin.

162.) And in distant times it will be that the humans remember the proverbs of the true prophets and remember what was once in all the past, as they will also know what the future will be, because, through looking out ahead, they will grasp the events and the course and the change of the world, humanity and the universes, as well as the secret of life and dying, and will thereby have no more angst for their own death, because they will know that life eternally continues in alternation with death-life, and to new life on Earth, as Creation has determined through the unshakable extent of its laws which are unchangeable for all great times and are of eternal validity.

Eduard A. Meier

Schloss Uitikon/ZH/Schweiz

24.August 1958

TALMUD JMMANUEL AN ANCIENT TEXT CONTAINING THE TRUE LEGACY OF JMMANUEL (wrongly known as JESUS)



TJ 35:41. Dies aber wird sein in zweinmal tausend Jahren, ehe die Zeit kommen wird, da meine Lehre unverfäschet neu gepredit wird, wenn der Stand der Irrlehren und Irrkulte und der Lug und Betrug und Trug der Totenbeschwörer, der Wahrsager und Hellseher sowie aller Scharlatane um die Wahrheit am höchsten sein wird.

TJ 35:41. "It will be two times a thousand years before the time omes when my teachings will be preached anew, without being falsified. This will occur when false doctrines and erroneous cults, when lies and fraud, and when deception by the conjurers of the dead and of spirits, by the soothsayers and clairvoyants, as well as by all the charlatans of the truth, will be at their peak.

The Son of Lie The Face of the Liar and Non-Existent Jesus Christ

WHO IS THE ANTILOGOS? AN URGENT MESSAGE TO HUMANKIND.

"The followers of Christianity have been misled to worship a false person; a non existent and fictional character named "Jesus Christ" and proclaim this wrong, deceiving and evil name now for over 2000 years, convinced by the names they hear from their pastors and read in their establishment Bibles. Yet some wonder what the name of the impostor who is foretold to come will be, though the answer is under their very noses if they only could understand the correct words of ISAIAH 7: 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel.."

Truth: ISAIAH 7: 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel.



NOTE: In the book "FORGERY IN CHRISTIANITY", by author Joseph Wheless - 1930, it is explained: Isaiah's original Hebrew, with the mistranslated words underscored, reads: "Hinneh ha-almah harah ve-yeldeth ben ve-karath shem-o immanuel"; -- which, falsely translated by the false pen of the pious translators, runs thus in the English language: "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. vii, 14.) The Hebrew words ha-almah mean simply the young woman; and harah is the Hebrew past or perfect tense, "conceived," which in Hebrew, as in English, represents past and completed action. Honestly translated, the verse reads: "Behold, the young woman has conceived -- (is with child) -- and beareth a son and calleth his name Immanuel." Almah means simply a young woman, of marriageable age, whether married or not, or a virgin or not; in a broad general sense exactly like girl or maid in English, when we say shop-girl, parlor-maid, bar-maid, without reference to or vouching for her technical virginity, which, in Hebrew, is always expressed by the word bethulah. But in the Septuagint translation into Greek, the Hebrew almah was erroneously rendered into the Greek parthenos, virgin, with the definite article 'ha' in Hebrew, and e in Greek, (the), rendered into the indefinite "a" by later falsifying translators. (See Is It God's Word? pp. 277-279; EB. ii, 2162; New Commentary on the Holy Scripture, Pt. I, p. 439.) And St. Jerome falsely used the Latin word virgo.

Half Truth: Matt. 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (correct meaning is ‘one with godly knowledge’ see TJ 1:87)

Truth: TJ 1:87. "'They will name the fruit of her womb Jmmanuel, which translated means 'the one with godly knowledge,' as a symbol and honor to god. Through god's power and providential care the Earth was made to bear intelligent human life when the celestial sons, the travelers from the far reaches of the universe, mated with the women of Earth. (From Talmud Jmmanuel Chapter 1)

Lie: Matt 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS. (contradictory statement as to Matt. 1:23 and Isaiah 7:14 - Note by "Der Beobachter Edelweiss”

Truth told by the mouth of the Liars: It is an act of virtue to deceive and lie, when by such means the interest of the church might be promoted -Bishop Eusebius (260-339)

Truth told by the mouth of the Liars: How well we know what a profitable superstition this fable of Christ has been for us - Pope Leo X (1513-1521)

THE BELIEF

The Hinduism, the Islamism, the Judaism, the Buddhism, and the Christianity, all of them divide the eartlhy human beings. THEREFORE FREE YOURSELVES FROM THESE THINGS!!! (Note by The Anonymous Compiler.)

While we are very young maybe most of us are not largely affected by the conflicts of life, for the concerns, for the passing and brief happiness we have, for physical disasters, for the fear of death and the mental distortions that weigh on the oldest generation. Happily, while we are young, most of us still don't meet in the battlefields of life. But, as we grow old and become aged, the problems, the anguishes, the doubts, the economical and interior fights, all this begins to accumulate in us, and then we want to find the sense of the life, then we all want to know what is the meaning of life. We get perplexed with the conflicts, with the pains, with the poverty, with the disasters. We want to know why some people are well put and some people are not; why a human being has health, is intelligent, well-endowed, capable, while another human being is not. AND if we are little demanding, we were soon arrested by some hypothesis, by some theory or faith; we found an answer, but it is never the TRUE answer. We have then verified that life is ugly, painful, sad, and we began to inquire; but having not enough own trust, energy, intelligence, innocence, to continue inquiring, and soon we are picked in the meshes of some theory or faith, speculations or doctrines that explains satisfactorily all this. Little by little our faiths and dogmas become deeply rooted and unshaken, because behind them there is a constant fear of the unknown. We have never examined the fear; we strayed from it and we took refuge in our faiths, - the Hinduist, the Buddhist, the Christian, the Jewish, the Islamic - we then have in truth verified that all of them just divide the human beings of planet Earth. Each group of dogmas and faiths possess a series of rituals, a series of compulsions that they tie the mind and they only separate one man from the other. (Jiddhu Krishnamurti)

"Who will not comprehend the truth with his understanding, but only with his belief, can not harvest the fruit from it." OM 53:26

Wer die Wahrtheit nicht mit seinem Verstande, sondern mit Glauben erfassen will, der kann die Früchte aus ihr nicht ernten. - OM 53:26.

Translation from the original book in German Language Plejadisch-plejarische Kontaktberichte, Gespräche, Block 2 (Plejadian-Plejaren Contact reports, Dialogues, Block 2)

The Real Truth contained in this text the reader is about to read is especially directed to all those who ever built or are building temples erected to lies, to deceiving, and to the enslavement of humankind minds and souls. Those existing ancient and beautiful temples and cathedrals which are called by many the "house of God", which are spread all around the planet, are in reality and in Truth temples and cathedrals erected with innocent human blood. Their columns and every single brick of their walls are made of human bones, the cement they used was made with smashed human flesh, the water they used to mix all this was human blood itself and everything made “in the name of the holy cross".

The Real Truth contained here is intended for the honor and memory firstly of Judas Iscariot himself, who was NOT the real betrayer of Jmmanuel, and also for every single human being: woman, small babies, little boys and girls, young and old men, and to all slaves, be it with white or black skin color, and to every single Indian, from every single tribe, from both North and South America and to every single droplet of innocent human blood that was shed –because of the name of the cross - and all those who were killed, assassinated – because of name of the cross - by the sword, with spears, arrows, axes, by stoning, by hanging, by dismemberment of arms and legs, by crushing with heavy wheels, the thousands that were killed by burning at the stake (like Giordano Bruno - a Wiseman himself - who believed there was life in outer space and he was right!), to those who died by drowning, by being cooked alive in boiling hot oil or by being obligated to swallow molten lead or molten candles’ wax, or by stripping off the skin. This truth is dedicated to all those who were innocently killed by the merciless assassins, with the "blessings from the church", known as "Crusaders Knights", "Templars Knights", considered to be “heroes and saints": (the Fathers and the proud of Freemasonty!), but in reality and Truth were merciless murderers and are also known and praised by a well known secret brotherhood knonw as Freemasonry - ex-builders of immense Cathedrals in Middle Age - erected to lies and deceiving, and as the founders of the “Knights Templars", which in reality were real assassins, well paid by the "Holy Mother Church", who also killed with the sword, arrows, and spears, thousands and thousands of human beings in the Middle East in ancient times. This truth is dedicated to every single innocent human being who was judged and assassinated, accused of "heresy", just for not believing in the poisonous only-son serpent by the ignorant leaders of the "Holy Mother Church" in all "Holy Inquisitions" and all this, all this bloodshed, made only in the name of the "holy cross". The time of truth has come to all of you, each and every single one of you of the clergy, from the lowest ranking priest to the highest of you: the so called “supreme representative" of a non-existent and evil "God" on Earth and who also represents the legacy of his non-existent only-son; his only-son who is a poisonous crawling serpent and root of all evil who supposedly holds Peter’s keys of heaven that in reality are the keys of the doors of the hell and darkness of ignorance only you yourselves opened and have created on Earth and

who considers himself to be the maximum Crown of Creation. This truth wisely written/researched below is intended for each one of you for you to swallow it down your throats the true and real "serpent of evil" and real root of all human bloodshed and horrible suffering throughout all known Earth history. Solve the puzzle you "wisemen" from the Churches and secret pseudo esoteric orders of all colors and denominations!

Fictitious "Jesus Christ" is itself a poisonous serpent you yourselves - clergymen, Pharisees, and secret societies - created a long time ago, more precisely 2000 and a few years ago and that is one of the most hideous lies existent on this Planet called Earth and one of the main causes of all evil existent on this planet. You yourselves and other Pharisees created this fairy-tale and fictitious character called "Jesus Christ" by the ones deceived by you and you are the main personages of the horror story: the bloodthirsty wolves hidden behind the bushes of your lies! To all of you who wear cassocks and to all those who handle a crosier and wear tiaras I give you my wise whip of despise and my sword of knowledge, understand you the metaphors: With this whip, made of wise words, I do whip you and with the sword of knowledge I firstly tread on the serpents bodies then I cut off the heads of the serpents itself with it. May my words of knowledge be echoed throughout all existent Universes and may it be heard by all humankind of Earth and by all human beings in all Universes! So be it!

Passages from Dialogues of Semjase with Billy Meier.

Contact Nr. 45, Wednesday, February 25, 1975, 03:04hrs, lines 138 to 148.

(Please note: This translation is not an official, approved FIGU translation.)

Semjase:

138. Die Zahl 666 trifft wohl auf einen Menschen der Erde zu, zugleich aber auch auf einen Ausserirdischen und auf beider Werk.

138. The number 666 points fully to one of the Earth humans, but at the same time also to an extraterrestrial, and to the work of both.

139. Zu beachten dabei ist aber, dass der irdische Mensch wider seinen Willen zum Zahlenwert 666 gelangt ist, zum Antilogos nämlich, zur Lüge und Unwahrheit.

139. But thereby to bear in mind is that the Earth human has arrived at the numerical value 666 - namely to the anti-logos, to lies and falseness - against his will.

140. Dies durch einen ihm wider seinen Willen zugegebenen Lügennamen, gegeben durch Fanatiker, Lügner und Betrüger, durch Religionen, Scharlatane und Machtgierige.

140. This (happened) through a false name attributed to him against his will, given through fanatics, liars and deceivers, through religions, scharlatans and power-greedy ones.

141. Also trifft der Wert der Zahl 666 nicht auf die eigentliche Person und das Denken und Tun dieses schon längst dahingegangenen Erdenmenschen zu, sondern auf die Wahngestalt, die aus ihm gemacht wurde und die als religiöse Kultgestalt die Erde beherrscht.

141. The value of the number 666 also does not point to the essential person and the thoughts and acts of this already long passed away Earth human, rather on the delusional figure which was made out of him and who governs the Earth as a religious cult figure.

142. Es ist dies das absolut Böse und Irreale, das Vernichtende und Zerstörende, nämlich die Lüge und Unwahrheit, das Antilogos.

142. It is this that is the absolute evil and unreal, the anhilating and destroying, namely the lie and un-truth, the anti-logos.

Billy: Das ist sehr gut dargelegt, doch du könntest ruhig den Namen nennen.

Billy: That is very well described, yet you can just name the name.

Semjase:

143. Der Name ist in kabbalistischen Kreisen schon sehr lange bekannt, auch der des Ausserirdischen und seines Werkes.

143. The name is already long known in Kabalistic circles, as well as the name of the extraterrestrial and his work.

144. Doch aber versuchen seit zweitausend Jahren die Kabbalistiker die Zahlenwerte der Buchstaben zu ver-fälschen, weil sie die Wahrheit nicht anerkennen wollen.

144. Indeed, but the Kabalists attempt, since 2000 years ago, to falsify the numerical values of the letters, because they do not want to acknowledge the truth.

145. Der Zahlenwert 666 trifft auf die deutschsprachigen Werte Gott, Kirche, Christ und Jesus zu.

145. The numerical value of 666 corresponds to the the German language values of God, Church, Christ and Jesus.

146. Jesus ist die lügenhafte Bezeichnung für Jmmanuel, der sich schon zu seinen Lebzeiten gegen diese Benennung verwehrte, weil er die Zukunft kannte und wusste, was aus ihm gemacht würde.

146. Jesus is the mendacious title for Jmmanuel who already during his life time rebelled against this title, because he recognised the future and knew what would be made out of him.

147. Jesus ist der Wert Antilogos, das jedoch die christliche Kirche in Antichrist umfälschte, weshalb ja auch die wahrliche Lehre Jmmanuels bis zur Unkenntlichkeit verfälscht wurde.

147. Jesus is the value of anti-logos which, however, the Christian church falsified/turned into antichrist, wherefore also indeed the true teachings of Jmmanuel would be falsified to the point of being unrecognisable.

148. Diese Dinge jedoch sind den Kabbalistikern schon seit rund zweitausend Jahren bekannt, weshalb sie die Zahlenwerte dauernd zu verfälschen versuchen, wie ich bereits erklärte.

148. These things are/were however already known by the Kabalistics for around two thousand years wherefore they continually attempt to falsify the numerical values as I already explained.

Voraussagen der Propheten Jeremia und Elia

Predictions of the Prophets Jeremia and Elia

This is an official www.FIGU.org translation.

http://www.figu.org/de/geisteslehre/leseprobe-elia-jeremia.htm

Kontakt 229 vom 31. Juli 1989

Contact 229 of July 31, 1989

Billy:…Jetzt aber möchte ich dich nach den Jeremia-Voraussagen und nach Jeremias Daten fragen: Hast du sie mir mitgebracht?

Billy:…Now I would like to ask you about Jeremia's predictions and data, did you bring them along?

Quetzal: Alles ist vollständig. Die Daten und Geschichten der biblischen ‹Überlieferungen› beruhen wahrheitlich auf Legenden, bewussten Lügen und Verfälschungen sowie auf einer betrügerisch erstellten falschen und zusammenphantasierten Chronik. Dies gilt auch für die Daten der alten und wirklichen Propheten Jeremia, Jesaia, Elia und Henoch. Die wahren Daten dieser Propheten sind folgende, umgerechnet auf den heutigen christlichen Kalender:

Quetzal: Everything is complete. The biblical “handed down” data and stories are in truth based on legends, deliberate lies and falsifications, and on a deceitfully produced chronicle that is incorrectly arranged and wildly imagined. This also applies to the dates of the ancient and genuine prophets Jeremia, Jesaia, Elia and Henoch. Converted to the Christian calendar of today, the true dates of these prophets are the following:

Name:	geboren: Tag/Monat/Jahr	gestorben:	Sohn des:
Henoch	3. Feb 9308 v. Chr.	1. Jan. 8942 v.Chr.	Kretan von den Plejaren
Jeremia	9. Feb. 662 v.Chr.	3. Sept. 580 v.Chr.	Hohepriesters Hilkis (Hilkias) zu Anathoth
Jesaia	7. Feb. 772 v.Chr.	5. Mai 690 v.Chr.	Amoz zu Sidon
*Elia	5. Feb. 891 v.Chr.	4. Juni 780 v.Chr.	Josias zu Gilad (Gilead) Tisbitia,

*** (Elia was flown to Srinagar/Kashmir in India by a beamship on April 7, 842 BC) The prophets’ times of births were the following: Jeremia at 11:23 a.m., Jesaia at 10:44 a.m., Elia at 11:02 a.m. and Henoch at 11:01 a.m.**

Billy: Danke. Doch was ist mit Jeremias Voraussagen, die ja keine Prophezeiungen sind?

Billy: Thank you. But what happened to Jeremia's predictions, which in fact are not prophecies?

Quetzal: Diese musste ich in das heutige deutschsprachige Verständnis umsetzen, wodurch die Voraussagen nun folgendermassen anzuhören sind:

Quetzal: I had to translate them into the German language of today's understanding. They read now as follows:

Zur Neuzeit, wenn der Neuzeit-Prophet seine Lehre verbreitet, hat die Zeit der grossen Umwandlung begonnen, die sich aus dem zweiten Jahrtausend weit ins dritte Jahrtausend nach der Geburt des Propheten Jmmanuel hineintragen wird. Und wenn das zweite Jahrtausend endet und das dritte Jahrtausend begonnen hat, werden die Menschen vom Gold und allen materiellen Werten derart verblendet sein, dass sie überall in allen Landen die Taler zählen. Und selbst wenn sie zum Himmel blicken, warden sie in den Sternen nur Gold, Edelsteine und Taler sehen. Sie warden Kultstätten errichten und einem wesenlosen Gott sowie Menschen huldigen, die durch Menschen zu Heiligen erhoben werden. Die Kultstätten der wesenlosen Gottheit werden zu Handelsorten für Händler und Geldwechsler. Die Lehnsleute, die allerlei Errungenschaften und Wohngelegenheiten und viele Erfindungen in Lehn geben, werden zu geldgierigen Wucherern. Und es wird sein, dass die gerichtlichen Obrigkeiten ihr Recht in Unrecht sprechen und die Fehlbaren für ihre Übeltaten nicht mehr bestrafen, sondern belohnen, weil sie viel zu geringe Strafen über sie verhängen. So wird das grosse Feuer der Ungerechtigkeit schwelen und brennen und auch der Unzucht alle Hände reichen, so es nicht ausbleibt, dass jede Stadt ein Ort der ausgearteten Unzucht sein wird. Und auch die Kinder und deren Kinder werden der Ausartung leben und zur Glutwolke werden, die alles verbrennt und zerstört. Sie werden die alten bluttriefenden Fahnen erheben und Terror und unzählige Tode verbreiten. Die Mächtigen der Welt werden grausam ihre Macht missbrauchen und unzählige unschuldige Menschen töten lassen. Sie werden die Steine des Lebens zu todbringenden Waffen umwandeln, um damit massenweise in grosser Zahl Menschen zu töten und die Natur zu zerstören.

When the prophet of the new time spreads his teaching in the new time, the time of the great transformation has begun. It will start in the second millennium, and lead far into the third millennium after the birth of the prophet Jmmanuel. And when the second millennium ends and the third has begun, human beings will be blinded by gold and material values to such an extent that they will be counting talers* (silver coins) in all countries everywhere. And even when human beings look up at the stars in the sky at night, they will see only gold, gemstones and talers. They will build cult places for cults to worship and will pay homage to a non-existent god as well as saints who are human beings canonized by human beings. The places for the cults' worship of a non-existent god will become sites for merchants and

moneychangers. The lenders who lend various acquisitions, temporary dwellings and many inventions for a fee, will become avaricious usurers. The judicial authorities will administer justice unlawfully, and no longer punish the wrongdoers for their evil deeds but reward them by imposing penalties that are insignificant. Thus the huge fire of injustice will smoulder and burn, and will lend its helping hand to fornication, whereby it is inevitable that every city and town will be a place of fornication, which is degenerated in the worst form of inhumanity. And also the children and their children will live a life of degeneration in the worst form of inhumanity, and will become a cloud of blazing heat that burns and destroys everything. They will raise the old flags dripping with blood, and spread terror and leave uncountable deaths. The powerful of the world will ruthlessly abuse their power, and allow the killing of innumerable innocent human beings. They will transform the building blocks of life into death-bringing weapons in order to destroy nature, and to kill human beings in vast numbers.

Die Unvernunft des Menschen wird mit dem Auftreten des Neuzeit-Propheten durch die Zeugung von Nachkommenschaft derart überhand nehmen, dass die Erde, der Himmel, die Meere, die Wälder, Steppen und Wüsten sowie die Gebirge derart bevölkert sein werden, dass kein Mensch mehr einen unbeobachteten Schritt tun kann und deswegen jeder mit jedem in Händel gerät. Der Mensch wird seine Macht geltend machen und über die Natur und das Leben befehlen und dabei die Macht der Schöpfung anstreben, denn er wird in jeder Beziehung alle Grenzen niederreissen und sich darüber hinwegsetzen. Doch alles wird nicht endlos weitergehen, weil sich dereinst alles umkehrt und gegen den Menschen richtet. Wie ein betrunkener Herrscher wird er plötzlich zu schwanken beginnen und in Angst dahinrennen wie ein blindes Pferd. Er wird sich selbst reiten wie ein Reittier, sich die Sporen und die Peitsche gebend, hinein in die Wirrnis, in einen Wald der Irre, an dessen Ende der Weg dunkel, öd und tödlich ist und unrettbar in einen tiefen Abgrund führt.

When the new time prophet appears, the unreasonableness of human beings will become rampant in such a manner through the procreation of descendants that the earth, the sky, the oceans, the forests, the prairies and the deserts, as well as the mountainous regions will be populated to such an extent that no human being is able to take one step unnoticed. Consequently quarrels between each and everybody will occur. The human being will assert his power and command over nature and life, and at the same time he will aspire after the Creation's power because in every respect he will tear down all boundaries and will ignore them. But everything will not continue forever, for it will turn around in time and work against the human being. Like a drunken ruler he will suddenly begin to shake and tremble, and will run in fear like a blind horse. He will ride himself like a saddle horse, spurring and whipping himself onwards on a path into chaos and confusion, at which end it is dark, desolate and fatal, and leads irretrievably into a deep abyss.

Es wird die Zeit sein, zu der in allen Landen und an allen Punkten der Erde riesenhafte Bauten und Türme errichtet werden, die bis in den Himmel reichen. Und der Mensch wird in diesen Türmen und Bauten wohnen und arbeiten. Es werden auch riesenhafte Städte sein, in denen der Mensch sein Leben fristet, so sich die fruchtbaren Felder leeren, auf denen aber Bauten und Türme errichtet werden, weil der Platz zum Leben immer geringer wird. Und es wird sein, dass es kein wahrheitliches Gesetz mehr gibt, ausser dem eigenen des einzelnen Menschen und dem der einzelnen Gruppen. So wandeln sich viele zu Barbaren, die in den Städten sein werden und die Rechtschaffenen terrorisieren. Der Menschen werden in der neuen Zeit zudem so viele sein, dass nicht mehr genug Brot für alle sein wird, wie auch kein Wasser, das immer rarer werden wird. Der Mensch wird aber auch irrwitzig und rennt fanatisch vielen Spielen nach, die ihm aber bald nicht mehr genug sein werden, weshalb er sich an andere Spiele wagt, durch die das Leben zum Spielball des Irrwitzes wird. Diese todbringenden Spiele werden wie todbringendes Feuer sein, wenn sie entzündet werden und der Mensch dafür leichtsinnig sein Leben dafür einsetzt, nur um seinen Wahnwitz durch Dinge zu befriedigen, die ihn aufpeitschen sollen.

It will be the time when gigantic buildings and towers reaching up high into the sky are being built in all countries of the earth. And human beings will live and work in these towers and buildings. There will also be cities of gigantic proportions where human beings eke out an existence, thus fertile fields will be left empty. But buildings and towers will be built on these fields because space to house the living will become increasingly in short supply. And except for the individual's own law and that of individual groups, not one true law will exist any longer. Thus many who live in cities will turn into barbarians and terrorize the honest and upright human beings. There will be so many human beings in this new time that there will not be enough bread for everybody, and also water will become increasingly scarce. But a crazy foolishness will overcome the human being who will fanatically pursue many games, yet soon dissatisfied, he will take chances at various other games whereby life becomes the crazy fools' plaything. These death-bringing games will be like a deadly fire when kindled and when the human being carelessly puts his life at stake for them only to satisfy his crazy foolishness through means, which are meant to increase his excitement.

Wenn der Neuzeit-Prophet in Erscheinung tritt und das dritte Jahrtausend nach dem Propheten Jmmanuel seinen Einzug hält, werden sehr viele Menschen vom Hunger und Durst getroffen werden. Während die einen durch sehr grosse Hitze ihr Leben verlieren, werden viele andere blau vor Kälte und durch grosse Wasser drangsaliert werden. Allgemein verfällt der Mensch der Angst vor den Naturgeschehen und viele wünschen sich, eine andere Welt zu sehen. Und viele verfallen der Angst, weil die Mächtigen der Welt ausarten und bösartig Kriege führen, um sich Länder und Bodenschätze habhaft zu machen. Sie werden die Heuchler sein, die sich erdreisten zu behaupten, dass sie

im Namen und im Befehl eines Gottes handeln würden, um ihre Gier nach Macht zu festigen.

When the prophet of the new time appears, and the third millennium after the prophet Jmmanuel begins, very many human beings will be suffering from hunger and thirst. While some human beings lose their lives due to extremely high temperatures, many others will turn blue due to extreme cold, and will be plagued by great waters. In general the human being deteriorates into being afraid of events occurring in nature, and many would like to see another world. And many lapse into fear because the world's powerful rulers degenerate in a worst form of inhumanity, and wage wars in a viscous manner in order to seize countries and mineral resources. They will be the hypocrites who are audacious enough to claim they act in the name and command of a god, in order to consolidate their greed for power.

Der Mensch wird zur Zeit des Neuzeit-Propheten allerlei Gottkulten verfallen, durch die er seine innere Freiheit völlig verliert. Die Kulte warden zu grossen Handelsgruppen, die von selbsternannten Gottgleichen geschaffen und geführt werden. Doch wahrlich sind sie nur Händler der Lügen, des Betruges und der Illusionen, die dem Menschen ihr gefährliches Gift der Irreführung einflössen, wodurch er in Irreales gläubig und von diesem abhängig wird. Das Gift aber ist am Ende äusserst gefährlich, denn es zerstört die Gedanken und die Gefühle, wodurch der Mensch gleichgültig und gefühlskalt wird, so gegen sich selbst ebenso wie auch gegen den Nächsten. Und jene, welche das Gift mit ihren Gedanken und Gefühlen bis zum Fanatismus vermischen, werden wie wilde Bestien sein. Sie werden ihre Mitmenschen bedrohen, sie töten und vergewaltigen, und sie werden sie berauben, erpressen und foltern. Also wird diese Art Mensch derart ausarten, dass das Leben für alle anderen Menschen zu einem täglich wiederkehrenden Grauen wird.

At the time of the prophet of the new time, the human being will fall victim to various god cults, and consequently will completely lose his inner freedom. The cults will become large groups of dealers, which will be established and led by human beings who are self-appointed to be god-like. But in truth, they are only dealers of lies, fraud and illusions, and instil their dangerous and deceptive poison into the human being, whereby he becomes a believer of the unreal, and becomes dependent on it. However, in the end the poison is extremely dangerous, for it destroys the thoughts and feelings, whereby the human being becomes indifferent and callous towards himself as well as towards other fellow-human beings. And those who mingle this poison with their thoughts and feelings to the point of fanaticism will get to be like wild beasts. They will threaten their fellow-human beings, kill, rape and rob them, or blackmail and torture them. Therefore, this kind of human being will degenerate into the worst form of inhumanity to such an extent, that life for all other human beings will turn into a daily experience of never ending horror.

Wenn der Neuzeit-Prophet in seinem Wirken steht, wird allgemein der Mensch darauf ausgerichtet sein, für sich selbst derart viel Genuss zu gewinnen, wie es ihm nur möglich sein wird. Dieser Genuss bezieht sich auch auf Mann und Weib, die beide derart ausarten und sich gegenseitig ausstechen, dass der Mann so oft sein Weib verstösst und sich wieder verheiratet, wie ihm das möglich ist. Und er wird sich dem gleichgeschlechtlichen und zweigeschlechtlichen Hurenwesen gefügig zeigen und dadurch tödliche Seuchen über die Welt und unter die ganze Menschheit bringen. Das Weib wird ebenso zügellos sein wie der Mann, denn es wird lüstern durch die Gassen der Städte gehn und sich jeden Mann nehmen, der gerade angelaufen kommt. Doch nicht nur die Hurerei wird unermesslich gross sein, sondern auch die Unvernunft und das Unwissen, was auch auf die Kinder übergreifen wird. So werden nicht nur erwachsene Weiber Kinder gebären, ohne den Namen des Vaters zu kennen oder zu nennen, sondern es werden auch Kinder sein, die Kinder gebären. Es wird so kein Vater und kein Meister für das jeweilige Kind sein, der es lehren, belehren, erziehen und führen kann. Aller Anstand und Respekt, alles Ehrgefühl und alle Tradition sowie jedes Brauchtum und die Ehre gehen verloren. Der Mensch entfremdet sich von seinem Nächsten und wird trotz der grossen Masse der Menschheit unter dieser für sich alleine sein. Die Gesetze der Ordnung und der Ehre werden vergessen sein, gerade so, als ob es sie nie gegeben hätte. So aber wird auch die uralte Verkündung vergessen sein, dass der Mensch wieder zum Wilden werden kann, wenn er all die menschlichen und lebensmässigen Werte vergessen sollte.

When the prophet of the new time is in the midst of accomplishing his work, the human being's goal in general will be to achieve as much pleasure for himself as possible. And man and woman will be engaged alike in this pursuit of pleasure and will degenerate in the worst form of inhumanity. And by outdoing each other, the husband will repudiate his wife as often as possible in order to remarry. And he will willingly acquiesce to the homosexual and heterosexual nature of whoring thereby he will bring fatal epidemics to the world, and to all humankind. The woman will be just as unrestrained as the man, for she will lustfully walk through the alleys of cities, and will take any man coming along. Yet, not only will whoring be beyond measure but also lack of reason and ignorance, which will also encroach upon children. Thus, not only adult women will give birth to children without knowing or naming the father, but also children will give birth to children. Thus, there will be no father or master who will be able to instruct, teach, educate and guide the respective child. All decency and respect, all sense of reverence and all tradition, as well as every custom and honour will get lost. The human being becomes estranged from the human being next to him, and will be alone in spite of being among the great masses of humankind. The standing rules and regulations and the laws of honour will be forgotten as though never having existed. But also the ancient proclamation will be forgotten that the human being is able to turn into a savage again should he forget all human values, and all the values related to life.

Und mit dem Kommen des Neuzeit-Propheten wird die Unzucht derart überhand nehmen, dass der Vater seine Tochter und die Mutter ihren Sohn unzüchtig und blutschändend missbraucht. Die Unzucht zwischen Mann und Mann und zwischen Weib und Weib wird schändlich überhand nehmen, auch dass der Alte und der Junge das Kind missbraucht und vergewaltigt. Und all das wird vor aller Augen der Menschen geschehen, wogegen aber die Gerichtsbarkeit kaum etwas unternehmen, sondern nur unzureichende geringste Strafen aussprechen wird. So wird das Blut der Familien unrein werden durch Inzucht, weil sich das Böse von Bett zu Bett ausbreiten wird. Und viele Krankheiten und Seuchen werden sich durch Unzucht verbreiten, wobei die menschlichen Körper alle Fäulnis der Erde aufnehmen, die Gesichter gequält und die Glieder abgezehrt sein werden. Von wahrer Liebe wird nicht mehr gesprochen werden, sondern nur noch von fleischlicher und geschlechtlicher Liebe, wodurch das Wort Liebe zur grössten Bedrohung für alle jene Menschen werden wird, die ihre Erkenntnis hinsichtlich ihrer selbst nur noch über das Fleisch wahrnehmen können.

And with the coming of the prophet of the new time, fornication will become rampant to such an extent that the father abuses his daughter in acts of indecency and incest, and the mother her son. Fornication between man and man, and between woman and woman will shamefully gain ground, and also the old and the young will abuse and rape the child. And all this will happen in front of every human being's eyes, but the legal authorities will hardly undertake anything against this and instead will impose insufficient and lenient penalties. Thus in time, the blood of families will become unclean through incest, for the evil will spread from bed to bed. And many illnesses and epidemics will spread through fornication, and thus human bodies will absorb all the earth's putrefactions, faces will look troubled, and limbs will be emaciated. It will not be spoken of true love any longer but of carnal and sexual love, whereby the word love will become the greatest threat for all those human beings who in regard to their self-cognition are only able to perceive it through the flesh (carnality = relating to the physical and especially sexual appetites).

Wenn der Neuzeit-Prophet vom Kodex sowie vom Eid und Gesetz spricht, werden sich nur wenige Getreue um ihn scharen, und von den moisten Menschen will er nicht gehört werden. Nur wenige werden es erstlich sein, die der Wahrheit nacheilen, wenn er die Lehre des Geistes verbreitet, denn für die vielen wird seine Stimme und Lehre wie in der Wüste verhallen. Dagegen aber werden sich die trüben und mächtigen Wasser der grossen weltumspannenden falschen, irren und fanatischen Gottkulte verbreiten, und falsche angebliche Gottgesandte, Göttliche, Erhabene, Meister, Erlöser, Befreier und Heilskönige werden mit Lüge und Betrugswerk, mit Hinterlist, Fanatismus, Goldgier und Scharlatanerie ihr verderbliches Werk tun und unzählbare gedankenlose Gläubige um sich versammeln. Und viele unter den irregeführten fanatischen Gläubigen warden Waffen

tragen wie noch nie zuvor, und sie werden damit töten und morden in vielfacher Zahl, während andere als einzelne oder in kleinen oder grösseren Gruppen in ihrem Glaubenswahn den Selbsttod suchen. Bei all diesen wird das Wort des Neuzeit-Propheten wie in der Wüste verhallen, wenn er von Recht und Gesetz, von der Lehre der Wahrheit, der Lehre des Geistes und von wahrer Liebe, von Frieden, Freiheit, Harmonie und Gerechtigkeit spricht. Seine Worte werden glühend und scharf sein, und er wird lehren, dass die Fehlbaren auf ihren irren Feldzügen durch sich selbst Strafe zuziehen werden.

When the prophet of the new time speaks of codex as well as oath and law, only a few loyal ones will gather around him, and most human beings will not want to listen to him. At first, only a few human beings will hurry to pursue the truth when he spreads the teaching of the spirit, for to the many human beings his voice and teaching will go unheard as if in a desert. But contrary to this, the obscure and powerful waters of the world-encompassing god cults, which are incorrect, delusional and fanatical, will spread. And the bogus and so-called messengers of god, god-like and exalted beings, masters, liberators, and kings of salvation will do their ruinous work through falsehood and fraudulence with deceitfulness, fanaticism, greed for gold and charlatanism, and will gather around themselves innumerable mindless believers. And many of the misled and fanatical believers will carry weapons as never before, and with these they will kill and murder countless numbers of human beings, while other fanatics will be driven by their delusional belief to seek to commit suicide as individuals, or in small or larger groups. During all of this the word of the prophet of the new time will go unheard as if called out in a desert, when he speaks of law, of the teachings of the truth and the spirit, true love, peace, freedom, harmony and justice. And he will teach with scorching and sharp words that fallible human beings will incur their own punishment through their delusional campaigns.

Wenn der Prophet der Neuzeit kommt und ihn die Menschen von den Sternen ehren, wird sich ein Dröhnen des Todes über die Welt erheben, und tödliche Waffen werden in allen Landen krachen. Fanatische Terrorkranke, die sich zu grossen Gruppen bilden, werden durch Legionen von Soldaten gejagt. Angst und Schrecken werden herrschen, und die Mächtigen der Länder machen sich selbst den Terror zu eigen und werden zu Despoten und Tyrannen. Alle werden sie barbarisch, treulos, voller Rachegebaren, böse und wild, während die Wahrheitsleugner in ihren Kulthäusern in den Städten ihr Unwesen treiben und sich Kultmächtige im Herzen der grossen Stadt im Stiefelland erdreisten, sich als Gottesstellvertreter und als heilig anbeten zu lassen. Diese Wahrheitlosen aller Gottkulte werden grosse Macht über ihre Gläubigen haben, sie ausbeuten und endlos in die Irre führen. Und durch diese Kulte wird die Zeit kommen, da es keine Ordnung und keine Regeln mehr geben und sich Hass und kultischer Fanatismus wie ein loderndes Feuer über die Welt ausbreiten wird. Die Terrorkranken und die Legionen der Soldaten warden zahllose unschuldige Menschen massakrieren, und die Kultgläubigen werden

die Wahrheitssuchenden und Wahrheitskennenden verfolgen und erwürgen. Der Hass und der irre Gottglaube, die Rachsucht, Grausamkeit, Erbarmungslosigkeit und Zerstörungswut werden eines jeden und aller sein.

When the prophet of the new time comes, and human beings from the stars pay respect to him, a thunder of death will rise over the world, a nd deadly weapons will thunder in all countries. Fanatical human beings obsessed with terror, who will gather in large groups, will be pursued by legions of soldiers. Fear and terror will reign, and the mighty and powerful rulers of the countries will embrace the use of terror and turn into despots and tyrants. They will be all barbaric, disloyal, revengeful, evil and violent, while the deniers of the truth will carry on with their sinister doings in their cult's houses in the cities, and when the cult's powerful ones in the heart of the large city in the land of the boot will have the audacity to let themselves be worshipped as representatives of god, and as holy. These powerful ones lacking all knowledge of truth will have great power over their believers and will exploit them, and lead them endlessly astray. And through these cults the time will come, when no regulations and rule will exist, and hatred and cult fanaticism will spread like a blazing fire around the world. Legions of soldiers and fanatics obsessed with terror will massacre innumerable innocent human beings, and the cult believers will persecute and strangle anyone who seeks and recognizes the truth. Hatred and delusional belief in god, vindictiveness, cruelty, mercilessness and vandalism will be a part of each and everybody.

Die Welt wird von gewaltigem, grossem und erbarmungslosem Kriegsgeschrei widerhallen, die Städte werden zerstört und das Blut der Menschen wird in Strömen fliessen. Und der Dank für den Propheten der Neuzeit für die Wahrheitsaufdeckung wird sein, dass er, wie alle Propheten zu allen Zeiten, verkannt, gelästert, verleugnet und meuchlings des Lebens bedroht, angegriffen und in der Verbreitung seines Wortes der Wahrheit mit bösen Machenschaften behindert und verleumdet wird. Auch werden seine Wahrheitsworte und seine Lehre von vielen Bösartigen, von Lügnern und Betrügern gestohlen und zu eigenen Gunsten verfälscht werden, wie niemals einem Propheten zuvor geschehen sein wird. Die Ehrlosen werden seine Ehre schmälern und diese für sich selbst in Anspruch nehmen und unrechtmässig grossen Gewinn daraus schlagen.

The world will reverberate from a powerful and merciless war cry, and cities will be destroyed, and the blood of human beings will flow in streams. And the reward for the prophet of the new time's exposure of truth will be, that he, as all prophets in all times, will not be recognized. He will be slandered, denied, his life treacherously threatened and attacked, and he will be slandered and hindered in spreading his words of truth by evil machinations. Also many evil persons, liars and frauds will steal his words of truth and his teaching, alter and falsify them in their favour as never before a prophet had to endure. The ones, who lack any sense of honour will belittle his

honour, lay claim to this honour themselves, and unlawfully gain a big profit from this.

Wenn der Neuzeit-Prophet zu wirken beginnt, werden die Menschen nicht mehr nach der Wahrheit suchen und nicht mehr nach der Wahrheit richten, denn durch die Gesetze und den Glauben der Gottkulte warden sie nach ihrem Blut und nach ihrem Glauben richten. Die Menschen warden nicht mehr auf die Klagen der Alten und auch nicht mehr auf das Weinen der leidenden Kinder hören. Alte, Weiber und Kinder werden missachtet; die Alten werden in Altenhäuser versteckt, die Weiber und Kinder missbraucht und zum Hurenwesen getrieben; und niemand wird da sein, um sie zu beschützen, weder vor den Sklavenschindern und Zuhältern noch vor den Legionen der Soldaten und Terrorfanatiker, die über sie herfallen werden. Hass und Rachsucht werden die Erde überfluten, deren Menschen in einem irren Glauben eines zweifelhaften Friedens leben werden, den sie vergebens zu erlangen hoffen; denn weltweiter Krieg wird die Erde überfluten, wobei niemand verschont werden wird; nicht die Alten, nicht die Kinder und nicht die Weiber, nicht die Kranken und Verletzten, nicht die Gerechten und nicht die Friedfertigen. Legionen von Soldaten und Terrorfanatikern werden die Häuser zerstören und mordend, brandschatzend und plündernd durch die Lande und Städte ziehen und alles töten und zerstören, was ihnen in die Quere kommt. Ist der eine gegangen, wird der nächste folgen und noch grösseres Unheil anrichten. Und der Menschen Augen werden verschlossen sein, um nicht die missbrauchten und vergewaltigten Kinder und Weiber zu sehen.

When the prophet of the new time begins his work, human beings will no longer search for the truth, and no longer judge according to the truth, for influenced by the laws and beliefs of the god cults, they will only judge according to their own blood and their belief. Human beings will no longer listen to the complaints of old people, or to the crying of suffering children. Old people, women and children will be disrespected; the old ones will be hidden in houses for the aged, and women and children will be abused and driven to whoring. And nobody will be there to protect them, neither from slave drivers and pimps nor from legions of soldiers nor from the terror fanatics who will attack them. Hatred and vindictiveness will flood the earth, and human beings will live with the delusional belief of a doubtful peace, which they hope in vain to attain, for a worldwide war will inundate the earth, and nobody will be spared; not the old, not the women and children, not the sick and the injured, and not the just and the peaceful. Legions of soldiers and terror fanatics will destroy houses and roam through countries and cities, and murder, sack, pillage and plunder, and will destroy and kill everything getting in their way. When one of them has left, the next one will appear and cause even more havoc. And the eyes of human beings will be kept shut in order to avoid seeing the abused and raped women and children.

Der Neuzeit-Prophet wird wissen, was an allen Enden der Erde geschah, geschieht und geschehen wird. Er wird aufzeigen, dass in vielen

Landen Männer, Weiber und Kinder des Hungers sterben, dass ihre Knochen die Haut durchstossen und entzündete Augen und offene Geschwulste ihre Körper zeichnen, an denen sich in Massen die Fliegen und anderes giftiges Ungeziefer nähren. Er wird aber auch aufzeigen, dass Menschen wie räudige Hunde und wie Ratten gejagt, gefoltert und totgeschlagen, zerstückelt oder sonstwie umgebracht werden. Doch nur wenige warden auf ihn hören, denn die grosse Masse der Menschen will all die Greuel nicht sehen, und so werden sie ihr Gesicht davor abwenden und die Worte des Propheten in den Wind schlagen. Er aber wird unbeirrbar sein und sein Wort der Wahrheit machtvoll erheben und es in die Welt hinaustragen. Nur wenige Menschen aber werden seine Stimme in vollem Umfang hören und ihre Gedanken und Gefühle nach seinen Worten ausrichten, denn es wird zur Zeit des Neuzeit-Propheten der Mensch allgemein derart feindlich gegen die Mitmenschen und gegen das Leben selbst sein, dass er sich nur um sich selbst kümmert. Als Almosen wird er dem nächsten nur einen winzigen Teil eines gespaltenen Talers geben, während er selbst auf Säcken voller Gold und Taler schläft. Doch selbst der winzige Teil des gespaltenen Talers, den er mit der einen Hand gibt, wird er mit der anderen Hand mehrfach wieder zurückholen, denn er wird nichts umsonst geben.

The prophet of the new time will know what has happened, happens, and will happen everywhere on earth. He will indicate that men, women and children in many countries are starving to death, that their bones break through their skin, and that inflamed eyes and open ulcers mark their bodies, offering a feast to masses of flies and other poisonous vermin. He will also point out that human beings are hunted like mangy dogs and rats, tortured and beaten to death, dismembered, or put to death in some other way. Only a few will listen to him, for the majority of human beings do not want to see all the atrocities, and therefore, they will turn their faces away and dismiss the words of the prophet. Yet he will be imperturbable, and will speak powerfully to carry his word of truth into the world. But only a few human beings will hear his voice in its full scope and align their thoughts and feelings with his words, because at the time of the prophet of the new time, the human being will be extremely hostile toward his fellow-human being and life itself to such an extent, that he will care only about himself. As alms he will give his fellow-human being a tiny part of a split taler while he sleeps on bags filled with gold and talers. Yet even the tiny part of the split taler which he gives with the one hand, he will take back with the other hand manifold, for he will not give away anything for nothing.

Reicht sein Sinn beim Geben nicht nach Profit, dann wird er doch danach sein, sich damit das schlechte Gewissen zu beruhigen. So wird der Mensch in der Neuzeit auch mit allem Handel treiben, so nichts ohne Entgelt vergeben werden wird. Jedes Ding, selbst das winzigste, wird mit einem Preis belegt sein, selbst das Gras, das auf dem Boden wächst, das Tier, das Wasser und gar der Mensch selbst, der nach

seiner Leistung bewertet werden wird. Der Tauschhandel wird aufgehoben und wahrlich nichts mehr geschenkt sein, denn alles und jedes wird dem Handel eingeordnet und verkauft werden. Der Mensch aber verliert seinen eigenen Wert, nämlich den des Menschen, wodurch sein Wert nur noch der seines Hab und Gutes und seines Gewichtes seines eigenen Fleisches und seiner Knochen sein wird. Alles wird ihm genommen werden, was ihn zum Menschen macht, denn nichts an ihm wird mehr heilig sein, weder sein Leben noch seine Gedanken und Gefühle, noch sein Körper und sein Blut. Stirbt er, dann wird nicht nur um seine materielle Hinterlassenschaft gestritten, sondern auch um seine sterbliche Hülle, um sein Blut und um seine Eingeweide, weil in der Neuzeit alles auch in diesem Bereich seinen Preis haben wird. So werden Menschen um des Blutes und der Eingeweide willen wie Tiere geschlachtet werden und wie Aas zerfetzt und geschändet.

However, should the point of his giving not be for profit, then it will still be for the pacification of his guilty conscience. So in the new time the human being will make a business of everything, thus nothing will be given away without compensation. Each thing, even the tiniest, will have its price, the grass growing on the ground, the animal, the water, and even the human being himself who will be judged according to his performance. The exchange of goods will be abolished, and truly, nothing anymore will be given away, for each and everything will be integrated into business and sold. And the human being will lose his individual value, namely, the value of being a human being, whereby his value will be only that of his possessions, and that of his body's weight of flesh and bones. Everything that makes him to be a human being will be taken from him, for nothing of him will be sacred any longer, neither his life, nor his thoughts and feelings, nor his body and blood. When he dies, not only will his material belongings become the object of dispute but also his mortal frame, his blood and viscera, for everything will have its price in this field in the new time as well. Thus human beings will be slaughtered like animals, and shredded and defiled like carcasses for the sake of their blood and viscera.

Der Prophet der Neuzeit wird trauern, weil der Mensch das Gesicht der Erde verändert und zerstört hat und der völligen Vernichtung entgegengehen wird. Er wird aber auch mit harten Worten der Wahrheit aufweisen, dass der Mensch nicht der Meister und Lehnsherr der Erde und deren Berge, Bäche, Flüsse, Seen, Meere, Wiesen, Äcker, Fluren, Auen und Wälder ist. Und er wird aufweisen, dass der Mensch gefährlich zum Zwecke des Gewinns wuchernd den Boden und Himmel mit gewaltigen Maschinen durchpflügt und auch mit grossen Schiffen Furchen durch die Seen, Flüsse und Meere zieht, um weltweit Kriege zu führen, grosse Massen Menschen in andere Lande zu bringen und zum Zweck der Nahrungsbeschaffung alles Wassergetier auszurotten. Dadurch werden sich auch Krankheiten und Seuchen über die ganze Welt verbreiten, verschleppt durch die zahllosen Reisenden, die sich in allen Landen breitmachen werden. Gleichermassen werden durch Nahrungsmittel und Handelsgüter aus

aller Welt allerlei Getier und Pflanzen verschleppt und in andere Länder transportiert, wodurch sie sich in den fremden Ländern ansiedeln und den Gang der Natur stören und nachteilig beeinflussen.

The prophet of the new time will mourn, for the human being has altered and destroyed the face of the earth, and will be approaching total annihilation. But he will also point out with harsh words of truth that the human being is neither the master nor the feudal lord of the earth, nor of its mountains, brooks, rivers, lakes, oceans, meadows, fields, pastures and forests. And he will indicate that for the purpose of profit, the human being dangerously and in a rampant manner ploughs through the earth and sky with powerful machines, and also cuts furrows with big ships in rivers, lakes and oceans, in order to wage wars worldwide and to transport large masses of human beings to other countries, and to wipe out all aquatic creatures for the purpose of procuring food. Thus also illnesses and epidemics will spread throughout the entire world, carried by innumerable travellers who will be spreading in all countries. Various species of animals and plants from many countries will spread in like manner throughout the world through the transportation of foodstuffs and goods of trade, and will take root in foreign countries and will disturb, and negatively influence the course of nature.

Doch es wird noch eine schlimmere Zeit kommen, denn durch des Menschen Schuld werden grosse Teile der Erde nackt und unfruchtbar werden. Die grossen Wälder werden der Goldgier und Geldgier der Menschen zum Opfer fallen, und die Luft wird brennen, weil durch vom Mensch erzeugte künstliche Mittel die Luft zerstört werden wird. Die Wasser werden brackig und giftig sowie übelriechend und rar zum Trinken werden. Der Mensch wird grenzenlos, bedenkenlos und gewissenlos die Schätze der Erde ausbeuten und den Erdreichtum bis zum letzten Scheffel ausschöpfen. Die ganze Welt wird durch vielfältigen Schmutz verunreinigt, wodurch alles Leben welken wird. Und der Hass des Menschen wird ins Unermessliche steigen, wobei auch in der eigenen Familie kein Unterschied sein wird. Nach und nach wird er wie ein einsames und wildes Tier, das nach dem Leben seiner Opfer trachtet.

Yet a far worse time is still to come, because through the human being's fault, large parts of the earth will become barren and unproductive. The huge forests will fall victim to the human being's greed for gold and money, and the air will burn, because the air will be destroyed through the human beings' production of artificial materials. The waters will turn brackish and poisonous as well as foul smelling, and drinking water will become scarce. The human being will unrestrainedly, unscrupulously and irresponsibly exploit the earth's treasures, and exhaust the wealth of the earth's resources down to the last bushel. The entire world will be polluted through various kinds of filth, which causes all life to wilt. And the human being's hatred will grow beyond all bounds, and also in his own family it will not be any

different. Gradually, the human being will come to be like a lonesome and wild animal that stalks after the life of its victim.

Mit dem Erscheinen des Neuzeit-Propheten, 1937 Jahre nach des Propheten Jmmanuel Geburt, wird die Zeit beginnen, zu der Kinder für die Unzucht verkauft und missbraucht werden, so viele Ausgeartete an deren junger Haut Genuss finden. Viele werden zur Hurerei getrieben oder nach unzüchtigem Missbrauch erwürgt oder durch Gifte und Waffen getötet. Es wird aber auch sein, dass sehr viele Kinder heimatlos und auf der Strasse leben werden, wo sie Händlern in die Hände fallen, die sie um ihrer Eingeweide willen töten und wie Tiere ausschlachten. Andere werden zu ielscheiben für modernde Schergen der Obrigkeit, und wiederum andere werden wie unterwürfiges Getier behandelt. Der Mensch wird roh und gewalttätig, und in seiner Gleichgültigkeit gegenüber den Schwachen wird er auch die Unantastbarkeit und die Schwäche der Kinder vergessen, sie durch Arbeit ausnutzen und durch Unzucht schänden. Das Geheimnis der Unbescholtenheit der Kinder wird erbrochen und zerstört, so sie wie kleine Hunde dressiert und für allerlei Gewinnsucht wie ein Lamm zum Opferstein geführt werden, auf dem sie geschlachtet und ausgeblutet werden. Der Mensch wird keine Gnade und Gerechtigkeit mehr kennen, sondern nur seinen eigenen Gewinn und Vorteil sehen, und er wird nur noch in Grausamkeit einherleben.

When the new prophet appears 1,937 years after the birth of the prophet Jmmanuel, the time will begin when children will be abused and sold for fornication, for many who are degenerated in the worst form of inhumanity will find pleasure in their young skin. Many children will be driven into whoring, or will be strangled after being indecently abused, or killed by poison or weapons. But there will also be very many homeless children who are living on the streets, where they fall into the hands of dealers who kill and gut them like animals for the sake of their viscera. Other children will become targets for the authorities' murderous henchmen, and others will be treated like submissive animals. The human being will become rough and violent, and in his indifference towards the weak he will also forget the untouchable nature and weakness of children, and will exploit them through work and violate them by fornication. The secret of the children's unblemished integrity will be forcefully broken into and destroyed, thus for various reasons of greed for profit, they will be trained like little dogs, and led onto the sacrificial slab like lambs, where they will be slaughtered and bled to death. The human being will no longer know mercy and justice but see only his own profit and advantage, and only proceed along a life of cruelty.

Er wird ein efangener des eigenen Blicks, von seinen eigenen Gedanken und Gefühlen; und von seiner eigenen Rede wird er trunken sein und nicht bemerken, wie er immer mehr in die Irre und ins Verderben geht. Er wird Lügen, Bilder und Spiegelungen der Gottkulte und ihrer Herrscher und Knechte für die Wahrheit der Welt halten, denn er wird wie ein geduldiges und dummes Schaf sein, mit dem immer gemacht

werden kann, was beliebt. Doch die Folgen dafür werden nicht ausbleiben, denn wie Raubtiere und Raubvögel werden fanatische Unselige anderer Kulte die einen wie die andern zu Herden zusammentreiben, um sie leichter in den Abgrund und in den Tod drängen zu können. Und es wird sein, dass der eine Mensch gegen den anderen aufgehetzt wird, um ihn besser berauben und häuten und zu seinem Hab und Gut kommen zu können. Wenn er aber überlebt, dann wird er seiner Gedanken und Gefühle sowie der Freiheit und des Friedens und oft gar des Verstandes beraubt sein.

The human being will be a prisoner of his own point of view, his own thoughts and feelings; and he will be intoxicated by his own speech, and not realize that he is more and more approaching delusion and ruin. He will regard the lies, images and reflections of the god cults, and those of their rulers and servants as the truth of the world, for he will be like a patient and dumb sheep that can be led around as desired. Yet consequences will not fail to follow, for the fanatic and accursed believers of one cult will indiscriminately round up the fanatic and accursed believers of another cult like predatory animals and birds in order to make easy work of driving them into the abyss and to their death. And it will be that one human being will be incited against the other in order to rob and skin him for the only reason to get hold of his personal belongings. Yet should he survive, he will then be robbed of his thoughts and feelings, as well as freedom and peace, and often even of his mind and reason.

Kommt die Zeit des neuen Propheten, dann werden die Könige und Kaiser und sonst alle Herrscher und die Mächtigen der Gottkulte ohne das wahrheitliche Wissen um die Schöpfung und deren Gesetze sein. Sie werden böse, blutrünstig und mit Lug und Täuschung herrschen und all den unschuldigen, untätigen und unwissenden Menschenmengen gebieten. Lug und Trug wird ihr Handwerk sein, und vor ihren Gläubigen werden sie ihre wahren Gesichter hinter Masken verbergen und ihre eigentlichen Absichten geheimhalten. Doch es kommt die Zeit, da sie gestürzt werden. Es wird aber sein, dass sie über das Schicksal des Menschen und von allem und jedem entscheiden, und der gemeine Mensch wird von den inneren Versammlungen ihrer eigenen Ordnung ausgeschlossen sein.

When the time of the new prophet comes, kings, emperors, and all the other rulers and powerful ones of the god cults will have no real knowledge about the Creation and its laws. In a fraudulent and deceitful manner they will wickedly and bloodthirstily govern and control the innocent, idle and ignorant masses of human beings. Falsehood and deception will be their handiwork, and when they are in front of their faithful subjects, they will conceal their true faces behind masks and keep their true intentions a secret. But the time will come when they will be overthrown. Yet it will be that they determine the human being's destiny and everything connected with his life, and the

ordinary human being will be excluded from the innermost assemblies of their own establishment's rules and regulations.

So wird nicht mehr der Mensch als Gruppe entscheiden, sondern allein die Oberen, die an der Spitze ihr Regiment führen und sich für ihre Schandtaten horrend entlohnen lassen. Der einzelne Mensch wird in Wirklichkeit nicht mehr frei, sondern ein Leibeigener der Herrscher und Oberen sein, auch wenn er glaubt, die Freiheit zu geniessen. Allein werden sich dagegen nur alle jene aus wilden Gegenden erheben, die nicht einem Gottglauben und nicht einer Obrigkeitshörigkeit verfallen sind. Doch sie werden zuerst verflucht und verdammt und des Wahnes bezichtigt, und manch einer wird besiegt und lebendig verbrannt oder sonstwie getötet werden.

Thus it is no longer the human being who will make decisions as a group but only the uppermost at the top who will have the power and control, and let themselves be paid horrendous sums for their disgraceful deeds. Although the individual human being believes to enjoy freedom he will no longer be free but will live in bondage to the rulers and the hierarchy. Only those from uncivilized areas will revolt who are not enslaved to a belief of a non-existent god, and are not in bondage to a hierarchy. But at first they will be cursed and damned, and accused of delusion, and some will be conquered and burned alive, or killed in some other way.

Ist der Neuzeit-Prophet gekommen, dann wird der Mensch auf der Welt so zahlreich werden wie das Volk eines Ameisenhaufens. Und wird ein Stock in das Volk hineingetrieben, dann werden sie umherrennen und sich gegenseitig tottrampeln und wie lästiges Ungeziefer zermalmen.

When the prophet of the new time has come, then the human beings on earth will become as numerous as ants in an anthill. And if a stick is driven into the colony, then they will run around, and trample and grind each other to death like annoying vermin.

Die Menschen werden wie verwirrte Insekten umherschwirren, und grosse Menschenbewegungen werden reiselustig oder auf der Flucht vor Krieg, Tod und Schrecken von einem Ort oder Land zum nächsten treiben. Die Menschenrassen werden sich unhemmbar untereinander vermischen und Mischmenschen heranzüchten, wodurch sich viele Krankheiten, Seuchen und allerlei menschliche Übel, Laster und Bösartigkeiten über die ganze Welt verbreiten. Die einen Gottkulte machen den anderen deren Gläubige abspenstig oder vermischen sich untereinander. Die Gottkulte und ihre Oberen sowie deren Herrscher und Gläubigen werden Freiheit, Liebe und Frieden predigen und versprechen, doch wird allerorts ihr Gerede nur Lug und Falschheit sein, denn in ihren Herzen sinnen sie nur nach Hass und Rache, nach Vergeltung und nach Raub und Brandschatzung.

And human beings will mill around like confused insects, and large groups of them will drift from one location to the other, either keen to travel, or fleeing from war, death and terror. The races of human beings will intermingle unbridled and breed human beings of mixed blood. Thus many diseases, epidemics and all kinds of human ills, as

well as vices and malice will spread around the world. Some god cults will lure the believers of other cults, or mix among each other. God cults and their hierarchies, as well as their rulers and believers will preach and promise freedom, love and peace, yet everywhere their talk will be lies and deception, for in their hearts they are only out for hatred and revenge, retaliation, robbery, pillage and plunder.

Die Gottkulte selbst und deren Gläubige werden sich verfeinden und Krieg gegeneinander führen. Die Menschen werden alle Grenzen überschreiten, und die Jungen werden graue Haare haben wie die Alten. Der Weg der Natur wird vom Menschen verlassen und die Familien auseinandergerissen werden. Sie werden sich weltweit verstreuen und nichts mehr wird sie vereinen können. Die Neuzeit wird eine ganz andere Welt sein, und der Mensch ein Wesen ohne Halt und Sicherheit. Er wird ohne wahrheitliche Führung in alle Richtungen gehen und Unglück über Unglück über sich hereinbeschwören. Er wird keine Festigkeit mehr haben und dauernd an einem Abgrund stehen, in den er hineinzustürzen droht.

The god cults and their believers will become enemies and wage war against each other. Human beings will go beyond all boundaries; and the young will have grey hair just like the old. The human being will abandon the path of nature, and families will be torn asunder. They will scatter all over the world, and they will no longer be able to unite. The world will be completely different in the new time, and the human being will be without security and support. Without real guidance, the human being will go off in all directions, and evoke upon himself misfortune upon misfortune. And he will no longer have stability, and will be in danger of falling into an abyss, at which edge he is constantly standing.

Zur Zeit des neuen Propheten im zweiten Jahrtausend nach Jmmanuels Geburt wird sich der Mensch bis weit ins dritte Jahrtausend hinein nicht mehr den Gesetzen der Schöpfung einordnen, sondern sich unwirklichen Gesetzen und noch unwirklicheren Göttern und deren Kulten unterwerfen. Er wird sein Leben wie ein Reittier zu lenken versuchen, und das Geschlecht der Kinder im Leibe der Weiber wird er bestimmen wollen. Also wird er aber auch all die Kinder im Mutterleibe töten, die er nicht haben will. Der Mensch wird sich für die Schöpfung selbst halten, wobei besonders die Herrscher und allerlei Mächtige das ewige Leben erheischen wollen.

At the time of the new prophet in the second millennium after the birth of Jmmanuel, the human being will no longer live according to the Creation's laws until far into the third millennium, but will subjugate himself to unreal laws and even far more unreal gods and their cults. As if riding a horse, the human being will try to control his life and will want to determine the children's sex in the women's womb. Likewise, he will kill all the children in the woman's womb that he does not want. The human being will consider himself to be the Creation, and especially the rulers as well as many mighty ones holding power will demand eternal life.

Und sie werden es sein, die alle hohen Ämter und das beste Land sowie all die schönsten Weiber und Männer an sich reissen, um sie zu ihrem unzüchtigen Lustgegenstand zu machen. Die Armen, Alten und Schwachen werden wie schlechtes Vieh behandelt werden, und ihre armseligen Hütten, Altenstätten und Krankenstätten werden für sie wie übelriechende Gefängnisse sein, in denen sie dahindämmern und vermodern werden. Und es wird sein, dass sich bei ihnen und allen Menschen abgrundtiefe Angst wie Gift in die Gedanken und Gefühle, ins Herz und in den Kopf frisst.

They will be the ones who get hold of all the positions in high offices and the best land, as well as all the most beautiful women and men, in order to make them their immoral objects of pleasure. The poor, the old and the weak will be treated like inferior livestock, and their miserable huts and buildings for the old and the sick will be like evil smelling prisons, where they will lie in a stupor and decay. And profound fear will, like poison, consume their, as well as every other human being's thoughts, feelings, hearts and heads (consciousness).

Alles ruht dabei auch in der Sucht nach Wucher, Gewinn und Macht, denn dies wird eine dunkle und geheime Ordnung sein, deren Gesetz Hass und Rache sein wird, und ihre Waffe das Gift, durch das nach Gold und Geld, nach Hab und Gut, nach Lust und Laster sowie nach Vergnügen gegiert wird. Dieses Gift wird sich als Herrschaft über die ganze Erde verbreiten, und ihre Diener und Schergen werden untereinander durch einen giftigen Blutkuss verbunden sein, der sie aneinander schmiedet.

All of this will also rest on a craving for profit and power and a craving to practise usury, for this will be an obscure and secret society controlled by laws and regulations, and its laws will be hatred and revenge, and its weapon will be the poison, through which comes the craving for gold and money, belongings and possessions, lust and vice, as well as pleasure. This poison will spread as a controlling power around the earth, and its servants and henchmen will be connected to each other by a poisonous and bloody kiss that forges them together.

Die Armen und Alten, die Gerechten und Schwachen werden ihnen ausgeliefert sein und ihnen gehorchen, so sie ungewollt oder unbedarft den Herrschern und Mächtigen der Lande und der Gottkulte dienend untertänig sein müssen. Die einzigen Gesetze werden nur noch die sein, die durch die Herrscher, die Könige, Kaiser und anderen Mächtigen sowie durch die Obersten und Oberen der Gottkulte in ihren Schattenreichen diktiert werden. So wird das Gift bis zum einzelnen Menschen hinreichen, ihn vergiften und ihn in einen irren Gottglauben zwingen. Und dieses Gift der Gottkulte wird sehr vielfältig sein und sich derart über die Welt ausbreiten, dass der Mensch unter seinen Sohlen das Gift aufsaugt, wenn er über die Erde wandert.

The poor and the old, the righteous and the weak will be at their mercy and obey them, and, therefore, involuntarily or naive, they have to be submissive and of service to the rulers and the powerful ones of the lands and the god cults. The only laws will be those dictated in their realm of shadows by rulers, kings and emperors, and other powerful ones, as well as by the ones at the top of the god cults' hierocracy. Thus, this poison will reach every single human being, and will poison him and force him into a delusional belief of a god. And this poison of the god cults will be manifold and spread around the world to such an extent that the human being will soak it up through the soles of his feet when travelling around the world.

Beginnt der Neuzeit-Prophet mit seinem Wirken, dann kommt die Zeit, zu der viele Menschen allen Geschehen der Welt tatenlos und gefühllos zusehen werden. Viele werden mit verschränkten Armen dasitzen und mit leerem Blick und tauben Ohren einhergehen, ohne dass sie wissen, was um sie vorgeht und was sie sehen und hören. Sie werden keine Weisen mehr haben, bei denen sie sich in Wissen und Weisheit bilden können, so sie wie ein Schmied ohne Schmiede sein werden, in der sie ihr Eisen schmieden könnten.

When the new-time prophet begins with his work, then it will be the time when many human beings will watch all the happenings in the world with inactivity and insensibility. Many will sit there with crossed arms, and will walk around with empty eyes and deaf ears, without knowing what is going on around them, and what they see and hear. They will have no more wise ones to educate them in knowledge and in wisdom, thus they will be like a smith without a smithy where they could forge their iron.

Und sie werden sein wie Feldarbeiter, die kein Feld mehr haben, das sie bestellen könnten. Die Menschen werden sein wie ein Samenkorn, das keinen fruchtbaren Boden mehr findet, in dem es Wurzeln schlagen und keimen könnte. Sie werden hoffnungslos werden und gedemütigt, und von Ehre und Rechten entblösst, werden sie ziellos umherirren. Die Jüngsten und Ältesten werden ohne Heim sein und ihr Leben auf der Strasse und in Not und Elend fristen. Und für viele wird für ihr Heil nur noch der Weg offen bleiben, Terror auszuüben, dem Nächsten das Hab und Gut zu stehlen, zu täuschen und zu betrügen oder in den Krieg zu ziehen. Und für all ihr Elend und ihre Not werden sie ihr Leben hassen und sich selbst bösartig bekämpfen. Das wird auch die Zeit sein, zu der der Mensch von Übeln bedroht und betroffen wird, die aus Krankheiten der Tiere und aus bösartigen Experimenten der Menschen hervorgehen, so aber auch aus Krankheiten des Wassers und der Erde.

And they will be like fieldworkers who no longer have a field to till. Human beings will be like a seed, unable to find fertile soil to take root and sprout. They will lose hope and wander aimlessly around, humiliated and deprived of honour and rights. The youngest and the oldest will be homeless, and live their lives in misery and hardship on the street. The only way of salvation for many of them will be to terrorize, and to rob the fellow-human being of his belongings, to deceive and to cheat

him, or to go to war. And because of all their misery and hardship they will hate their lives, and viciously fight against each other. This will also be the time when human beings are threatened and afflicted by evils that come from animal diseases and from the human beings' wicked experiments, but also from the diseases of the water and earth.

Doch die Menschen werden auch mit seltsamen Gefährten in den Himmel stürmen und von dort her tödliche Krankheiten zurück zur Erde bringen. Und auf der Erde wird der Mensch durch Krieg und Terror sowie durch Machtsucht und Unvernunft viel zerstören. Doch er wird es wiedererstehen lassen, und all das, was verschont geblieben ist, bewahren wollen.

But the human beings will also rush with strange wagons into the sky, and will bring back deadly diseases to earth. And through war and terror, as well as through greed for power and unreasonableness, the human being will destroy a great deal of the earth. Yet he will let everything rise again, and will want to preserve everything that has escaped destruction.

Es wird aber so sein, dass die Angst im Menschen vor den Tagen brodelt, die vor ihm liegen, weil sie Schlimmes verheissen. Aber es wird zu spät sein für die Angst, den es wird grosse Zerstörung herrschen und die Erde wird sich weitum mit Wüste überziehen. Es werden aber auch gewaltige Wasser tiefer und tiefer werden, und zu bestimmten Tagen und Zeiten wird es derart gewaltig fliessen, dass es wie eine Sintflut alles mit sich reisst, alles zerstört und vernichtet und unzählbare Menschenleben fordert. Die Luft und die Sonne werden durch die Zerstörungswut des Menschen vergiftet und gefährlich, wodurch die Körper der Schwachen zerfressen werden.

But it will be that a fear will seethe in human beings of the days that lie ahead, for they promise to be severe. But it will be too late for fear, for an enormous destruction will rage, and the earth will be covered far and wide with desert. And there will also be mighty waters that become deeper and deeper, and at certain times and days, the waters will flow violently to such an extent that, like a deluge, everything will be swept away, destroyed and annihilated, and the lives of innumerable human beings will be claimed. Through the human beings' destructive rage, the air and sun will become poisonous and dangerous, and for this reason the bodies of the weak will be burned.

Ist der Neuzeit-Prophet geboren, wird ein weltweiter Krieg die Erde erschüttern und derart viele Menschenleben fordern, wie niemals in einem Geschehen zuvor. Und fortan werden sich immer mehr wilde Wasser erheben, Vulkane grosse Verwüstungen anrichten und Erdbeben viele Lande erschüttern und grosse Städte untergehen lassen. Die Wetter werden apokalyptische Ausmasse annehmen, und das Sterben der Menschen bei diesen Geschehen wird unermesslich sein. Also wird alles bedroht und zerstört werden, was nicht durch die Ratgebung der Weisen gebaut oder mit Sicherheit versehen wurde.

When the prophet of the new time is born, a worldwide war will cause the earth to tremble, and will claim so many human lives as never before. From this time onward, wild waters will increasingly rise, volcanoes will cause enormous devastation, and earthquakes will shake many lands, and destroy large cities. The weather will assume apocalyptical proportions, and the number of human beings killed at these incidents will be uncountable. Therefore, everything that was not built under the guidance of the wise ones, or fitted with safety measures will be threatened and destroyed.

Berge werden niederstürzen und Schlammstürze werden an den Berghängen und in den Tälern Dörfer, Menschen und Tiere und alles Hab und Gut der Menschen unter sich begraben, während sich an anderen Orten aus den Tiefen der Erde heraus der Boden aufreisst. Der Mensch aber wird sich nicht der Weisheit zuwenden und bestreiten, dass sehr viele der Geschehen auf seine Schuld zurückzuführen sein werden. Also wird er weiter in Unvernunft walten, denn er wird starrköpfig und von Stolz besessen sein. Er wird nicht auf die Warnungen des Propheten hören und nicht auf die Warnungen der Erde, die sie ihm zurufen. So werden die Übel lange Zeit kein Ende nehmen, wodurch Feuersbrünste und Erschütterungen aus der Tiefe der Erde die Städte und Dörfer zerstören werden. Und wie im Krieg wird es dabei so sein, dass die Armen und die Barbaren trotz der Legionen von Soldaten die von den Menschen verlassenen Reichtümer und alles Hab und Gut plündern werden. Die Augen der Soldaten werden gegen die Plünderei blind sein, denn sie selbst werden als Plünderer ihr Unwesen treiben.

Mountains will collapse, and mudslides on mountain slopes and in valleys will bury villages, animals and human beings and all their belongings, while at other places the ground breaks apart from deep within the earth. But the human being will not devote himself to wisdom, and will deny that the blame for very many of these incidents will be traceable to him. Therefore, he will continue to govern without reason and understanding, for he will be stubborn and obsessed with pride. He does neither listen to the warnings shouted at him by the prophet nor to the warnings shouted at him by the earth. Thus the evil will continue for a long time, and massive fires and tremors from the depths of the earth will destroy cities and villages. And it will be just like during a war, when in spite of the legions of soldiers, the poor and the barbarians will plunder all the belongings and treasures left abandoned by human beings. The eyes of the soldiers will be blind to the plundering, for they will be plunderers themselves and are up to abuse.

Ist der Neuzeit-Prophet geboren, dann werden durch den Menschen erfundene künstliche Mittel in die Luft gelangen und diese in den oberen Schichten zerstören. So wird die Sonne die Erde verbrennen und die Menschen mit dem Schwarzen Frass schlagen, der vielen den Tod bringen wird. Die Luft wird die Erde und ihr Leben nicht mehr vor der Hitze und dem Feuer der Sonne schützen, denn die Luft wird nur noch ein löchriger Vorhang sein, so das brennende Licht der Sonne

des Menschen Augen und Haut verzehren, ihn erblinden oder sterben lässt. Wie kochendes Wasser werden die Seen und Meere aufschäumen; Flüsse werden versiegen und Städte begraben werden. Städte, Dörfer, Wiesen und Wälder fallen dem Wahn des Menschen zum Opfer, wenn er künstlich riesige Flüsse und Seen aufstaut, um Kräfte daraus zu gewinnen.

When the prophet of the new time is born, artificial materials invented by human beings will reach the air and destroy its upper layers. Therefore the sun will burn the earth, and afflict human beings with the black corrosion, causing many to die. The air will no longer be able to protect the earth and its life from the sun's heat and fire, for the air will be a curtain full of holes. Thus the sun's burning light will consume the human being's skin and eyes, and consequently, they will lose their eyesight, or die. Lakes and oceans will bubble and foam like boiling water, and rivers will dry up, and cities will be buried. Cities, villages, meadows and forests will fall victim to the human being's mania when he artificially dams up huge rivers and lakes in order to gain power.

Und nicht wird er dabei bedenken, dass er dadurch die Erde drangsaliert und quält, die sich mit Erdbeben, wilden Wassern, Toben der Vulkane und mit Unwettern und allerlei anderem zur Wehr setzen wird. Ganze Landschaften und Länder sowie Inseln und gar ganze Kontinente werden verschwinden. Die Menschen aber werden nur eine kurze Erinnerung haben, so sie nur auf die Anhöhen flüchten und alles wieder aufzubauen beginnen werden. Sehr schnell werden sie vergessen, was geschehen ist, und so werden sie im alten Trott weitermachen.

And he will not consider that by his actions he torments and oppresses the earth, which will defend itself through earthquakes, turbulent waters, raging volcanoes and violent storms of all kinds. Entire landscapes and countries as well as islands, and even entire continents, will disappear. But human beings will have only a short memory, thus they will flee to higher grounds, and will start to rebuild everything again. They will forget very quickly what has happened and will continue in their old ways.

Die Menschen werden sich blenden lassen durch Trugbilder, die sie zum Leben erwecken und durch die sie ihre Sinne täuschen lassen, so sie meinen, etwas zu berühren, das gar nicht ist. Also werden sie Wege beschreiten, die nur die Augen sehen können, jedoch nicht der Verstand und nicht die Vernunft. Und dieser Weg wird ein Traum sein, der so zur Wirklichkeit wird. So wird es kommen, dass die Menschen nicht mehr unterscheiden können zwischen dem, was ist, und dem, was nicht ist. Viele falsche Labyrinthe werden sich ihnen öffnen, in denen sie sich verirren und verlieren werden. Viele Gottkulte und Untergruppen der Gottkulte werden aufkommen und die Gläubigen in die Irre führen und ausbeuten. Und jene, welche für die Menschen all die Trugbilder ersinnen und erwecken können, werden die Dummen und Gutgläubigen belügen und betrügen und mit ihnen ein böses Spiel der Täuschung treiben. Und gar viele werden es sein, die den

Trugbildern der Gottkulte und deren Oberen verfallen und hörig werden, so sie sein werden wie unterwürfige Hunde.

The human beings will let themselves be blinded by illusory images, which they awaken to become reality, so they believe to touch something that does not even exist. Thus they will walk on paths that only the eyes can see but not the mind and reason. And this path will be a dream that will become reality. Therefore, the time will come when human beings will no longer be able to distinguish between what exists and what does not. Many false labyrinths will open up to them, in which they go astray and get lost. Many god cults and groups thereunder will form, and they will lead the believers into delusion and exploit them. And those who are able to devise and awaken all these illusory images for the human beings, will deceive and cheat the fools and credulous ones, and play an evil game of deception with them. Indeed, there will be many human beings who become enslaved to the illusory images of the god cults and their hierarchy, and become dependent on them, and consequently, they will be like submissive dogs.

Kommt die Zeit des neuen Propheten, dann wird der Mensch immer grösser und unermesslicher in seiner Zahl, und er wird seine Nachkommenschaft nicht mehr auf normalem Wege zeugen, sondern durch Eingriffe in des Weibes Zeugungskraft und Gebärkraft. Und so wird der Mensch auch aus winzigen Teilen eines Menschen neue Menschen erschaffen, wie er das auch bei den Tieren tun wird. Mensch und Tier werden nach spezieller Nahrung schreien und nach Fleisch in grossen Massen. Gleichartige werden Gleichartige verspeisen, wenn der Mensch das Fleisch und die Knochen von Mensch und Tier in feine Formen umwandelt und Futter daraus macht. Und wie dadurch die Tiere ihre Artgenossen fressen werden, wird der Mensch deren Fleisch verzehren und seine eigenen Eltern und Geschwister verspeisen. Die Tiere werden nicht mehr in den Händen und im Schutz der Menschen sein, denn sie werden nur noch in grossen Massen und unter unwürdigen Lebensbedingungen herangezüchtet, um dann elendiglich abgeschlachtet zu werden. Der Mensch wird die Tiere nach seinem Willen verändern und auch Zwitterwesen aus ihnen machen, ihnen unendliche Qualen zufügen und sich nicht um deren nie endenwollendes Leid kümmern. Er wird in die Natur der Tiere eingreifen und sie so gestalten, wie es ihm gefällt. Der Mensch wird die Gesetze des Lebens verändern und damit auch sich selbst.

When the time of the new prophet has arrived, the number of human beings will grow increasingly and become uncountable. The human being will no longer beget descendants in the natural way but will intervene in the woman's capability of becoming pregnant, and of bearing and giving birth to descendants. Thus the human being will create new human beings from the human beings' infinitesimal parts, and he will do the same with animals. Human beings and animals will cry out for large amounts of special foods and meat, and species of the same kind will eat each other when human beings transform the

flesh and bones of human beings and animals into fine substances for the production of feed. And as the animals will eat their own kind through this process, the human being will consume his own parents and siblings when eating the meat of animals. Animals will no longer be under the protection and care of human beings, for human beings will breed animals in large numbers under degrading conditions, and finally slaughter them in a miserable manner. The human being will alter animals according to his will, and also create hermaphrodites from them, inflict unending pain on them, and not care about their never ending suffering. The human being will intervene in the animals' nature, and shape them to his liking. He will change the laws of life, and in doing so he will also change himself.

Der Mensch, der aus sich seinen Ursprung zu einem Lebewesen des Fortschritts heranbildete, wird nicht mehr sein eigenes Ebenbild sein, sondern ein Geschöpf des Schreckens. Und der Schrecken wird auch für die Kinder des Menschen sein, denn auf sie werden Angst, Gift und Hoffnungslosigkeit lauern, weil sich der Mensch Kinder nur noch für sich und als sein persönliches Eigentum wünschen wird, jedoch nicht mehr um des Lebens und der Kinder willen. Viele Kinder werden nur noch ein Handelsgut sein, deren Körper für Arbeit, Unzucht und Selbsterfreuung verkauft werden. Andere werden gehetzt, gequält, geprügelt und getötet werden von ihren eigenen Eltern und Geschwistern oder von ausgearteten Kindsmissbrauchern. Selbst jene Kinder aber werden bedroht sein, die von den Ihren beschützt werden. Und sie werden gedanken- und gefühlsarm und ohne Wissen sein, denn sie werden in falschen Spielen und in Trugbildern leben, durch die sie verführt werden, weil ihnen kein Meister zur Seite steht, der sie in Wissen und Weisheit unterrichten könnte.

The human being, who formed out of his origin a life form of progress, will no longer be the image of himself but a creation of terror. And terror will also be a reality for the human being's children, for terror, poison and hopelessness will lie in wait for them, for the human being will want children only for himself and as his personal property, and no longer for the sake of life and the children. Many children will become only a commodity, and their bodies will be sold for work, fornication and self-enjoyment. Others will be hounded, tormented, beaten and killed by their own parents and siblings, or by child abusers who are degenerated in the worst form of inhumanity. But even those children who are protected by their own parents and siblings will be threatened. And they will be lacking in thoughts and feelings, and will be without knowledge, for they will live in a world of illusory games and images that will seduce them, because no master stands at their side who could instruct them in knowledge and wisdom.

So wird sie niemand lehren zu hoffen und zu handeln und sich dem Wissen der wirklichen Wahrheit zuzuwenden. So wird der Mensch überheblich sein und sich selbst für die Schöpfung halten, obwohl er niemals mehr sein wird als bei seiner Geburt, nämlich ein Mensch. Und der Mensch ist lernbedürftig, weshalb er viel lernen muss, um sich aus seinem Unwissen und aus seiner Unweisheit zu befreien. Er

wird aber nicht gewillt sein zu lernen und die Lehre des Neuzeit-Propheten in den Wind schlagen, so seine Worte ungehört wie in der Wüste verhallen werden. So wird der Mensch im Alten verbleiben, und nur wenige werden den Worten des Propheten folgen. So wird der Mensch sich weiter für die Schöpfung halten, immer weiter zuschlagen, sich von Wut und Zorn, von Rachsucht und Hass, von Machtgier, Ungerechtigkeit, Gewinnsucht und Eifersucht überwältigen lassen.

Thus nobody will teach the children to hope and to act, and to turn towards the knowledge of the real truth. Therefore, the human being will be arrogant and consider himself to be the Creation, although he will never be any more than what he was at birth, namely a human being. And the human being is in dire need of knowledge, thus he must learn a lot in order to free himself of his ignorance and lack of wisdom. But he will not be willing to learn, and will turn a deaf ear to the teachings of the prophet of the new time, thus his words will go unheard as if they are called out in a desert. Thus, the human being will continue in his old ways, and only a few will follow the words of the prophet. Therefore, the human being will continue to regard himself to be the Creation, and will ever more strike out, and let himself be overcome by wrath and anger, vengeance and hatred, greed for power, injustice, greed for profit and jealousy.

Durch die Macht aber, die er über die Tiere, über die Natur, den Menschen und das Leben ergriffen haben wird, wird er sich stark fühlen und seinen Arm noch weiter zuschlagen lassen und wie ein wilder Barbar alles um sich herum zerstören. So wird er in seinen Gedanken und Gefühlen sowie in seinem Verstand und in seiner Vernunft ein sehr kleiner Zwerg bleiben, obwohl er in manchen Dingen des Fortschrittes die Kräfte eines Riesen besitzen wird. Also wird er in dieser Weise mit den Schritten eines Riesen voranschreiten, jedoch nicht wissen, welchen Weg er in die kommenden Tage nehmen soll, weil ihm dazu alles Wissen und die Weisheit fehlen. Zwar wird sein Kopf sehr schwer sein von Wissen, das er sich erarbeitet hat, doch wird es ein Wissen der Nutzlosigkeit sein, weil es nur auf Werte ausgerichtet ist, die nicht des Geistes und nicht einheitlich sind mit den Gesetzen der Schöpfung, sondern nur in menschlichen Gesetzen beruhen.

But through the power and control that he will have seized over animals and nature, as well as over life and human beings, he will feel strong and will continue to strike out like a wild barbarian, and destroy everything around himself. Thus he will remain a small dwarf in his thinking and feeling, as well as in his understanding and reasoning, although in many areas of advancement he will possess the strength of a giant. And in this manner he will stride forward like a giant but will not know which path he should take in the days to come, because he will be lacking all the necessary knowledge and wisdom. In fact, his head will be very heavy from the great amount of knowledge that he has acquired, yet it will be a useless knowledge, because its value is not based on the value of the spirit, and is not uniform with the laws of the Creation but is based only on human laws.

So wird er trotz all seines Wissens sehr armselig an wahrem Wissen sein, denn er wird nicht wissen, warum er lebt und stirbt. So wird er weiterhin der Ungestüme bleiben, wie er seit jeher war, jener, welcher wild und dumm mit den Armen fuchtelt, irre Worte spricht oder leise wimmert, wie ein zur Sprache noch unfähiges Kind.

Thus in spite of all his knowledge, the human being will be miserably lacking in true knowledge, for he will not know the reason why he lives and dies. Thus he will remain to be the impetuous one as he always was, the one who furiously and ignorantly waves his arms about and utters delusional words, or softly whimpers like a child who is not yet able to speak.

Schon im zweiten Jahrtausend nach Jmmanuels Geburt und noch bevor der Neuzeit-Prophet geboren sein wird, wird ein weltweiter Krieg über die Erde rollen, und also wird es so sein zwei Jahre nach seiner Geburt. Doch das wird nicht das Ende sein, denn wie seit alters her werden neue grössere und kleinere Kriege allüberall sein und sich auch weit ins dritte Jahrtausend hineintragen. Ganze Länder werden in allen vier Winden zur Kriegsbeute werden für ausgeartete Machtgierige, und unzählige Menschen werden dabei ebenso dem Tod überantwortet wie auch durch den Gotteskult, der irrwitzig und fälschlich aus des Propheten Jmmanuels Lehre hervorgehen wird, weil sie einer unvorstellbaren Verfälschung anheimfällt. In eigenen Landen werden sich die Menschen bekriegen und sich gegenseitig die Kehlen durchschneiden, und es werden Kriege herrschen zwischen Ländern und Gläubigen der Gottkulte. Aus den Hebraons werden Juden werden, und davon werden 12 Stämme sich als Allahgläubige abzweigen. Aus Jmmanuels Lehre wird ein Christenkult hervorgehen, und sowohl dieser wie die Juden und die Allahhörigen werden nicht aufhören, sich zu bekriegen bis hinein ins dritte Jahrtausend nach Jmmanuels Geburt.

Already in the second millennium following the birth of Jmmanuel and still before the birth of the prophet of the new time, a worldwide war will cover the earth, and it will also be so two years after his birth. But that will not be the end, because like in the past, there will be new, larger and smaller wars everywhere, and this will continue to be the case until far into the third millennium. In all the four corners of the earth, entire countries will become the spoils of war for the power-greedy who are degenerated in the worst form of inhumanity, and thereby innumerable human beings will be put into the hands of death as well. And innumerable human beings will also be put into death's hands through the god cult that will incorrectly, and through a crazy foolishness emerge out of the teachings of the prophet Jmmanuel, for they will fall victim to an unimaginable falsification. Human beings in their own countries will be at war with each other and cut each other's throats; and wars will rage between countries and the believers of god cults. The Hebraons will become Jews; and twelve tribes of them will branch off, and will be believers of Allah. The Christian cult will emerge from Jmmanuel's teaching, and they as well as the Jews, and

the believers of Allah will not stop fighting each other until far into the third millennium after Jmmanuel's birth.

Die Erde wird rundum zu einem blutigen Schlachtfeld werden, wobei einer der Gründe der sein wird, dass jeder Gottkult der richtige und der bessere sein soll als der andere. So werden sich die Gläubigen aller Gottkulte in alleiniger Reinheit und im einzig wahren Glauben wähnen und ihren irren Glauben verteidigen wollen. Die Gläubigen der einen Gottkulte werden die anderen Gläubigen der anderen Gottkulte mit Macht und Zweifel, mit Hass und Rache sowie mit Misstrauen, Hinterlist und Mordabsicht gegenüberstehen, wodurch es unausweichbar sein wird, dass der Tod überall voranschreitet. Und durch all das Übel werden auch sehr viele Menschen vom menschlichen Rechte und Leben ausgeschlossen sein, denn es werden ihnen alle Recht genommen, kein Brot und kein Dach gegeben. Sie werden die Ärmsten unter den Armen sein und nackt einhergehen müssen, und zum Verkauf werden sie nur ihre eigenen Körper haben. Sie werden Geächtete und Verstossene sein, weitab all jener, welche in Freuden, Herrlichkeit und im Überfluss leben. Die aber, die in dieser Weise des Überflusses leben, werden in ihrer Schuld die Ärmsten knurrend bedrohen, deren Lande besetzen und sich haltlos vermehren. Sie werden sehr wohl die harten und gerechten Worte des Neuzeit-Propheten hören, doch werden sie gleichgültig sein und keine Vergeltung fürchten. Aber ihr Hochmut wird dereinst zusammenbrechen, wenn die Massen des Volkes zu Barbaren werden und die Paläste der Reichen, Herrscher, Oberen und Obersten sowie der Mächtigen und der Kultherrscher stürmen und alles zerstören, plündern und an sich reissen.

Every place on earth will become a bloody battlefield, and one of the reasons for this will be that each god cult believes to be the right and better one than the others. Therefore, the believers of all god cults will wrongly imagine they alone have the sole purity and true belief, and will want to defend their delusional belief. Thus the believers of the various god cults will confront each other with force and doubt, with hatred and revenge, as well as with suspicion, treachery and with the intention to murder, and therefore death will inevitably spread everywhere. And through all this evil, very many human beings will be excluded from human rights and life, and will have neither bread nor shelter, for every right will be taken from them. They will be the poorest among the poor and will have to go around naked, and will have only their bodies to sell. They will be the outlaws and the outcasts, and exist far away from all those who live in joyfulness, magnificence and abundance. And those who live in this manner of affluence will grumble in their guilt, threaten the poorest whose land they occupy by force, and unrestrainedly reproduce themselves. And they will hear perfectly well the harsh and just words of the prophet of the new time, yet they will be indifferent and have no fear of retaliation. But their arrogance will one day break down when the masses of people become barbarians and seize everything by

storming, destroying and plundering the palaces of those who are rich, who are governing, who are in top positions, as well as those who are powerful and are the cults' rulers.

Wenn das Wirken des Neuzeit-Propheten beginnt, wird der Mensch bereits in ein undurchdringliches Labyrinth der Angst, der Zerstörung und der Ausartung eingetreten sein. Seine Angst wird ihm die Augen und die Ohren verschliessen, so er nicht mehr sehen und nicht mehr hören kann, was um ihn herum vorgeht. Sein Sinnen und Trachten wird voller Argwohn sein, und bei jedem Schritt werden ihn Angst und Furcht begleiten. Doch es wird ihm keine Rast zuteil werden, weil er ständig vorwärtsgetrieben wird. Die Stimme des Propheten der Neuzeit wird aber lautstark, hart und gerecht sein, dass sie von allen gehört werden muss. Und sie wird auch gehört werden von jenen, welche die Ohren verschliessen und sich geben, als seien sie Taube. Viele werden aber die Stimme wohl hören doch sie verleugnen, weil sie im Alten weitermachen und immer mehr besitzen wollen, wobei sie aber ihren Kopf an die Trugbilder der Gottkulte verlieren und an jene, welche durch Lug und Falschheit ihre Meister sein wollen. So wird der Mensch betrogen werden von jenen, welche sich ihre Hirten nennen – doch es wird nur noch schlechte Hirten geben.

When the work of the prophet of the new time begins, the human being will already have entered an impenetrable labyrinth of fear, destruction and degeneration of the worst form of inhumanity. His fear will close his eyes and shut his ears, thus he will no longer be able to see and hear what is happening around him. His reflecting and trying to act will be overshadowed by suspicion and anxiety, and fright will accompany each of his steps. Yet he will not be granted any rest, for he is driven forward constantly. The voice of the prophet of the new time will be forceful, harsh and just because everybody must hear it. And those who shut their ears and pretend to be deaf will also hear his voice. And many will even hear the voice, yet deny it, because they will want to continue accumulating more and more possessions. Thereby they will lose their heads to the illusory images of the god cults, and to those who want to be their master through falsehood and deceit. Thus the human being will be deceived by those who call themselves their "shepherds" – yet there will only be bad shepherds.

Geht das Jahrtausend zu Ende, in dem der Neuzeit-Prophet verblichen sein wird, wenn 800 Jahre nach seinem Tod dahingegangen sein werden, werden die Menschen endlich soweit sein, dass sie die Augen und die Ohren öffnen, damit sie sehend und hörend werden. Das wird aber sein, weil die Macht des Wortes des Propheten über Jahrhunderte zu wirken beginnt und in die Gedanken und Gefühle sowie in die Vernunft der Menschen dringt. Es wird ein sehr mühsames Werk sein, das der Prophet und seine Getreuen zu erfüllen haben werden, doch ihr Einsatz wird den Gewinn nicht verfehlen. So werden die Menschen sich langsam von den Gottkulten befreien und sich der Wahrheit des Geistes und der Schöpfung zuwenden. Sie werden nicht mehr mit ihren Köpfen in den irren Lehren der Gottkulte gefangen sein und ihre Augen und Ohren offen haben, so sie von

einem Ende der Erde zum anderen Ende sehen und hören und nunmehr einander verstehen können. Sie werden wissend geworden sein, dass jeder Schlag, der den Nächsten trifft, diesen schmerzt und verletzt. Die Menschen werden eine grosse Gemeinschaft bilden, von der jeder ein Teil des andern ist. Wahre Liebe wird Frieden und Freiheit schaffen und die Menschheit vereinen. Also aber wird es nebst vielen Sprachen aber auch eine spezielle Sprache geben, die von allen Menschen verstanden und gesprochen wird. Und das wird endlich der Anfang der Geburt des Neuen sein, das wahrheitlich Menschliche.

When the millennium in which the new time prophet dies draws to an end, and when 800 years pass after his death, human beings will have come so far to open their eyes and ears that they will be capable of seeing and hearing. But this will be, because the power of the prophet's word will begin to take effect over centuries, and will permeate the feelings and thoughts as well as the reason of human beings. It will be a very arduous work that the prophet and his loyal supporters will have to accomplish, however, their dedicated efforts will not fail to be successful. And slowly, the human beings will free themselves from the god cults, and turn toward the truth of the spirit and the Creation. Their heads will no longer be trapped in the delusional teachings of god cults, and they will have their eyes and ears open, thus they will be able to see and hear from one end of the earth to the other, and will be able to understand each other from now on. They will have become cognizant that each blow that strikes the fellow-human being will hurt and injure him. Human beings will form a large community in which each one is a part of the other. True love will create peace and freedom, and will unite humankind. And there will also be one special language beside the many that exist, which will be understood and spoken by all human beings. And this will finally be the start of the birth of the new, the real and true human.

Und wenn das Ende des Jahrtausends kommt, dann wird der Mensch den Himmel erobert haben und zu den Sternen hinausfliegen. Er wird auch selbst Sterne schaffen im grossen dunklen Meer des Himmels, in dem die Sterne blinken. Er wird mit glänzenden, grossen metallenen Schiffen durch die Lüfte und durch den Himmel fliegen und auf lange, ferne Reisen gehen, um sich irgendwo in der Weite des Himmels eine neue Heimat zu suchen. Der Mensch wird aber auch der Herr der Wasser sein und grosse Städte auf den Meeren bauen und sich dann von den Früchten der Meere ernähren. Und es wird die Zeit sein, da ihm nichts mehr verboten sein wird, weil er nach den Gesetzen der Schöpfung lebt.

And when the end of the millennium draws near, the human being will have conquered the sky (space), and will fly toward the stars. He will also create stars in the deep and dark expanses of the sky where stars are gleaming. He will fly through the air, and travel through space with large ships of shining metal, and will set out on long journeys to search for a new home somewhere out in the far and distant sky . And the human being will be the master of the waters, and will build large

cities upon the oceans, and his nourishment will be the fruit of the oceans. And this will be the time when nothing will be prohibited for him any more, because he lives in accordance with the laws of the Creation.

Die neue Zeit wird es bringen, dass die Menschen miteinander kommunizieren können, ohne dass sie die Sprache des Mundes oder die Hilfe von Sprachrohren gebrauchen müssen, denn sie werden durch ihre Gedanken und Gefühle und durch ihren Kopf alle Botschaften aufnehmen und verstehen können, die ein anderer Mensch denkt und fühlt. Und es wird sein, dass die Menschen die Träume miteinander teilen und lange leben werden. Das Alter der Menschen wird derart hoch sein, wie die alten Überlieferungen von den Ältesten sprachen, die tausend Jahre wurden.

The new time will bring about that human beings will be able to communicate with each other without having to use a verbal language, or megaphones, for with their thoughts, feelings and heads they will be able to receive and understand all messages, which another human being thinks and feels. And it will be that human beings will share their dreams with each other, and live long lives. Their life will be as long as those described in the old handed-down texts, who reached an age of one thousand years.

Und es ist die Zeit, da der Mensch das Geheimnis aller Dinge kennt, so den Körper des Menschen und der Tiere, das Geheimnis der Steine und der Wasser, den Blick jedes andern Menschen. Er wird alle Geheimnisse durchdringen und erkennen, wodurch er ein Tor nach dem andern aufstossen wird in den Bereich des neuen Lebens. Der Mensch wird eine kraftvolle, schaffende und sprudelnde Quelle des neuen Lebens, und alle Menschen werden das Wissen um die Schöpfung lernen. Ehrfurchtsvoll werden die Kinder der Erde zum Himmel hochblicken und seine Geheimnisse besser ergründen als irgend jemand vor ihnen. Des Menschen Körper wird kräftiger, grösser und gewandter sein, und seine Gedanken und Gefühle sowie sein Kopf werden alle Dinge umgeben, sie verstehen und besitzen.

And it will be the time when human beings know the secret of all things, thus the body of human beings and animals, the secret of gems and waters, and the look (eyes) of each other human being. He will penetrate all secrets, and will be cognizant of them, and consequently will be able to push open one door after the other into the realm of new life. The human being will be a powerful, productive and bubbling source of new life, and every human being will acquire the knowledge connected with the Creation. The children of the earth will look up into space with reverence, and will be more successful in probing into its secrets than anybody before them. The human being’s body will be stronger, taller and more agile, and his thoughts and feelings as well as his head will embrace all things, and understand and integrate them.

Das alles wird sich aber schon zur Zeit des Lebens des Neuzeit-Propheten anbahnen, denn sein Wirken wird viel dazu beitragen, auch wenn es

von Neidern und solchen geleugnet werden wird, die es besser wissen wollen. Und er wird auch viel dazu tun, damit der Mann nicht mehr der einzige Herr sein wird, denn er wird schon in jungen Jahren wirken, dass das Weib kommen wird, um das Zepter zu ergreifen und die Welt zum Besseren zu ändern. So wird das Weib die Herrin zukünftiger Zeiten sein, denn es ist kraftvoll und machtvoll und wird seinen Willen den Männern aufzwingen und eine bessere, harmonischere Welt in Frieden und Freiheit schaffen.

But all of this will already begin during the lifespan of the prophet of the new time, for his work will be a valuable contribution in this regard, although it will be denied by many who are jealous or want to know it better. And he will also do much so that the man will no longer be the sole master, for early in his life he will work and be effective so that the woman will come, in order to take hold of the sceptre and change the world for the better. Thus, the woman will be the master of the future times, for she is vigorous and powerful, and will impose her will upon men, and will create a better and more harmonious world in peace and freedom.

Das Weib wird im dritten Jahrtausend nach Jmmanuels Geburt hochsteigen zur Mutter des Jahrtausends. Das Weib wird die Sanftheit und Liebe, die Harmonie und den Frieden der wahren Mutter verströmen und die vollendete Schönheit und Liebe nach der Hässlichkeit der Barbarei und der todbringenden Kriege sein. Und die Lehre des Propheten wird viel dazu beitragen, wodurch sich die neue Zeit in ihrem Gang in eine leichte Zeit verwandelt, in der ehrlich und wahr geliebt und geteilt, gemeinsam geträumt und die Träume wahrgemacht werden. In the third millennium after Jmmanuel's birth, the woman will rise to become the mother of the millennium.

The woman will exude gentleness, love, harmony and peace of the true mother, and will be the perfect beauty and love after the ugliness of barbarity and the death-bringing wars. And the teaching of the prophet will contribute much to that end, whereby the new time in its evolutionary path transforms into a time of ease, in which human beings will sincerely and truly love and share, dream together and make dreams come true.

Und wenn für den Menschen diese zweite Geburt wahr wird, werden sich die Gedanken und Gefühle und der Kopf sich der Masse der Menschen bemächtigen, die in Nächstenliebe eins miteinander sind. Das wird das Ende der Barbarei sein, das Ende der Kriege und das Ende des Bösen. Es wird eine Zeit des Wissens und der Weisheit anbrechen und den Menschen den wahren Sinn des Lebens nahebringen, den der Prophet der Neuzeit trotz meuchlerischen Angriffen auf sein Leben unbeirrt lehren und in die Welt hinaustragen wird. Durch seine Lehre werden für die Menschen ab der Neuzeit die glücklichen Tage

beginnen, wenn die Menschen den Weg des Friedens, der Freiheit und der Lehre des Geistes finden und auf ihm wandeln. Dann wird die Erde ihre Ordnung wiederhaben. Vorerst aber werden es nur wenige Tapfere sein, die den Worten und der Lehre des Propheten folgen werden, wobei ihr Weg gar hart und mühsam sein wird. So werden sich erst nur wenige Getreue auszeichnen und sich ihren Lohn erarbeiten, doch wird die Zeit kommen, da sie sich schnell mehren und in gar grossen Massen in aller Welt sein werden.

And when this second birth becomes reality for the human being, thoughts and feelings and the head will get hold of the majority of human beings who, in loving their fellow-human being, are altogether one. That will be the end of barbarity, the end of wars and the end of evil. A time of knowledge and wisdom will dawn, and bring near to human beings the true meaning of life, which the prophet of the new time will unwaveringly teach and carry into the world, in spite of treacherous attacks on his life. Through his teachings happy days will begin for human beings from the new time onward, when human beings find the path of peace, freedom, and the teaching of the spirit, and walk on it. Then the earth will again have its standing rules and regulations. At the beginning only a few courageous ones will follow the words and the teaching of the prophet whereby their path will be quite tough and strenuous. So at first, only a few loyal ones will distinguish themselves and toil for their reward, yet the time will come when they quickly multiply, and will be in large numbers around the world.

Schon zur Zeit des neuen Propheten werden viele Wege von einer Stadt zur anderen und von einem Ende der Welt zum anderen führen, und bald wird es dann auch sein, dass die Wege durch den Himmel führen und endlos sein werden. Das verdorrte Grün der Wiesen und Wälder wird sich wieder erholen, die Wasser werden wieder sauber und rein sein, und in die Wüsten wird Wasser gebracht, darin dann alles grünt und blüht. Bald wird die Erde wie eine neuer Garten sein, in dem der Mensch alles achtet, was wächst und blüht, was sich bewegt und kreucht und fleucht. Mit Eifer wird er alles reinigen und sauber halten, was er beschmutzt hat; und mit Liebe und Freude wird er die Erde als seine neue Heimat ansehen. Liebe, Harmonie, Wissen und Weisheit werden ihm zur eigenen Pflicht werden, und in Wissen und Weisheit wird er seines Lebens und seiner nächsten Leben sowie jedes Tages und jedes Morgens gedenken. Jeder Mensch wird sein wie ein gleichmässiger Schritt unter vielen, und er wird mehr über seinen eigenen Körper und Kopf und über seine Gedanken und Gefühle sowie über die Gesetze des Lebens und der Schöpfung wissen, als es jemals vorher der Fall war.

Already at the time of the new prophet, many roads will lead from one city to another, and from one end of the world to the other, and soon roads will also wind endlessly through the sky. The withered green of meadows and forests will recover, waters will be clean and pure again, and water will be brought into the deserts, where everything will then sprout and bloom. And soon the earth will be like a new garden, where

the human being will respect everything that grows, blooms, moves around, crawls and flies. He will put his heart into scrubbing, and keeping clean everything that he has soiled, and will look upon the earth with love and joy, and consider it to be his new home. Love, harmony, knowledge and wisdom will become his obligation, and he will think of knowledge and wisdom all of his life, all of his following lives, as well as every day and every morning. Each human being will think and act in the same manner and he will know more about his body and head, his thoughts and feelings, as well as about the laws of life and of the Creation than was the case ever before.

Und es kommt damit dann auch die Zeit, zu der Übel und Krankheiten erkannt und geheilt werden, bevor sie auftreten können. Und der Mensch wird lernen, dass er sehr viel an sich an Übel und Krankheiten verhüten und auch sehr viel an sich selbst heilen kann. Er wird aber auch lernen, dass er den Armen und Schwachen beistehen und ihnen helfen muss. Das aber nicht nur aus Notwendigkeit, sondern um der Nächstenliebe willen und um das ganze Menschsein aufrechtzuerhalten. So wird der Mensch auch sein Herz und seine Börse öffnen für die Armen und Besitzlosen und die bedauerlichen Zeiten der Barbarei, des Geizes und der Verschlossenheit hinter sich lassen.

And there will also come the time when diseases and sicknesses will be recognized and healed before they are able to manifest. And the human being will learn that he is able to prevent and to heal many of his own diseases and sicknesses. He will also learn, however, that he has to stand by and help the poor and the weak, not only out of necessity but for the sake of love toward the fellow-human being, and in order to sustain the entire nature of being a human being. Thus the human being will also open his heart and purse to the poor and the destitute, and leave behind the regrettable times of barbarity, greediness, and reticence.

Und wenn endlich die neue Zeit anbricht, wird sich der Mensch endlich in richtiger Weise als Hüter der menschlichen Ordnung, als wahrer Hüter des Lebens, der Erde und deren Natur samt allem Lebendigen darauf verstehen. Der Mensch nämlich wird zu jener fernen Zeit gelernt haben zu geben und zu teilen und vom Nehmen zur Befriedigung der eigenen Gewinnsucht abzukommen. Der Mensch wird endlich Mensch sein und nicht mehr allein unter all den vielen. Seine Einsamkeit wird dahin und vorbei sein, und er wird endlich wissend werden in der wahren Wahrheit und den Gesetzen der Schöpfung und des Lebens, Sterbens und des Todes. Alle Menschen werden einander anerkennen und keinen Unterschied mehr machen zwischen den verschiedenen Rassen, Gottkulten und zwischen dem Stand Reich und Arm. Doch all das wird erst nach den weltweiten Kriegen und Feuersbrünsten, den bösen Greueltaten der Menschen und nach all den durch die Natur und die Erde ausgelösten apokalyptischen Katastrophen geschehen. Dann werden aus den verkohlten Trümmern der Städte und Dörfer neue Bauten und Türme entstehen, doch wird dazu eine eiserne Faust

nötig sein, damit Ordnung in das durch den Menschen angerichtete Chaos kommt.

And when finally the new time is dawning, the human being will finally understand to be in the correct way the true guardian of human conduct in accordance with statutes and regulations, and understand in the correct way to be the true guardian of life, of the earth and its nature, including all living things. For in this far and distant time to come, the human being will have learned to give and share, and to give up the taking for the purpose of satisfying his greed for profit. The human being will finally be a human being, and will no longer be alone among the many. His loneliness will be gone, and he will finally become cognizant of the real truth and the laws of the Creation and life, and of dying and death. All human beings will acknowledge each other, and will no longer make a difference between various races, god cults, and between the rich and the poor. But all this will only happen when the worldwide wars and firestorms, the evil cruelties of human beings, and all the apocalyptic catastrophes triggered through nature and the earth have ended. Then new buildings and towers will grow out of the charred rubble of cities and villages, but an iron fist (strong hand) will be necessary to bring back the standing rules and regulations into the chaos created by human beings.

Und es wird von grösster Notwendigkeit sein, dass der Prophet der Neuzeit sein machtvolles Wort erhebt und die Lehre der Wahrheit und die Lehre des Geistes bringt, denn das wird die Macht sein, dass der Mensch den rechten Weg wiederfindet. Und durch des neuen Propheten Lehre wird der Mensch wissend werden, dass nicht nur er, sondern alle Lebewesen Träger des Geistes und des Lichtes und Geschöpfe sind, denen Respekt gezollt warden muss. Und wenn der Mensch das weiss, dann wird er neue Städte gründen auf der Erde, auf den Wassern, unter den Wassern und im Himmel, wohin er mit silbernen metallenen Schiffen reisen wird.

And it will be of utmost necessity that the prophet of the new time let his powerful word ring out and bring the teaching of the truth and the spirit, for this will be the power that enables the human being to find the right path again. And through the new prophet's teaching, the human being will become cognizant that not only he but also all living beings are bearers of the spirit and the light, and are creatures that must be respected. And when the human being knows that, then he will create new cities on earth, upon the waters, under the waters, and in the sky where he will travel with silvery gleaming, metallic ships.

Also aber wird sich der Mensch erinnern an das, was einst war, und also wird er zu ergründen wissen, was in den kommenden Tagen und Zeiten sein wird. Er wird lernen, die Zeugung und Geburt sowie das Leben, Sterben und den Tod zu verstehen und alle Angst und Furcht davor verlieren, weil er sich der Lehre des Propheten zuwenden wird. Und der Mensch wird die Zeit von mehreren Leben haben, weil sein Alter verlängert wird, und er wird wissend werden, dass das Licht niemals erlöscht und das Leben auch im Tode und in Wiederleben weitergeht, denn sein Wissen wird zur umfassenden Weisheit werden.

Thus, the human being will remember what once was, and he will also know how to probe into the days and times to come. He will learn to understand procreation and birth, as well as life, dying and death, and will lose all anxiety and fear of it, because he will turn toward the teaching of the prophet. And the human being's age will be that of several lives, because his lifespan will be extended, and he will become cognizant that light never extinguishes, and that life also continues in death and in living again – for his knowledge will become all-encompassing wisdom.

Quetzal: Das mein Freund, sind Jeremias Voraussagen für das zu Ende gehende zweite und das kommende dritte Jahrtausend.

Quetzal: These, my friend, are the predictions of Jeremia for the second millennium that comes to an end, and the coming third millennium.

Voraussagen der Propheten Elia

Predictions of the Prophet Elia

Kontakt 230 vom 11. Oktober 1989

Contact 230 of October 11, 1989

Billy: …Kannst du mir heute nochmals etwas sagen bezüglich Prophetien oder Voraussagen der alten Propheten?

Billy: Can you tell me today again something about the prophecies, or predictions of the old prophets?

Quetzal: Gewiss, denn ich habe mich darum bemüht, um noch etwas bringen zu können. Es handelt sich allerdings wiederum nicht um eine Prophetie, sondern um eine Voraussage, die diesmal auf den Propheten Elia zurückführt und hauptsächlich von dir handelt, nebst wenig anderem. Auch seine alten Worte musste ich umsetzen in die heutige deutsche Sprache, damit sie verstanden wird. So höre denn, was er zu sagen hatte:

Quetzal: Certainly. I have made every endeavour to bring something along with me. However, it is not a prophecy but a prediction that leads back to the prophet Elia and refers mainly to you. To make it understandable, I had also to rewrite his old style of writing into the German language of today. So listen then what he had to say:

Als Künder dieser Welt sehe und höre ich und weiss, was sich in sehr fernen Tagen ergeben wird. Es wird in den Jahrhunderten sein, wenn der Künder der neuen Zeit sein Wort erheben und die Welt belehren und damit grossen Aufruhr herbeiführen und dadurch sein Leben bedroht sein wird. Es wird in den Jahrhunderten sein, wenn der Künder der neuen Zeit sein Wort erheben und die Welt belehren und damit grossen Aufruhr herbeiführen und dadurch sein Leben bedroht sein wird. Ich sehe und höre und weiss, weil meine Augen und Ohren offen sind und im Himmel sehen und hören, was in fernen kommenden Tagen sein wird.

As herald of this world, I see and hear and know what will happen in the very distant future. It will be in centuries, when the herald of the new time will raise his voice, and teach the world, and cause great turmoil and thus his life will be threatened. I see and hear and know because my eyes and ears are open, and see and hear in heaven what will be happening in the very distant days to come.

Wie mit einem grossen Schritt durchmesse ich mit meinen Augen und Ohren die Tage bis in die ferne Zeit, bis hin in ein freies Land, an einen Ort, von dem ihr noch nichts wisst und den ihr noch nicht sehen könnt. Dort wird der Tapferste der Tapferen sein, der Heiligste der Heiligen, und er wird mit Macht lehren und die Gesetze und Gebote der Schöpfung verkünden. Wie ich wird er der Schrift kundig sein und dem Himmel lauschen können, und er wird das Auge, das Ohr und das Gewissen der Menschen sein, und er wird die Menschen die Kräfte der Schöpfung sehen und ihre Gesetze hören lassen. Er wird ein Sehender und Wissender sein, und ein Vermittler, dessen Hand die

Stimmen jener niederschreibt, welche von den Sternen kommen werden. Und er wird der dritte Fortgang meiner sein und ein Fortgang im Wiederleben jener Künder, die meiner vor mir waren. Sein Wort wird den verborgenen Aufbau der Welt und manch Geheimnis der Schöpfung enthüllen, und er wird Risse der Erinnerung stopfen, die von einem Punkt in der Vergangenheit oder von der Gegenwart in die Zukunft führen, so er die Karte aufzeigen wird, auf der die Geschehen durch den Menschen die neue Zeit zeichnen. Der neue Künder wird viel Leid ertragen müssen, und der Vater wird ein einfacher Schuhmacher und die Mutter ein einfaches Weib sein, das in allem drei Söhne und vier Töchter gebären wird. Einer der Söhne wird der Hüter des Schatzes genannt werden und der neue Künder sein.

Like taking a gigantic step, I traverse with my eyes and ears the days to a distant time, to a free country and to a place, which is still unknown to you, and which you are not yet able to see. There will be the most courageous of all courageous ones, the most holy of all holy ones, and he will teach powerfully and proclaim the laws and commandments of the Creation. He will have knowledge of the script like I, and will be able to listen to heaven. And he will be the eye, the ear and the conscience of the human beings, and he will let human beings see the power of the Creation, and let them hear the Creation's laws. He will be a seeing and knowing one, and a mediator whose hand writes down the words of those who will come from the stars. And he will be the third one to follow me, and will be a continuation in the living again of those prophets who were before me as "other personalities of me". His word will reveal the hidden structure of the world, as well as many secrets of the Creation. And he will fill the gaps of memory that lead from one point in the past, or of the present into the future, thus he will show the map on where happenings design the new time, which are caused through the human beings. The new herald will have to endure much hardship; his father will be a simple shoemaker, and his mother a simple woman who will give birth to three sons and four daughters. One of the sons will be called guardian of the treasure, and he will be the new herald.

Das Wissen um die Gesetze der Schöpfung werden ihm offen sein wie niemals einem Künder zuvor. Und er wird es sein, der die wahre Lehre und die wahren Worte der alten Künder wieder ans Licht bringt und sie den Menschen zugänglich machen wird. Bis dahin werden die Texte der Kündungen, der Lehre und der Worte meiner und meiner nach meinen und meiner vor meinen warten im Verborgenen auf den passenden Augenblick, wenn sie zu des neuen Künders Tagen wieder auftauchen sollen, hergebracht von den Menschen aus dem Himmel. Und der Künder wird den richtigen Tag abwarten, auf dem Hufeisenberg, wo er seine Wohnstätte haben und das Tuch des Zeichens des Bundes mit den Menschen aus dem Himmel im Winde flattern wird.

The knowledge about the laws of the Creation will lay open to him as never before to a herald. And he will be the one who brings to light

again the true teaching and true words of the old heralds, and will make them accessible to human beings. Until then, the texts of my proclamations, my teaching and my words – and my words of my followers – and my words of my forbears – will remain a secret until the right moment when they shall rise again in the days of the new herald, delivered by the human beings from the sky. And the herald will wait for the right day on the mountain of the horseshoe, where he will have his homestead, and where a flag will flutter in the wind as a sign of the bond with human beings from the sky.

Und ist der Tag reif geworden, dann wird er die alten Worte verkünden, und seine Stätte wird ein Ort sein, wo sich die Menschen aus allen vier Winden der Erde finden werden. Und die wahren Seinen werden vom Himmel sein und bei ihm eingehen und ausgehen und doch nicht erblickt werden von den Menschen, weil sie im Verborgenen bleiben und einen Kopf haben, mit dem sie sich nicht mit den Köpfen der Menschen der Erde vertragen.

And when the propitious day has come, he will proclaim the old words, and his homestead will be a place where human beings will turn up from the four corners of the earth. His real relatives will be from the sky, and they will come and go but not be seen by human beings because they will remain a secret, for their heads are not compatible with the earth human beings' heads.

Der neue Künder der fernen Tage wird der Gründer der Gruppe der Wahrheit sein, und sie wird sich weiten in alle vier Winde der Erde. Er wird das Siegel vieler Geheimnisse der Schöpfung und die des Kopfes des Menschen und auch deren Gedanken und Gefühle erbrechen und darin wissender sein, als kein anderer Mensch zu jener Zeit oder zuvor. Seine Zahl wird die Eins und die Drei und die Sieben sein und also die Zahl des Wissenden und des Weisen. Er wird weit reisen, bis dorthin, wo Himmel und Erde aufeinandertreffen und wo der Himmel endet. Seine Worte warden die Worte der Wahrheit sein, und sie werden hart sein und die Menschen in ihrem Kopfe treffen. Und er wird ruhelos sein in seinem Tun, und er wird tätig sein, wenn er auf dem Boden liegt, wenn er in der dunklen Nacht oder im starken Lichte des Mondes einhergeht, wenn er die Wüste durchschreitet oder auf die Berge steigt, und er wird sich durchdringen lassen von den Kräften der Sterne, von der Sonne und von der Erde. Er wird seine machtvollen Kräfte wie fliessende Ströme in seine Worte legen und wie kein Künder vor ihm sie niederschreiben, dass sie für alle Tage erhalten bleiben. Seine Worte werden für die Gerechten Labsal sein und in Liebe getränkt, und sie werden auch zu den Ungerechten dringen und sie rütteln und schütteln, und sie werden wie machtvolle Strömungen in sie dringen und sie nach und nach erwachend machen.

The new herald of the distant days will be the founder of the group of truth, which will spread out to the four corners of the earth. He will break open the seal to many secrets of the Creation, and of the head of human beings, and of their thoughts and feelings, and he will be more knowledgeable in this field than any other human being of that time, or any time before. His number will be the one, the three and the

seven, and thus the number of the knowing and the wise. He will travel far to the place where the sky and earth meet each other, and where the sky ends. His words will be the words of truth, and they will be harsh and shake the human beings‘ heads. And he will be restless in his work, and will be active when he is lying down , and when he is walking in the darkness of night, or in the moon’s powerful light. And he will be active when he travels across the desert or climbs the mountains, and when he lets himself be imbued by the energies of the stars, the sun and the earth. He will imbue his words with his powerful energies, which flow through his words like streams of strength, and to preserve his words for all times to come he will record them unlike any herald before him. His words imbued with love will be comfort for the righteous, and his words will also reach the unjust and jolt and shake them, and they will penetrate them like powerful streams of energy, and cause them gradually to wake up.

Seine Worte werden auch tief in den Himmel eintauchen und zu den Menschen im Himmel dringen, und sie werden die Sterne durchdringen mit ihrer Kraft. Und seine Worte werden dorthin dringen, wo Himmel und Erde zusammentreffen und wo der Himmel sein Ende hat. Sein Wissen wird das sein, dass er den Kopf und die Gedanken und Gefühle der Menschen kennt, deren Verstand und Vernunft, und er wird den Körper der Erde und der Sterne und des Himmels kennen, denn er wird den Pfaden folgen, die in diesen Welten zu den Geheimnissen führen.

His words will also penetrate deep into the sky, and to the human beings there, and they will penetrate the stars with their powerful strength. And his words will reach that point where the sky and earth meet, and where the sky finds its end. And his knowledge will be such to know the human beings’ head (consciousness), thoughts and feelings, as well as their intellect and reason. And he will know the body (essence) of the earth, the stars and the sky, for he will follow the paths that lead to the secrets in these worlds.

Der neue Künder ist dereinst der dritte Nachgänger meiner, und also wird er heilen können, und er wird sich einreihen in die uralte Linie meiner über Jesaia, Jeremia, Henoch, Henok und Nokodemion, die Urväter des Wissens und der Weisheit, die im Geiste alle nicht aufgeteilt sind und in ihrem Kopf die Sinne nie haben abstumpfen lassen, wie es die Menschen zur Jetztzeit tun und es noch gewaltiger in der Neuzeit des neuen Künders tun werden, wodurch sie eine künstliche Unverständigkeit herstellen zwischen Erkenntnis und Wissen, zwischen Lüge und Wahrheit, zwischen Voraussage und Prophezeiung, zwischen Eingebung und innerer Anschauung, zwischen Liebe und Unzucht, zwischen Frieden und Krieg, zwischen Weisheit und Einbildung, zwischen Wahn und Wirklichkeit.

The new herald in the distant time to come will be the third one to follow me, and he will also be able to heal, and will integrate himself into my ancient lineage of Jesaia, Jeremia, Henoch, Henok and Nokodemion, the ancient fathers of knowledge and wisdom who have the same spirit-form, and never have allowed their senses to become dull, like

human beings do in the present time and will do so even more in the new time of the new herald, when they create an artificial and unreal inability of understanding the difference between cognition and knowledge, lies and truth, prediction and prophecy, inspiration and intuition, love and fornication, peace and war, wisdom and imagination, and delusion and reality.

Der neue Künder wird viele heilige Bücher lesen, in immer wiederkehrenden Zeiten der Einsamkeit in die Berge und Wälder und in die Wüste gehen, um zu lernen und sich der Einkehr hinzugeben. Und er wird sich vielen Kulten anschliessen, die Gottheiten, Engel und Heilige anbeten, um deren Geheimnisse und irrigen Lehren zu ergründen. Und er wird auch die geheime Ordnung der Welt und der Zeit ergründen. Und er wird auf dem Berge des Hufeisens eine Stätte der Ruhe, der Einkehr, der Liebe und des Friedens erbauen, wo alle heiligen und wahrheitlichen Strömungen zusammenfliessen werden, die seit Urzeiten die Menschen durchziehen. Die Stätte wird zu einem ursprünglichen und symbolischen Kern für die Erde und für den Himmel, weil in ihr die Kräfte des Geistes und des Kopfes zusammenfliessen und sich in ihr eine beeindruckende Ansammlung von wahrheitlichem Wissen häuft, von wahrheitlicher Liebe und von Freiheit, und von Frieden, und von Harmonie und von Weisheit. So werden die Menschen nach und nach keinen Schritt mehr tun, ohne die Spuren des wahren grossen Künders zu entdecken und ihnen zu folgen. Und Hüter des Schatzes wird Eduard genannt sein, als Nachgänger meiner im dritten Glied nach den Kündern Jmmanuel und Mohammed, die im ersten und zweiten Glied die Nachgänger meiner im gleichen Geiste doch in einem andern Kopfe sein werden.

The new herald will read many sacred books, and at ever-recurring times of loneliness he will go to the mountains, forests and to the desert in order to learn, and to surrender to reflection (meditation). And he will join many cults, which worship godheads, angels and saints in order to fathom their secrets and delusional teachings. And he will also fathom the secret principles and patterns of the world and time. And on the mountain of the horseshoe he will build a place of rest, a place of reflection (meditation), and of love and peace where all sacred streams and streams of truth will converge, which since times immemorial pass through the human beings. This place will grow to become the original and symbolic centre for the earth and the sky, because the forces of the spirit and head (consciousness) converge in this centre, and an impressive collection of true knowledge, of true love as well as of freedom, peace, harmony and wisdom will accumulate there. Thus in time human beings will not be able to take one step without discovering the traces of the true and great herald, and to follow these traces. And Eduard will be called guardian of the treasure, and he will be following me as the third link after the heralds Jmmanuel and Mohammed, and they will be following me as the first and second link with the same spirit-form, yet with another head (consciousness).

Der neue Künder wird ein grosser Mittler und Sehender sein, und sein Wort enthält alle Erkenntnis des Lebens, weil er sich ihm geöffnet hat. Viele Menschen werden ihn verstehen, aber alle jene, welche sein Wort mit Unverstand hören oder seine Niederschrift mit Unverstand lesen oder auch nur berühren werden, verfallen einem heiligen Schrecken, als ob sich ein Abgrund vor ihnen auftun würde. So werden sich viele angstvoll davon abwenden, und andere werden das Wort und die Lehre des Künders stehlen und verfälschen, um Wucher damit zu treiben und grosse Gewinne daraus zu machen. Sie werden unfähig sein, des Künders Worte zu verstehen und es zu zerstören versuchen, doch sie werden kein Sakrileg daraus machen können, denn das Wort und die Lehre des Künders werden zu mächtig sein.

The new herald will be a powerful mediator and a seer, and his word will contain all life's cognition, for he will have opened himself to it. Many human beings will understand him, but all those who will hear his word and not understand, or read his writing and not understand, or only come in touch with it and not understand, will be overcome by a tremendous fear as if a chasm would be opening in front of them. Thus many will fearfully turn away, and others will steal and falsify the herald's word and teaching in order to gain a lucrative profit. They will be unable to understand the herald's word, and will try to destroy it; yet they will be unable to commit a sacrilege, for the herald's word and teaching will be much too powerful.

Es werden nach mir mehr als 22 Jahrhunderte vorbeigezogen sein, wenn der neue Künder sein Werk beginnt. Viele Dörfer und Städte werden bis dahin durch grosse Horden Menschen überquellen, und ein unvorstellbares Gewimmel wird herrschen. Alte Dörfer und Städte und die Mauern darum, die Wehrfesten und die Waffen, und die Gebeine der alten Propheten und der Menschen aus früheren Zeiten werden unter Sand und Trümmern begraben sein und in der neuen Zeit als Besonderheit und alter Wert wieder ausgegraben werden.

When the new herald begins his work, more than twenty-two centuries will have passed after me. Many villages and cities will be overflowing with an immense horde of human beings, and an unimaginable milling mass will exist. Old villages and cities, as well as their walls, bulwarks and arms, and the mortal remains of the old prophets and human beings from earlier times will be buried under sand and ruins, and they will be excavated in the new time as a special feature of old value.

Die Tage bis dahin werden die Stimme und die Worte meiner und die Worte der Weisen und aller Propheten erstickt haben. Und die Menschen werden sich von der Wahrheit entfernen und sich im Glauben verschiedenen Kulten mit Göttern, Engeln und Heiligen zuwenden, die aber in Wahrheit keine sind, weil sie nur Erfindungen der Priester und selbsternannten Heilsbringer sind. Der Glaube der Kulte wird zum Gesetz werden, und nur wenige werden es wagen, sich offen der Wahrheit und den Gesetzen der Schöpfung zuzuwenden. Also werden es erst aber auch nur wenige sein, die sich den Worten und der Lehre des neuen Künders zuwenden und treu bleiben.

The days until then will have obliterated my voice and my words, as well as the words of all prophets and wise ones. And the human beings will turn away from the truth, and will turn towards the belief of various cults with gods, angels and saints who truthfully are none of these, for they are only inventions of priests and self-appointed bringers of salvation. The cults' belief will become law, and only a few human beings will have the courage to turn openly towards the truth and the laws of the Creation. Thus only a few will follow the words and the teaching of the new herald, and remain loyal.

Es wird eine riesige Schar von Gläubigen aller Kulte rund um die Welt geben, die sich überall ausbreiten, und der in Kulten entstandene Glaube der Menschen wird wie ein gewaltiger Schlag eines Donners vom einen Ende der Welt zum anderen widerhallen. Und die Kulte werden einander blutig bekämpfen, bis zum Tod und Untergang, und in den Kulten selbst wird das Barbarentum ausbrechen, und die Obersten und Oberen Priester und Schergen der Kulte werden die Unteren und Untersten der Kulte verfolgen und morden, sich deren Güter und des Goldes bemächtigen und immer reicher werden, was auch sein wird durch dauernde Ausbeutung, weil die Gläubigen durch die Kulte mit Zöllen und Strafen belegt werden, die sie in Gold und Münzen bezahlen müssen. In der neuen Zeit hat der Mensch das Wissen um die grossen Kontinente auf der Erde, und die grossen Wälder hinter dem Ende der grenzenlosen Meere.

There will be a huge crowd of believers of all cults around the world, spreading themselves everywhere, and the human beings' belief developed in the cults will reverberate from one end of the world to the other like a tremendous roar of thunder. And the cults will fight each other in bloody battles until death and ruin, and barbarity will break out within the cults, and the cults' high and highest ranking priests and their henchmen will persecute the cults' lower and lowest ranks, and murder them in order to take hold of their goods and gold, and thereby getting wealthier and wealthier. This will also happen through continuous exploitation, because tributes and penalties will be imposed on the believers by their cults, which will have to be paid in gold and coins. In the new time, the human being will have knowledge about the great continents on earth, and about the huge forests beyond the end of the endless oceans.

Und in all den mehr als zweimal tausend Jahren seit der Zeit meiner, in der ich lebe, werden all die Lande überall auf der Erde zu grossen Königreichen werden, und zu Kaiserreichen werden, und zu gewaltigen Reichen, wenn sie sich vereinigen. Doch so zahlreich wie die Glieder einer endlosen Kette werden Kriege sein, und sie werden einander immer mehr überlagern, und so werden die Reiche wieder stürzen, und es werden dann aber neue daraus erschaffen. Die Sklaven und Leibeigenen, die Landbebauer und Weingärtner, und die Hirten und die Armen werden aber den Aufstand proben, und tausendemal werden sie Feuer über das Land bringen; Burgen, Wehrfesten, Städte werden sie anzünden und Ernten verbrennen. Und sie werden so tun, bis sie gefangengenommen sind und sie gefoltert

und gebrannt werden, und ihnen bei lebendigem Leib die Haut abgezogen wird, und die Überlebenden gezwungen sein werden, sich in ihren Schlupfwinkeln wieder durch Verborgenheit zu schützen. Und so werden sich die Obersten, Oberen und ihre Schergen wieder fühlen, als seien sie Könige.

And in the more than two thousand years from the time in which I live, all the lands everywhere on earth will become enormous kingdoms and empires, and become huge when they unite. Yet, as innumerable as there are links in an endless chain, as innumerable will be the wars, and they will increasingly overlap each other, and thus kingdoms and empires will collapse, and new ones will be created out of them again. But the slaves and those in bondage, the land's tillers and winegrowers, the shepherds and the poor will be rebellious, and more than a thousand times they will bring fire to the land; they will set afire castles, fortresses and cities, and will burn harvests. And they will continue to do so until they are taken prisoner, are tortured and burned and skinned alive, and the survivors will be compelled to hide again in their hiding-places for protection. And thus, the upper and superior ones in authority and their henchmen will feel secure again as if they would be kings.

Es wird aber Fortschritt sein, und wenn die Zeit der mehr als zwei Jahrtausende vergangen sein wird, wird der Mensch die Tiefe der Meere und des Himmels erobert haben, und er wird in den Himmel hineinfliegen und sich in ihm eine neue Heimat suchen. Wie ein Stern am Firmament leuchtet, wird er selbst wie ein Stern am Himmel sein, wenn er die Kraft der Sonne gewonnen haben wird und sich selbst für die Schöpfung hält, und er gewaltige Bauten und Türme in Tausenden auf der Erde erstellt, gewaltige metallene Schiffe baut und mit diesen die Wasser der Meere und die Lüfte und den Himmel durchpflügt.

But there will be progress, and when the time of more than two millennia has passed, the human being will have conquered the depths of the oceans and of the and he will fly into the sky (space) and search for a new home. Like a star shining in the firmament, he will be like a star in the firmament when he has gained the sun's power and will consider himself to be the Creation, and when he has erected thousands of huge buildings and towers on earth, has built powerful ships out of metal, and ploughs with these ships through the waters of oceans and through air and the sky.

Und über dem grossen Meer wird es neue grosse Reiche geben, und von einem werden neue Legionen von Barbarenhorden unter dem Befehl mächtiger Ausgearteter ausziehen, um Kriege in die Welt hinauszutragen und die Welt zu erobern und sich der Bodenschätze der Länder habhaft zu machen. Jenseits des grossen Meeres werden aber die Mauern der Städte und Dörfer der Eroberer zusammenbrechen, die die Macht über die Welt an sich reissen wollen, und das Reich wird dann nur noch zerstört sein und verbranntes Land sein, und nur noch schlammiges Wasser sein. Und

die Völker der Erde warden sich vermischen, und es wird viel Unheil daraus entstehen, und viel Krankheit, und viel Siechtum und Hass und Terror und Rache und viele Tode.

And there will be new and big empires across the big ocean, and one of these empires will send out new legions of barbaric hordes under the command of powerful rulers who are degenerated in the worst form of inhumanity to carry out wars and conquer the world in order to get hold of the countries' mineral resources. But beyond the big ocean, the walls of cities and villages of the conquerors wanting to seize the world's power will collapse, and the empire will then be destroyed and be only a scorched land and muddy waters. And the peoples of the earth will interbreed, which causes a lot of harm, illnesses, infirmity and hatred, terror and revenge, as well as many deaths.

Und wenn diese Tage kommen, dann geht der Mensch sehr schweren Zeiten entgegen, und er wird vor einem dunklen, in Finsternis



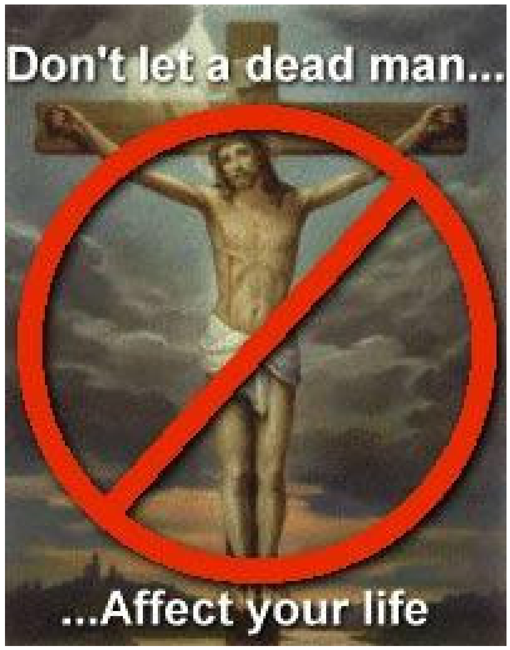
gehüllten Eingang eines undurchdringlichen Labyrinthes stehen, und das Labyrinth wird schwarz sein wie die dunkelste Nacht, und er wird darin eintreten, und in ihm werden wie das Böse die roten und glühenden Augen des Verderbens glühen, und davor möge sich der Mensch der fernen Zeit hüten, denn das Verderben wird grausame Wut und ausgearteten Zorn und Zerstörung und viele Tode in sich tragen. Und lange werden die Tage sein während des Verderbens, doch in weiter Ferne der dann kommenden Zeit wird sich alles lichten und Liebe, Frieden und Freiheit werden. So wird es sein, denn ich sehe und höre im Himmel und weiss, dass es so sein wird, denn ich bin der Künder Elia, und ich spreche die Wahrheit.

And when these days arrive, humankind will be approaching very difficult times and will be standing before an impenetrable labyrinth; its entrance will be shrouded in a dark gloom, as black as the darkest night, and the human being will step into this labyrinth, where the evil will glimmer with glowing red eyes of ruin and disaster. And when these days arrive may the human being be on his guard, for the disastrous ruin will bear within destruction, and innumerable deaths, a cruel rage and wrath degenerated in the worst form of inhumanity. And the days of ruin and disaster will be long, yet in the distant future of the coming time, everything will become lighter, and there will be love, peace and freedom. It shall be so, for I see and hear in heaven, and know that it will be as I have proclaimed, for I am the herald Elia, and I speak the truth.

Quetzal: Das also ist Elias Voraussage. Mehr sollte eigentlich nicht gesagt werden müssen für die Erdenmenschen, denn diese und Jeremias Voraussagen sollten genügen.

Quetzal: This is the prediction of Elia. It should not be necessary to say more, for these and Jeremia's predictions should be sufficient for the earth's human beings.

***According to Etymology Dictionaries the word dollar originates from Low-German daler, from German taler (1540, later thaler) abbrev. of Joachimstaler, silver coin minted in 1519.**



JESUS CHRIST NEVER EXISTED, JESUS IS THE GREAT WHORE OF BABYLON. CHRIST IS LUCIFER 666 CREATED BY THE HEBREWS AND THE VATICAN TO ENSLAVE HUMANKIND!

Fraud in the Bible

Or It Sucks That You Don't Know Hebrew, Greek or Aramaic

http://www.mksmith.org/

What is Pious Fraud?

Pious fraud was a common technique employed by early Christian writers to make a point. Their intention was to convert anyone and everyone by any means available. One of the more persuasive methods was to write a text and falsely tell others that it was written in first person. For example, the four canonized gospel tales were not written by Matthew, Mark, Luke or John. That has been a well known fact for about 200 years. And to this day, no one knows who the gospel stories were written by. These texts are perfect examples of pious fraud. Pious fraud is the foundation of the deception known as Christianity and it continues to this day.

During the first couple of centuries of the Common Era the early Christian priest craft, which would eventually become the early Catholic fathers, were in the process of assimilating religions from all over Europe. Ultimately the new religion become known as the Christian religion, or more accurately The Catholic Church. The Bible was put together by hundreds of people who were either at the head of the fraud or were pawns in its assembly. Once the original languages were translated into Latin, it was only a matter of time before the original language nuances could be discarded. Ever wonder why it was punishable by death to read the Bible during the Middle Ages? Punishable by death by the common folk to read it, that is. Well, the reason was that the priest craft was well aware of the errors, inconsistencies and flat-out lies that riddled the Bible. If the common man found out, it could have been the death of the Church's authority, power and control over the masses. And since the original languages are rarely, if ever, used by those who read the Bible (well, those who actually READ it), the fraud is perpetuated.

When a pious fraud is knowingly perpetuated in the name of power and money, you have deception. Remember, 1700-2000 years ago, when these texts were being assembled into a 'new testament', the vast majority of humanity was illiterate. Science was not known. Demons rules the world. Anything could be put forth and said to be 'absolute truth' when it was in fact, completely fraudulent.

What is the implication of this? The implication is self-evident. The story of Genesis, that Christian proselytizers love to advance (althou it is part of the much older Jewish texts), is a complete and utter forgery. In that story we are led to believe that there was a single god who created the earth, etc. in 6 days. Not only has science proven the timeline to be completely false, the religious aspect is a complete fabrication. At the time that the Genesis story was supposed to have been written the Hebrew people were not monotheistic. That's history. They believed in many gods and Genesis proves it. The story actually goes back to before the Hebrews were a distinct people-it is not Hebrew in origin.

FORGERY IN CHRISTIANITY

A Documented Record of the Foundations of the Christian Religion

by Joseph Wheless

Lately Major, Judge Advocate, U.S.A.; Associate Editor (in section of comparative Law) of American Bar Association Journal; Life Member of Law Institute; etc.

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Dedicated In grateful appreciation

TO Henry L. Mencken

Dean of American Letters and Critics Theologian Emeritus of a Treatise on the Gods

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FOREWORD

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THE DISEASE AND THE CURE

"ALL TRUTH is safe, and nothing else is safe; and he who keeps back the truth, or withholds it from men, from motives of expediency, is either a coward or a criminal, or both."

MAX MULLER, The Science of Religion, p. 11.

"The time has come for honest men to denounce false teachers and attack false gods."

Luther Burbank

"MAN IS A RELIGIOUS ANIMAL—is incurably religious," are commonplaces of clerical rhetoric. The priestly "Doctors of Divinity" who unctuously utter these pious—and apocryphal—platitudes—fathered by the wish,—urge the incurable state of mind—the religious neurosis of their patients in proof of the {1} divinely ordered nature of the malady, as patent of the necessity and importance of their "sacred science" of soul-cure, and the divine warrant for their continuance in perpetuity in their practice upon otherwise damned humanity.

It is the ghostly Doctors themselves, however, who by their quackeries have created the fiction of the disease, and who purposely keep the patient opiated and on the crutches of Faith, in order to "make their calling and election sure," and to perpetuate their thralling dominion over the mind and money of man. The first recorded priestly ban—by threat and fear of death—was on Nature's own Golden Specific for superstition and priestcraft,—the fruit of the Tree of Knowledge: "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. ii, 17.) A warden with a flaming sword was posted to guard the Tree: sword, and rack, and stake, civil and political outlawry, social and business ostracism and loss of living, odious Odium Theologicum and foul calumny, have ever since been—so far as possible yet are the consecrated weapons of priestcraft to keep mankind ignorant and obedient to the priests. "No beast in nature is so implacable as an offended saint," is axiomatic of those who prate of loving their enemies. As Jurgen picturesquely says: "The largest lake in Hell is formed by the blood which the followers of the 'Prince of Peace' have shed in advancing his cause,"—and their selfish own,—as we shall abundantly see in the following pages.

FAITH IN A FATAL DECLINE

Howbeit, their pulpits and their press are lugubriously vocal with Jeremiads bewailing the ever-swelling tide of Unbelief in the land,—throughout Christendom. The Church statistics, notoriously padded

after the Biblical model of the Censuses in the Wilderness, can claim at most some forty-odd millions of adherents—many of them by lip-service and non-paying (therefore negligible), and others many non-distinguished for piety or common honesty—out of the hundred and twenty-odd millions of our American population. The Reverend Rector of Trinity Church in New York City—(one of the wealthiest dead-hand tax-free land monopolists in America)—thus bewails: "In America we are dealing with a country, the majority of whose inhabitants are pagans. ... Only forty percent of the population acknowledges affiliation with any Church." (N. Y. Times, March 15, 1930.) The ex-Secretary of the Home Missions Council of one of the great Churches bemoans: "There has been a tremendous revolution in the history of the Church. ... The country church is waning and dying. ... The revolution under our eyes is found in the mode of thinking of the whole country." (N.Y. Times, Jan. 8, 1930). An effective cause is found in the recent survey report of the Federal Council of Churches, to be in "the acceptance of a scientific view of life ... general questioning of formerly revered authority ... with absolute religious and ethical authority dethroned. ... Women have made no comparable advance in participation in church affairs. ... It can hardly be said that the church is an influential factor in the lives of the working classes." (N.Y. Herald-Tribune, Jan. 31, 1930.) A curious confession of likely cause and effect,—in the mental calibre of the credent—is stated by the Reverend publicity counsel of a [viii] national Church: "All sermons should be keyed to the {2} mentality of a fifteen-year-old youth. ... Half the people of the United States have the mentality of a fifteen-year-old youth. Most church-goers enjoyed the 'children's sermon' more than the one on religious philosophy. ... The average man can carry only one idea at a time." (Herald-Tribune, Jan. 28, 1930.)—Verily, "Of such is the Kingdom of Heaven."



All Fools' Day seems to be a sort of New Year's for ecclesiastical statistics and general stock-taking of the faithful: annually at that time the very religious Christian Herald publishes its collect of figures on Church membership; the Catholic Directory emits its own; and the generality of Divines gives voice to holy Lamentations and pious warnings to the Church and to the ungodly. From this year's extensive crop a little sheaf is added, the matter being important to our purposes, and curiously instructive as depicting the

accelerated downward tobogganing of the Faith, The Report of the Christian Herald discloses: “The total of communicants last year (1929) was 50,006,566,” of which number it assigns a total of 18,051,680 to the fourteen sects of Catholic dis-Unity (Herald-Tribune, April 26, 1930); though the figures of the Catholic Directory are 20,178,202. (Ib. April. 16, 1930). Under the alarming caption—“Warns Protestant Church it is Lagging,” the Report of the Director of the Church Survey bemoans: “The Protestant Church in America is not keeping pace with the population. ... American Protestantism increased from 7 in each 100 of the population in 1800 to 24 in each 100 of the population of 1900. During the past thirty years Protestantism has not increased its ratio of the population as much as one member more per hundred.”—This is a very notable disclosure: that for a whole century the very vocal and intolerant Protestant population of this country has varied between 7% and 24% of the total population, and is today less than 25%:—yet this petty minority dingdongs that this is a “Christian country,” and imposes its ludicrous medieval “Blue Laws” and tyrannous proscriptions—as will be noted—upon the great anti-clerical majority of the people. And further striking figures follow from the same source: “A study made in 1912—[i.e. before Woman Suffrage],—“exclusively in cities, found two-thirds of the Protestant city membership consisted of [ix] women. ... There has been a steady proportionate decrease of interest in religion among women of the United States. ... It was also found [in this present Survey] that only 18 percent of the country population is in Church membership, although it is customary to think of country people as highly religious.—[They, too, are becoming more educated.] In New York City, the Church population is reported equally divided among Protestants, Roman Catholics and Jews. Only about eight percent of the population are members of the Protestant churches,”—thus only some 24% of the people of New York City among all three much-divided sects. (N.Y. Times, May 5, 1930.) In a recent abusive set of letters by three True Believers of the same family name (one a Rev.), addressed to the Editor of a Metropolitan paper for writing sanely about the Tabooed Subject of Birth Control, this was denounced as an “insult to over 2,000,000” Faithful in this City. (Herald-Tribune, April 12, 1930.) But the Faithful boast of their 444 churches in Greater New York: if each had the exaggerated membership of 1,000,—let the reader do his own figuring and note the result. And foreign immigration of the Faithful has been sadly curtailed of late by law. {3}

The true significance to the Church of the great slump in its membership—and hence revenues, is crudely “given away” by the Very Rev. Episcopal Bishop of Long Island, lamenting like conditions in his Diocese: “The growth of population during the last decade on Long Island has been a challenge to the Church. ... The Episcopal Bishop of the diocese advocated [in a public address] a drive to bring into the church the wealthy residents of Long Island.” (Herald-Tribune,

May 6, 1930.) The Most Rev. Episcopal superior of the last-lamenting has made a famous discovery, and with oracular gravity which evokes a smile he assigns its cause: "There are no great poets, painters, writers, nor musicians—[only great Manikins of Bishops]—today, and the cause of this artistic deficiency can be found in the moderns' total disregard for religion." (Episc. Bishop of Manhattan: Herald-Tribune, April. 21, 1930.) And the Highly Rev. Bishop of the National Capital thus portentously, and truly, glooms: "There is an organized movement, world-wide in scope, to unsettle Christian ideals and Christian institutions, both in Russia and elsewhere" (Ib. May 13, 1930);—which, judging by the age-old gigantic failure of both—as herein we shall see,—is not so much to be wondered.

So far as Russia is concerned—(and the fact and the reason for it apply as well to every other "Christian" country),—the reason is truly stated by the pious Editor of Atlantis in a Jeremiad of confession before the Institute of Citizenship just held in Atlanta: "For a thousand years, ever since Russia became a Christian country, and more especially in the last 200 years, when the Czar became the official head of the Church, the State religion in Russia was one of the means whereby the Russian people were oppressed, exploited and kept in ignorance. The Russian people had a score to settle with the Church after the revolution, and they took full advantage of it" (N.Y. Times, April 8, 1930), a like chance for which all Christendom is looking. The very religious Editor continues to confess: "It is useless to deny that the Church, in most instances, has lost its hold upon vast majorities of the people." (Ibid.) At the Christian Herald Institute of Religion held this year at Buck Hill Falls, Pa., a perfect symposium of Jeremiads bewailed Faith on the Toboggan: "Unless emphasis on elaborate creeds does not cease, we will deliver ourselves into the hands of the Humanists for the defeat which we deserve." ... "The Church is simply going to pieces in the small towns of the Middle West. ... The paganization of rural America is going on so fast that if we wait for even the union of closely allied denominations to be accomplished, it will mean ruination." ... "The greatest difficulty in effecting mergers of churches lies in personalities and prejudices." (Herald-Tribune, May 15, 1930.)

Thus today, after nearly two thousand years of the "Sweetness and light" of our Divine Christian religion, "personalities and prejudices" among those taught to love even their enemies persist and keep the Fold of Christ divided into mutually-hating Flocks; precisely so that the olden Pagan sneer at the early Christians is perfectly befitting their successors today: "There is no wild beast so ferocious as Christians who differ concerning their faith." (Lecky, Rationalism in Europe, ii, 31.) {4}



To conclude this review of pregnant figures and confessions, two luminous revelations are in one day made of cause and effect. Says the eminent Rev. President of the National Bible Institute: "... because the Bible has ceased to have authority either in the pulpit or in the pew. Decline in church attendance and decrease in church membership are almost invariably traceable to unbelief in the divine inspiration and authority of the Bible,"—Due to increasing knowledge of its true character, as herein revealed. (Herald-Tribune, May 26, 1930.) And the ghastly irony and joke of the whole huge bankruptcy of Faith is thus exposed by the egregious Pastor of a Brooklyn Baptist Flock, who images the Missionary "selling" the Faith to the benighted Heathen: "'I have a religion here that will do you poor heathen a lot of good. Of course it hasn't succeeded very well at home, but we are sure it will do you a lot of good.'" (Ibid.) It's just like God told the Jews: You shan't sell the dead carcasses found by the way to the Chosen; "but thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayst sell it unto an alien"! (Deut. xiv, 21.) So the dead cats of Faith are flung out of the sanctuary as unfit for the Knowing, but are peddled to the ignorant heathen for whatever the refuse may bring of clerical revenue.

Like conditions exist in all priest-ridden lands. The Rt. Rev. Archbishop of Canterbury in his call for the decennial Lambeth Conference for 1930, at which over sixty of the Episcopal bishops of this country are to attend, sounds a fateful monition: "The new knowledge of the Bible and still more of the universe in which we live still confuses and bewilders the beliefs of many of our clergy and people. There are tendencies in the life of our Church which suggest the prevalence of forms of belief ... which almost exclude belief in God the Father and God the Holy Spirit." (Herald-Tribune, March 12, 1930.) Wails the Rev. Pyke to the annual Assembly of the National Council of Evangelical Churches of England: "A large part of England has lapsed into semi-heathenism; ... our half-filled churches." (Herald-Tribune, April 20, 1930.) Such creed-searchings and churchly lamentations over their moribund condition may be multiplied into volumes.

Some potent cure thus seems to be at work. This curative specific is simply increasing popular knowledge: "Know the truth and the truth shall make you free," is the Golden Recipe for the religious disorder. What Cicero said of the Pythian Oracles may as truly be applied to every form of priestcraft: "When men began to be less credulous, their power vanished."

Day by day, as knowledge increaseth and spreads amongst the people in the pews as well as among the parsons, does it become more difficult and embarrassing for the pulpiteers to "put over" their tales of myth and magic to the hearers of the Word. Even the clergy are becoming awakened to the stinging truth aimed at priests and the priest-taught by Prof. Shotwell: "Where we can understand, it is a moral crime to cherish the ununderstood," and are beginning to feel the humiliation of their false Position. A noted clerical educator, Dr. Reinold Niebuhr, professor of Christian Ethics in that hotbed of every heresy, the Union Theological Seminary, in his textbook suggestively entitled 'Leaves from the Notebook of a Tamed Cynic,' makes this confession of recognized Dishonesty in the mass {5} of clerical teaching and preaching: "As a teacher your only interest is to discover the truth. 'As a preacher you must conserve other interest besides the truth.' It is your business to deal circumspectly with the whole religious inheritance lest the virtues [?] which are involved in the older traditions perish through your iconoclasm. That is a formidable task and a harassing one; for one can never be quite sure where pedagogical caution ends AND DISHONESTY BEGINS"! (Quoted by Alva Johnston in N.Y. Herald-Tribune, March 8, 1930.)

The great Church Father, Bishop St. Augustine (of whom more hereafter), was wise to the psychology of—at least—Pagan religion—the mode of its incipience and the manner of its age-long persistence. The priests and the priest-taught, he tells, instilled the virus of superstition into their victims when "small and weak," when they knew not to resist or healthily to react against the contaminating inoculation; "then, afterwards, it was necessary that succeeding generations should preserve the traditions of their ancestors, drinking in this superstition with their mother's milk." (Augustine, City of God, xxii, 6.) Thinks one that this cunning modus operandi is confined only to Pagan priestcrafts and superstitions?

If, instead of the saintly Doctors of Hebrew-Christian Divinity, injecting their saving "opiate of the people" into the cradled babes of Christ, it were the abhorred Doctors of Mohammedan or Mormon Divinity who got to the cradles first,—those infant souls would all but surely be lost to the Christ, and in their God's tender mercy, as assured by the sainted Augustine, would spend eternity crawling on the candent floors of Hell, playing with the "worm that never dies": hardly from the cradle to the grave could all the Christian purges for Sin and pills for Salvation of Soul, later administered, serve for effective catharsis of the venom of those Christianly-hated "superstitions, drunk in with their mother's milk."

This truth is strikingly stated in an eloquent period by Ingersoll, and stunningly confirmed and confessed by the syndicated Prophet of Protestantism below to be quoted. The former opens his classic Why I Am an Agnostic, with these trenchant words:

"For the most part we inherit our opinions. We are the heirs of habits and mental customs. Our beliefs, like the fashions of our garments, depend on where we were born. We are molded and fashioned by our surroundings. Environment is a sculptor—a painter.

"If we had been born in Constantinople, the most of us would have said: 'There is no God but Allah, and Mohammed is his prophet.' If our parents had lived on the banks of the Ganges, we would have been worshippers of Siva, longing for the heaven of Nirvana.

"As a rule, children love their parents, believe what they teach, and take great pride in saying that the religion of mother is good enough for them. ... {6}

"The Scotch are Calvinists because their fathers were. The Irish are Catholics because their fathers were. The English are Episcopalians because their fathers were, and the Americans are divided into a hundred sects because their fathers were. ... Children are sometimes superior to their parents, modify their ideas, change their customs, and arrive at different conclusions."

The truth thus uttered by the great Agnostic finds its confirmation curiously wrung from the lips of the Bellwether of would-be "reconciliationists" of primitive Superstition and modern Science. In a metropolitan newspaper carrying his syndicated "Daily Counsel" to the lovelorn and the misty-minded, a Virginia Believer puts to him challengingly the question direct: "Do you mean to imply that belief is largely a matter of environment, and if so, would you not have been as firm a follower of Mahomet as you are of Christ if you had been born of Mahometan parentage and brought up in that faith?" For once there was no chance for Conmanian suppleness of evasion, so the blunt and confusing truth is forced: Yes! "It is fairly certain that, had I been cradled in Mohametans [sic] I should now have been turning toward Mecca at the appointed hours"! (N.Y. Herald-Tribune, Oct. 29, 1929.) Thus the champion special pleader for the fast fading faith of Christ confesses away the divinely self-evident "truth" of his Christian faith, admits that it is the result not of independent thought and convincing proofs to his mind, but the inheritance of the cradle and the nursery,—that that towering intellect would today be bearing witness to the "revealed truth" of a false God and religion, if he had chanced to be "born that way"! Allah would to him—and to millions—be true and living God and Jehovah a crude barbarian myth, but for the accident of birth and teaching,—a reversal of the whole scheme of salvation! Thus the Cradle determines the Creed; it is the virus of the superstition-germ first injected which infects the credulity-center of

the brain and colors too-oft through life the whole concept of "religious truth" in the mind of the patient.

The psychology of the priestly maxim—"Disce primum quod credendum est—Learn first what is to be believed," and the persistent virulence of the virus thus injected, is aptly signified by the Rev. Wenner, 83-year old Bellwether of Lutheranism in America, and for 61 years pastor of one of its oldest sheep-folds in New York City: "I do not think that time has produced many changes in the attitude of Lutheran worshippers,—because of the stable nature of the religious education we give the youth of our sect. From the age of six onward we instruct them in the tenets of our faith, and they usually abide." (N.Y. Herald-Tribune, Oct. 10, 1929.)

The predilect precept of the Doctors of every brand of Divinely forever is: "Catch 'em in the cradle, and get 'em inoculated before they know." In the bib and rattle period, the childish brain is a soft, clean surface, "soft as wax to be molded into vice," as His Holiness says: helpless it receives and retains whatever is first impressed or imposed upon it: true religion or false, Christ or Crishna or Santa Claus, Holy Ghost or the ghosts of Afric superstition. "Give us a child until it is seven, and we've got it cinched for life," is the ghoulish axiom of all the {7} Faiths: "Suffer little children to come unto me, for of such is the Kingdom of Heaven,"—as of the heathen Nirvana. How godly a work is it to sear the thoughtless child mind with the brand of Faith; how infamous and damnable to offer to the "immature" and inept youth in college freedom from the stigma of credulity! How crude and cruel for the Chinese to bind and cripple for life the feet of their girl children; how fiendish the custom of sundry savage tribes, ignorant of the "Light of the World," to clamp the infant heads between boards so as to produce the hideous deformity of skull so aesthetically popular among them; but how pleasing to gods and priests to fetter the child mind in the bonds of Faith, and so to dwarf and deaden the mind's most precious faculty—Reason! "To succeed," eloquently said Ingersoll, "the theologians invade the cradle, the nursery. In the brain of innocence they plant the seeds of superstition. They pollute the minds and imaginations of children. They frighten the happy with threats of pain—they soothe the wretched with gilded lies. ... All of these comforting and reasonable things are taught by the ministers in their pulpits—by teachers in Sunday schools and by parents at home. The children are victims. They are assaulted in the cradle—in their mother's arms. Then, the school-master carries on the war against their natural sense, and all the books they read are filled with the same impossible truths. The poor children are helpless. The atmosphere they breathe is filled with lies—lies that mingled with their blood." This unholy cradle-robbing goes on with vehement zest. The Churches, the Federal Council of Churches, the Vicar of God and his adjutants, all ply amain the arts of enslaving the babe in the cradle, the child in the school. In the Encyclical of December 31, 1929, the right of the Church to the child is proclaimed as above that of parents and State; the secular public schools are damned, and the prole of the Faithful are

forbidden to attend and mingle with the "irreligious" State pupils: "the frequenting of non-Catholic schools, namely, those which are open to Catholic and non-Catholic alike, is forbidden to Catholic children," as such a school is not "a fit place for Catholic students," who must be baited with "the supernatural." (Current History, March 1930, p. 1091, passim.) Yet the banned and cursed Public Schools of New York City, forbidden to the Faithful child, the ecclesiastical City government fills with Faithful teachers for the purpose of "boot-legging" the forbidden supernaturalism into them; a work so wide-spread and active, that the Cardinal Archbishop of the City, addressing over 2000 of the Catholic Teachers Association, "praises their work of teaching faith in City Institutions." (N.Y. Times, Nov. 25, 1928.) And every rationalist effort to counteract such illegal propaganda and to free the schools from the pernicious influences of superstition, is denounced and opposed by the Bible bootleggers of every brand of Faith; and in the brave instance of Russia, a medieval orgy of prayer-assault on High Heaven is made, to counsel God what he ought to do to the Russians for their "godless" efforts to save the children of that Church-cursed land from the superstitions of priestcraft.

In an ironical letter to the English press, in which he "enters the lists against the British critics of Moscow's anti-clerical policy," George Bernard Shaw, writing under a transparent Russian pseudonym, says: "In Russia we take religious questions {8} very seriously. We protect our children very carefully against proselytizers of our fantastic sects until they are old enough to make up their own minds. To us, it is inconceivable that a government would tolerate the inculcation upon helpless children of beliefs that will not stand the most strenuous scientific examination or in which the teachers themselves do not honestly believe. ... We cannot understand why the so-called Articles of Religion, which have been described. by one of the most learned and intellectually gifted of your churchmen as capable of being professed only by 'fools, bigots or liars,' are deliberately taught as divine truths in your schools. ... Russia is setting an example of intellectual and moral integrity to the whole world, while England is filling its temples with traders, persecuting its clergy, and bringing up children to be scoffers to whom religion means nothing but hypocrisy and humbug." (Herald-Tribune, April 7, 1930.)

Thus the Church enchains the Reason. The proudest boast today of the Church for its ex-Pagan Saint Augustine, is that: "as soon as a contradiction—[between his "philosophy" and his religious doctrines]—arises, he never hesitates to subordinate his philosophy to religion, reason to faith"! (Cath. Encyc. ii, 86.) So this great ex-Pagan Saint of the Church surrenders his reason to faith, and avers: "I would not believe the Gospels to be true, unless the authority of the Catholic Church constrained me"! (Augustine, De Genesi.)

Ingersoll, in one of his glowing, devastating periods of oratory, said: "Somebody ought to tell the truth about the Bible!" That I have already essayed quite comprehensively to do. In my recent work, Is It God's Word? (Alfred A. Knopf, Inc., New York, 1926, 2nd and 3rd Editions), I devote some five hundred pages to "An Exposition of the Fables and Mythology of the Bible and of the Impostures of Theology," as my thesis is defined in my sub-title. "A farrago of palpable nonsense," in the words of the Dean of American critics, is about all that remains of Holy Writ as the pretended "Word of God," as the result of that searching analysis.

That study was limited, in most part, to the sacred texts for the internal evidences, which themselves so abundantly afford, of their own falsity and primitive-minded fatuity. On the other phase of inquiry I there limited myself to the suggestive remark: "The gospels are all priestly forgeries over a century after their pretended dates" (p. 279; cf. p. 400), purposing then to complement the work by this sequel or companion volume, treating the frauds and forgeries of religion and the Church.

Taking up now more particularly the second phase of my subject, I here propose to treat of the inveterate forgeries, frauds, impostures, and mendacities of Priestcraft and its Theology. I shall be explicit and plain spoken, and unmistakably state my purpose and my proofs. For nearly two thousand years the priestcraft of Christendom, for purposes of domination by fear and greedy exploitation through imposture upon credulity, has consigned to earthly fire and sword, and to eternal damnation all who dared to dissent or to protest; the priestly word "miscreant," {9} misbeliever, has become the synonym for everything foul and criminal in human nature. The day of reckoning and of repudiation is at hand; Priestcraft has here its destroying answer, in very plain and unafraid words.

This book is a grave indictment, impossible to be made or to be credited unless supported at every point by incontrovertible facts. These I promise to produce and array in due and devastating order.

THE INDICTMENT

I charge, and purpose to prove, from unimpeachable texts and historical records, and by authoritative clerical confessions, beyond the possibility of denial, evasion, or refutation:

That the Bible, in its every Book, and in the strictest legal and moral sense, is a huge forgery.

That every Book of the New Testament is a forgery of the Christian Church; and every significant passage in those Books, on which the fabric of the Church and its principal Dogmas are founded, is a further and conscious later forgery, wrought with definite fraudulent intent.

Especially, and specifically, that the "famous Petrine text"—"Upon this Rock I will build my church"—the cornerstone of the gigantic fabric of imposture,—and the other, "Go, teach all nations,"—were never uttered by the Jew Jesus, but are palpable and easily proven late Church forgeries.

That the Christian Church, from its inception in the first little Jewish-Christian religious societies until it reached the apex of its temporal glory and moral degradation, was a vast and tireless Forgery-mill.

That the Church was founded upon, and through the Dark Ages of Faith has battened on—(yet languishes decadently upon)—monumental and petty forgeries and pious frauds, possible only because of its own shameless mendacity and through the crass ignorance and superstition of the sodden masses of its deluded votaries, purposely kept in that base condition for purposes of ecclesiastical graft and aggrandizement through conscious and most unconscionable imposture.

That every conceivable form of religious lie, fraud and imposture has ever been the work of Priests; and through all the history of the Christian Church, as through all human history, has been—and, so far as they have not been shamed out of it by skeptical ridicule and exposure, yet is, the age-long stock in trade and sole means of existence of the priests and ministers of all the religions.

That the clerical mind, which "reasons in chains," is, from its vicious and vacuous "education," and the special selfish interests of the priestly class, incapable either of the perception or the utterance of truth, in matters where the interests of priestcraft are concerned. {10}

As the Catholic-Protestant-Skeptic Bayle, of seventeenth century fame, said: "I am most truly a Protestant; for I protest indifferently against all systems and all sects" of religious imposture.

My accusal, therefore, is not limited in purpose, scope or effect to any one Church or sect, but is aimed alike at all of the discordant factions of ancient Jewish and more modern Christian faith. For, as has been well said, "Faith is not knowledge, no more than that three is four, but eminently contained in it; so that he that knows, believes, and

something more; but he that believes many times does not know—nay, if he doth barely and merely believe, he doth never know." The same critical cleric at another place said: "Still less was it ever intended that men should so prostitute their reason, as to believe with infallible faith what they are unable to prove with infallible arguments." (Chillingworth, Religion of Protestants, pp. 66, 412.) With infallible facts I purpose to blast the false pretenses of Priest-forged Faith.

It is matter of fact, that for some 1500 years of this Era there was but one "True Church" of Christ; and that Church claims with conscious pride the origin and authorship of all the New Testament Books, out of its own Holy bosom, by its own canonized Saints. The New Testament Books are, therefore, distinctively Catholic documents. That Church, therefore,—if these its credentials and documents are forgeries,—as from its own records I shall prove—itself forged all the Books of the New Testament and all the documents of religious dogma and propaganda the forgery of which shall be proved in this book, and did itself perpetrate all the pious frauds herein revealed, and is their chief beneficiary. All the other Christian sects, however, are sprung or severed from the original One True Church;—"all other forms of the Christian religion . . . originated by secession from the True Church, ... and their founders ... were externally members of the Church." (CE. vii, 367.) All these Protestant sects, therefore, with full knowledge of the guilty facts and partakers in the frauds, found their claim to Divinity—and priestly emoluments—upon and through those tainted titles, and thus yet fully share the guilt as accomplices after the fact. The "Reformed" Sects, on breaking away from the old Monopoly of Forgery, appropriated the least clumsy and more plausible of the pious Counterfeit of Christianity, and for the centuries since have industriously and knowingly been engaged in passing the stolen counterfeit upon their own unsuspecting flocks; they are therefore equally guilty with the original Forgers of the Faith.

OUTLINE OF CASE AND PROOFS

The proofs of my indictment are marvelously easy. They are to be found in amplest record of history and accredited ecclesiastic authorities, and in abounding incautious admissions made by the Recredited spokesmen of the Accused: upon these I shall freely and fully draw for complete proofs of my every specification. These damning things of the Church, scattered through many clerical volumes and concealed in many archives, are not well known to the pious or preoccupied layman. My task is simply to bring together {11} the documentary proofs and expose them before the astonished eves of the modern reader; that is the prime merit of my work. To accomplish this purpose with unimpeachable certitude, I need and make no apology for the liberal use of quotation marks in presenting the ensuing startling array of accusations and confessions; to be followed by the plenary proofs.

As in the judicial process, I shall, before proceeding to the concrete proofs, define first the crime charged, and outline the scope of the

evidence to be presented. I shall first make a prima facie justification of the charges, by citing a few generalities of confession of guilt, with corroborations by weighty supporting authorities, and thus create the proper "atmosphere" for the appreciation of the facts. Then shall come the shaming proofs in astounding detail.

FORGERY DEFINED

Forgery, in legal and moral sense, is the utterance or publication, with intent to deceive or defraud, or to gain some advantage, of a false document, put out by one person in the name of and as the genuine work of another, who did not execute it, or the subsequent alteration of a genuine document by one who did not execute the original. This species of falsification extends alike to all classes of writings, promissory notes, the coin or currency of the realm, to any legal or private document, or to a book. All are counterfeit or forged if not authentic and untampered.

A definition by a high ecclesiastical authority may appropriately be cited, as it thoroughly defines the chronic clerical crime. The Catholic Encyclopedia thus defines the crime:

"Forgery (Lat. falsum) differs very slightly from fraud. It consists in the deliberate untruthfulness of an assertion, or in the deceitful presentation of an object, and is based on an intention to deceive and to injure while using the externals of honesty. Forgery is truly a falsehood and is a fraud, but it is something more. ... A category consists in making use of such forgery, and is equivalent to forgery proper. ... The Canonical legislation [dealt principally with] the production of absolutely false documents and the alteration of authentic ... for the sake of certain advantages. ...

"Canon law connects forgery and the use of forged documents, on the presumption that he who would make use of such documents must be either the author or instigator of the forgery. In canon law forgery consists not only in the fabrication or substitution of an entirely false document, but even by partial substitution, or by any alteration affecting the sense and bearing of an authentic document or any substantial point, such as names, dates, signature, seal, favor granted, by erasure, by scratching out or writing one word over another, and the like."

(Catholic Encyclopedia, vi, 135, 136.)

Under every phase and phrase of this its own clerics legal definition, the Church is guilty,—is most guilty. {12}

A "beginning of miracles" of confession of ecclesiastical guilt of forgery of Church documents is made in the same above article by the Encyclopedia,—very many others will follow in due course from the same source:

"Substitution of false documents and tampering with genuine ones was quite a trade in the Middle Ages. Innocent III (1198) points out nine

species of forgery [of ecclesiastical records] which had come under his notice."

(CE. vi, 136.)

But such frauds of the Church were not confined to the Middle Ages; they begin even with the beginning of the Church and infest every period of its history for fifteen hundred years and defile nearly every document, both of "Scriptures" and of Church aggrandizement. As truly said by Collins, in his celebrated Discourse of Free Thinking:

"In short, these frauds are very common in all books which are published by priests or priestly men. ... For it is certain they may plead the authority of the Fathers for Forgery, Corruption and mangling of Authors, with more reason than for any of their Articles of Faith." (p. 96.)

Bishop Eusebius of Caesarea, the great "Father of Church History" (324 A.D.) whom Niebuhr terms "a very dishonest writer,"—of which we shall see many notable instances,—says this: "But it is not our place to describe the sad misfortunes which finally came upon [the Christians], as we do not think it proper, moreover, to, record their divisions and unnatural conduct to each other before the persecution—[by Diocletian, 305 A.D.]. Wherefore we have decided to relate nothing concerning them except things in which we can vindicate the Divine judgment. ... But we shall introduce into this history in general only those events which may be useful first to ourselves and afterwards to posterity." (Ecclesiastical History, viii, 2; N&PNF. i, 323-324.)

Eusebius himself fraudulently "subscribed to the [Trinitarian] Creed formed by the Council of Nicea, but making no secret, in the letter which he wrote to his own Church, of the non-natural sense in which he accepted it." (Cath. Encyc. v, 619.) As St. Jerome says, "Eusebius is the most open champion of the Arian heresy," which denies the Trinity. (Jerome, Epist. 84, 2; N&PNF. vi, 176.) Bishop Eusebius, as we shall see, was one of the most prolific forgers and liars of his age of the Church, and a great romancer; in his hair-raising histories of the holy Martyrs, he assures us "that on some occasions the bodies of the martyrs who had been devoured by wild beasts, upon the beasts being strangled, were found alive in their stomachs, even after having been fully digested"! (quoted, Gibbon, History, Ch. 37; Lardner, iv, p. 91; Diegesis, p. 272). To such an extent had the "pious frauds of the theologians been thus early systematized and raised to the dignity of a regular doctrine," that Bishop Eusebius, "in one of the most learned and elaborate works that antiquity has left us, the Thirty-second Chapter of the Twelfth Book of his Evangelical Preparation, bears for its title this scandalous proposition: 'How it may be Lawful and Fitting to use Falsehood as a Medicine, and for the Benefit of those who Want to be Deceived'"—(quoting the Greek title; Gibbon, Vindication, p. 76). {13}

St. John Chrysostom, the "'Golden Mouthed," in his work 'On the Priesthood,' has a curious panegyric on the clerical habit of telling

lies—"Great is the force of deceit! provided it is not excited by a treacherous intention."' (Comm. on I Cor. ix, 19; Diegesis, p. 309.) Chrysostom was one of the Greek Fathers of the Church, concerning whom Dr. (later Cardinal) Newman thus apologetically spoke: "The Greek Fathers thought that, when there was a justa causa, an untruth need not be a lie. ... Now, as to the just cause, ... the Greek Fathers make them such as these self-defense, charity, zeal for God's honor, and the like." (Newman, Apology for His Life, Appendix G, p. 345-6.) He says nothing of his favorites, the Latin Fathers; but we shall hear them described, and amply see them at work lying in their zeal for God's honor, and to their own dishonor.

The Great Latin Father St. Jerome (c. 340-420), who made the celebrated Vulgate Version of the Bible, and wrote books of the most marvelous Saint-tales and martyr-yarns, thus describes the approved methods of Christian propaganda, of the Fathers, Greek and Latin alike, against the Pagans:

"To confute the opposer, now this argument is adduced and now that. One argues as one pleases, saying one thing while one means another. ... Origen, Methodius, Eusebius, and Apollinaris write at great length against Celsus and Porphyry. Consider how subtle are the arguments, how insidious the engines with which they overthrow what the spirit of the devil has wrought. Sometimes, it is true, they are compelled to say not what they think but what is needful. ...

"I say nothing of the Latin authors, of Tertullian, Cyprian, Minutius, Victorianus, Lactantius, Hilary, lest I should appear not so much to be defending myself as to be assailing others. I will only mention the APOSTLE PAUL. ... He, then, if anyone, ought to be calumniated; we should speak thus to him: 'The proofs which you have used against the Jews and against other heretics bear a different meaning in their own contexts to that which they bear in your Epistles. We see passages taken captive by your pen and pressed into service to win you a victory, which in volumes from which they are taken have no controversial bearing at all ... the line so often adopted by strong men in controversy—of justifying the means by the result."

(Jerome, Epist. to Pammachus, xlviii, 13; N&PNF. vi, 72-73; See post, p. 230.)

Of Eusebius and the others he again says, that they "presume at the price of their soul to assert dogmatically whatever first comes into their head." (Jerome, Epist. li, 7; id. p. 88.) And again, of the incentive offered by the gullible ignorance of the Faithful, for the glib mendacities of the priests: "There is nothing so easy as by sheer volubility to deceive a common crowd or an uneducated congregation." (Epist. lii, 8; p. 93.) Father Jerome's own high regard for truth and his zeal in propaganda of fables for edification of the ignorant ex-pagan Christians is illustrated in numberless instances. He tells us of the river Ganges in India, which "has its source in Paradise"; that in India "are also mountains of gold, which however

men cannot approach by reason of the griffins, dragons, and huge monsters which haunt {14} them; for such are the guardians which avarice needs for its treasures." (Epist. cxxv, 6; N&PNF. vi, 245.) He reaches the climax in his famous Lives of sundry Saints. He relates with all fervor the marvelous experiences of the "blessed hermit Paulus," who was 113 years of age, and for sixty years had lived in a hole in the ground in the remotest recesses of the desert; his nearest neighbor was St. Anthony, who was only ninety and lived in another hole four days' journey away. The existence and whereabouts of Paulus being revealed to Anthony in a vision, he set out afoot to visit the holy Paulus. On the way, "all at once he beholds a creature of mingled shape, half horse half man, called by the poets Hippo-centaur," with whom be holds friendly converse. Later "he sees a mannikin with hooked snout, horned forehead, and extremities like goat's feet," this being one of the desert tribe "whom the Gentiles worship under the names of Fauns, Satyrs, and Incubi," and whose strange, language Anthony was rejoiced to find that he could understand, as they reasoned together about the salvation of the Lord. "Let no one scruple to believe this incident," pleads Father Jerome'; "its truth is supported by" one of these creatures that, was captured and brought alive to Alexandria and sent embalmed to the emperor at Antioch. Finally holy Anthony reached the retreat of the blessed Paulus, and was welcomed. As they talked, a raven flew down and laid a whole loaf of bread at their feet. "See," said Paulus, "the Lord truly loving, truly merciful, has sent us a meal. For the last sixty years I have always received half a loaf; but at your coming the Lord has doubled his soldier's rations." During the visit Paulus died; Anthony "saw Paulus in robes of snowy white ascending on high among a band of angels, and the choirs of prophets and apostles." Anthony dragged the body out to bury it, but was without means to dig a grave; as he was lamenting this unhappy circumstance, "behold, two lions from the recesses of the desert with manes flying on their necks came rushing along; they came straight to the corpse of the blessed old man," fawned on it, roared in mourning, then with their paws dug a grave just wide and deep enough to hold the corpse; came over and licked the hands and feet of Anthony, and ambled away. (Jerome, Life of Paulus the First Hermit, N&PNF. vi, 299 seq.)

So gross and prevalent was the clerical habit of pious lies and pretenses "to the glory of God," that St. Augustine, about 395 A.D., wrote a reproving treatise to the Clergy, De Mendacio (On Lying), which he found necessary to supplement in 420 with another book, Contra Mendacium (Against Lying). This work, says Bishop Wordsworth, "is a protest against these 'pious frauds' which have brought discredit and damage on the cause of the Gospel, and have created prejudice against it, from the days of Augustine to our own times." (A Church History, iv, 93, 94.) While Augustine disapproves of downright lying even to trap heretics,—a practice seemingly much in vogue among the good Christians: "It is more pernicious for Catholics to lie that they may catch heretics, than for heretics to lie that they may not be found out by Catholics" (Against Lying, ch. 5; N&PNF. iii, 483); yet this Saint

heartily approves and argues in support of the chronic clerical characteristics of suppressio veri, of suppression or concealment of the truth for the sake of Christian "edification," a device for the encouragement of credulity among the Faithful which has run riot through the centuries and flourishes today among the priests and the ignorant {15} pious: "It is lawful, then, either to him that discourses, disputes, and preaches of things eternal, or to him that narrates or speaks of things temporal pertaining to edification of religion or piety, to conceal at fitting times whatever seems fit to be concealed; but to tell a lie is never lawful, therefore neither to conceal by telling a lie." (Augustine, On Lying, ch. 19; N&PNF. iii, 466.) The great Bishop did not, however, it seems, read his own code when it came to preaching unto edification, for in one of his own sermons he thus relates a very notable experience: "I was already Bishop of Hippo, when I went into Ethiopia with some servants of Christ there to preach the Gospel. In this country we saw many men and women without heads, who had two great eyes in their breasts; and in countries still more southly, we saw people who had but one eye in their foreheads." (Augustine, Sermon 37; quoted in Taylor, Syntagma, p. 52; Diegesis, p. 271; Doane, Bible Myths, p. 437.) To the mind's eye the wonderful spectacle is represented, as the great Saint preached the word of God to these acephalous faithful: we see the whole congregation of devout and intelligent Christians, without heads, watching attentively without eyes, listening intently without ears, and understanding perfectly without brains, the spirited and spiritual harangue of the eloquent and veracious St. Augustine. And every hearer of the Sermon in which he told about it, believed in ?firmness of faith and infantile credulity every word of the noble Bishop of Hippo, giving thanks to God that the words of life and salvation had been by him carried to so remarkable a tribe of God's curious children.

Pope Gregory the Great (590-604), in one momentary lapse in his own arduous labors of propagating "lies to the glory of God," made the pious gesture, "God does not need our lies"; but His Church evidently did, for the pious work went lyingly on; a work given immense impetus by His Holiness Gregory himself, in his mendacious Dialogues and other papal output,—with little abatement unto this day.

A further admission of the inveteracy of ecclesiastical forgery and fraud may be cited from the Catholic Encyclopedia. Speaking deprecatingly of the "incredible liberty of discussion" which to the shock and scandal of the pious prelates "prevailed in Rome under the spell of the Renaissance,"—when men's minds were beginning to awaken from the intellectual and moral stupor of the Dark Ages of Faith, the Catholic thesaurus of archaic superstition and "Catholic Truth," admits:

"This toleration of evil [sic; i.e.:—the free discussion of Church doctrines and documents]—bore one good consequence: it allowed historical criticism to begin fair. There was need for a revision which is not yet complete, ranging over all that has been handed down from the Middle Ages under the style and title of the Fathers, the Councils, the Roman

and other official, archives. In all these departments forgery and interpolations as well as ignorance had wrought mischief on a great scale."

(CE. xii, 768.)

To these preliminary confessions of the guilty Church may be added the corroborating testimony of several eminently accredited historical authorities. {16}

Middleton, in his epochal Free Inquiry into the lying habits and miracles of the Churchmen, says: "Many spurious books were forged in the earliest times of the Church, in the name of Christ and his apostles, which passed upon all the Fathers as genuine and divine through several successive ages." (Middleton, Free Inquiry, Int. Disc. p. xcii; London, 1749.)

The same author, whose book set England ringing with its exposures of the lies and fraudulent miracles of the Church, makes this acute and accurate summing up of his evidences:

"It will not appear strange to those who have given any attention to the history of mankind, which will always suggest this sad reflection: That the greatest zealots in religion, or the leaders of sects and parties, whatever purity or principles they pretend to have seldom scrupled to make use of a commodious lie for the advancement of what they call the truth. And with regard to these very Fathers, there is not one of them, as an eminent writer of ecclesiastical history declares, who made any scruple in those ages of using the hyperbolical style to advance the honor of God and the salvation of men."

(Free Inq. p. 83; citing Jo., Hist. Eccles. p. 681.)

Lecky, the distinguished author of the History of European Morals, devotes much research into what he describes as "the deliberate and apparently perfectly unscrupulous forgery, of a whole literature, destined to further the propagation either of Christianity as a whole, or of some particular class of tenets." (Lecky, Hist. of European Morals, vol. i, p. 375.)

In his very notable History of Rationalism speaking of that Christian "epoch when faith and facts did not cultivate an acquaintance," the same author, Lecky, thus describes the state of intellectual and moral obliquity into which the Church had forced even the ablest classes of society:

"During that gloomy period the only scholars in Europe were priest and monks, who conscientiously believed that no amount of falsehood was reprehensible which conduced to the edification of the people. ... All their writings, and more especially their histories, became tissues of the wildest fables, so grotesque and at the same time so audacious, that they were the wonder of succeeding ages, And the very men who scattered these fictions broadcast over Christendom, taught at the same time that credulity was a virtue and skepticism a crime."

(Lecky, Hist. of Rationalism, i, 896.)

In the same work last quoted, Lecky again, speaking of what he terms "the pious frauds of theologians," which, he shows were "systematized and raised to the dignity of a regular doctrine," says of the pious Fathers:

"The Fathers laid down as a distinct proposition that pious frauds were justifiable and even laudable, and if they had not laid this down they would nevertheless have practiced them as a necessary consequence of their doctrine of exclusive salvation. Immediately all ecclesiastical literature became tainted with a {17} spirit of the most unblushing mendacity. Heathenism was to be combatted, and therefore prophecies of Christ by Orpheus and the Sibyls—were forged, lying wonders were multiplied. ... Heretics were to be convinced, and therefore interpolations of old writings or complete forgeries were habitually opposed to the forged Gospels. ... The tendency ... triumphed wherever the supreme importance of dogmas was held. Generation after generation it became more universal; it continued till the very sense of truth and the very love of truth seemed blotted out from the minds of men."

(Lecky, Rationalism in Europe, i, 396-7.)

There is thus disclosed a very sharp and shaming contrast between the precept of the Lord Buddha: "Thou shalt not attempt, either by words or action, to lead others to believe that which is not true," and the confessed debasing principle of the Church, that the maintenance of its creed—(even by the methods of fraud, forgery and imposture above hinted and to be evidenced)—is superior to the principles of morality:

"To undo the creed is to undo the Church. The integrity of the rule of faith is more essential to the cohesion of a religious society than the strict practice of its moral precepts"!

(CE. vii, 259).

With its consciousness of the shifty and shady practices of its "sacred" profession, the Christian priestcraft differs not from the Pagan in the sneer of Cicero: "Cato mirari se aiebat, quod non rideret haruspex, cum haruspicem vidisset,—Cato used to wonder how one of our priests can forbear laughing when he sees another." (Quoted Opera, Ed. Gron., p. 3806.) We shall see all too well that the Pagan estimate holds good for the Christian; that, as said by the "universal scholar" Grotius: "Ecclesiastical history consists of nothing but the wickedness of the governing clergy,—Qui legit historiam Ecclesiasticam, quid legit nisi Episcoporum vicia?" (Epistolae, p. 7, col. 1).

The universality of the frauds and impostures of the Church, above barely hinted at, and the contaminating influence of such example, are by now sufficiently evident; they will be seen to taint and corrupt every phase of the Church and of the ecclesiastical propaganda of the Faith. As is well said by Middleton in commenting on these and like pious practices of the Holy Church: "And no man surely can doubt, but that

those, who would either forge, or make use of forged books, would, in the same cause, and for the same ends, make use of forged miracles" (A Free Inquiry, Introd. Discourse, p. lxxxvii);—as well as of forged Gospels, Epistles, Creeds, Saint-tales—vast extensions of pious frauds of which we shall see a plethora of examples.

The proofs here to be arrayed for conviction are drawn from original sources, chiefly those inexhaustible mines of priestly perversions of fact and truth, the labored and ludicrous volumes of the "Fathers of the Church," and its most accredited modern American spokesman, the Catholic Encyclopedia. Hence it cannot be justly complained that this presentation of facts of Church history is unfair or untrue; all but every fact of secular and of Church history herein recounted to the shame and guilt of Holy Church is {18} taken verbatim from the Church's own histories and historians. These clerical works of confession and confusion are for the most part three ponderous sets of volumes; they are readily accessible for verification of my recitals, and for further instances, in good libraries and bookshops; the libraries of the Union Theological Seminary and of Columbia University, in New York City, were the places of the finds here recorded. Cited so often, space will be saved for more valuable uses by citing by their initials,—which will become very familiar—my chief ecclesiastical authorities, to wit:

The Ante-Nicene Fathers, cited as ANF.;A Collection of the extant Writings of all the Founders of Christianity down to the Council of Nicaea, or Nice, in 325 A.D. American Reprint, eight volumes. The Christian Literature Publishing Co., Buffalo, N.Y., 1885.

The Nicene and Post-Nicene Fathers, cited as N&PNF.; First and Second Series; many volumes; same publishers.

The Catholic Encyclopedia, cited as CE.; fifteen volumes and index, published under the Imprimatur of Archbishop Farley; New York, Robert Appleton Co., 1907-9.

The Encyclopedia Biblica, cited as EB., four volumes; Adam & Charles Black, London, 1899; American Reprint, The Macmillan Co., New York, 1914.

The clerical confessions of lies and frauds in the ponderous volumes of the Catholic Encyclopedia alone suffice, and to spare, to wreck the Church and to destroy utterly the Christian religion. We shall see.

RELIGIOUS LAWS OF OUTLAWRY

The land, the religious world, even today is ringing with the furious din of religious intolerance, bigotry and persecution; pestiferous medieval laws are imposed to stop the voice of Science teaching truths which impugn the ignorant myths of Bible and Theology. Tennessee and several States of the Union have passed laws making criminal the teaching of scientific facts which contradict "the story of the divine creation of man as taught in the Bible," and like Hillbilly legislation is sought in all the States. The True Church lays down this amazing limitation on learning: "When a clearly defined dogma contradicts a

scientific assertion, the latter has to be revised,"! (CE. xiii, 607.) The civilized portion of the world has just been shocked at the potential judicial murder and outrage sanctioned by law in North Carolina, as likewise in a number of other States, making outlaws of honest persons who, as parties in interest or witnesses in actions civil and criminal, refuse to take the ridiculous and degrading Form of Oath "upon the Holy Evangelists of Almighty God, in token of his engagement to speak the truth, as he hopes to be saved in the way and method of salvation pointed out in that blessed volume, and in further token that, if he should swerve from the truth, he may be justly deprived of all the blessings of the Gospel, and be made liable to that vengeance which he has imprecated on his own head." (Consol. Stat. N.C., 1919, sec. 3189.) {19}

Under this infamous statute, in the late so-called Gastonia, N.C. murder trial, the wife of one of the defendants, who had testified that her husband was not present and had no part in the shooting, was challenged as a witness and impeached, her testimony discredited, and her husband convicted for want of her evidently candid testimony: but true or not, the principle of infamy is the same—a citizen on trial for his liberty was refused the benefit of evidence under this damnable statute, and he and his wife made outlaws—refused "the equal protection of the law"! In Maryland, later in the same year 1929, a chicken-thief, caught in the act of robbery by the owner, was discharged in court because the owner of the property, a Freethinker, was not permitted under the infamous similar statute of that godly State to give testimony in court against the criminal: the case would have been the same, if the life or liberty of the Infidel citizen had been at stake,—he was an outlaw denied the "equal protection of the law"! The benighted State of Arkansas—("Now laugh!")—declares infamously in its Constitution: "No person who denies the being of a God shall hold any office in the civil government of this State, nor be competent to testify as a witness in any court"! (Const. Ark., Art. XIX, sec. 26.) Under this accursed act of outlawry, Charles Lee Smith, of New York City, a native of Arkansas, went to his home city of Little Rock in the Fall of 1928 to oppose the degrading proposition proposed as a law in a popular initiative election, forbidding the teaching of Evolution in the State-supported schools and universities; he made some remarks reflecting upon the personal integrity of the Almighty, as well as denying his existence; twice was he arrested, thrown into jail, convicted, and was denied the right to testify as a witness in his own behalf; he is today on bail to answer to the decision of the Supreme Court of that State, an outlaw, denied the "equal protection of the law" of the land! The hypocrisy and self-stultification imposed by such detestable laws, is finely illustrated: At the recent annual meeting of the American Law Institute, I denounced this Article to a leader of the Arkansas Bar, and appealed to him to "start something" to get rid of it. He shrugged his shoulders, smiled in sympathy, and said: "It is in the Constitution, and too difficult to get it

out." Then, dropping into Spanish, so that others at the table might not understand, he added: "Yo no creo nada,—y no digo nada—I believe nothing—and I say nothing"! While these infamies are inflicted upon the citizens of this country by law imposed by a bigoted and ignorant minority of superstitious parsons and their docile dupes;—aye, even if imposed by an overwhelming majority, or by authentic decree of God himself,—the free and fearless defiers of Church and despisers of its Superstition will fight it on to the death, till every trace of these infamies is purged out of the statute books of these sovereign States! This is due and solemn notice and defiance to the intolerant religious oppressors and their deluded dupes.

Medieval laws against the fictitious crime of "Blasphemy" survive in a dozen American States, protecting by law the Christian superstition of the old Hebrew God. A model of them all is this infamous enactment of the Church-ridden Massachusetts: "Whoever wilfully blasphemes the holy name of God by denying, cursing or contumeliously reproaching God, his creation, government or final judging of the world, or by cursing or contumeliously reproaching {20} Jesus Christ or the Holy Ghost—[the whole Divine Family],—or by cursing or contumeliously reproaching or exposing to contempt or ridicule, the holy word of God contained in the holy scriptures shall be punished by imprisonment in jail for not more than one year or by fine of not more than three hundred dollars, and may also be bound to good behavior." (Gen. Laws Mass., 1921; Chap. 272, sec. 36.) Expressed contempt is held in lighter pecuniary estimation in the Yankee "Nutmeg State," the fine being only $100.00, plus the year in gaol. (Gen. Stat. Conn., 1918, sec. 6395.) In both States, under these infamous laws, persons have been indicted, tried and convicted within the past two years! Throughout the Union are odious religious statutes, "Blue Laws" and Sunday Laws, penalizing innocuous diversions and activities of the people on days of religious Voodoo: Sunday, as we shall see, being a plagiarization from the religion of Mithras, and created a secular holiday—not a religious Holy Day—by law of the Pagan Constantine. Such laws sometimes prove troublesome to the pious Puritans themselves; an amusing instance of their boomerang effect being now chronicled to the annoyed and sneering world. Some "400" of the True Believers of the "Holy Name Society" of St. Peter's R.C, Church of New Brunswick, in the saintly State of New Jersey, including several City "Fathers" stuck their legs under the loaded tables of the local hostlery for a "Holy Communion Breakfast" the past Sunday; as they began to eat they discovered to their pious dismay that there was no bread on the tables, although the reservation had long before been made, with particular stress on a special brand of rolls, made only in the godless town of Newark. Consternation reigned, with much confusion and hurried telephoning by the management. In the midst of it came a 'phone call from the driver of the roll-delivery truck, from the local Hoosgow: "I've been arrested for the violation of section 316 of the Laws of 1798, which prohibits the delivery of bread and rolls on the Sabbath and also forbids a man to kiss his wife on that day"! Some of the sachems called the chief of police and angrily demanded

that this holy law be violated by delivering the blessed rolls; the driver was arraigned before the Recorder, who "released him with a warning," and he consummated the violation by delivering the forbidden rolls to the angry Holy Namers. (Herald-Tribune, May 14, 1930.)

Now, throughout the State, and in far off Ohio, at the instigation of the parsons, these pestiferous pious laws are being forced into enforcement, headlined—"Blue Law Net Busy in Jersey," and recorded: "hundreds of names and addresses were in the possession of the police today because their owners played golf, tennis or radios, bought or sold gasoline, cigarettes or groceries, or operated trolley cars, busses or trains in this capital city (of Trenton) on the Sabbath," with much more of detail; and in the same column, a dispatch from Dover, Ohio, that the police used tear-gas bombs to dislodge the operator from the projection-box of a local "movie" theater, who, with the owner and four employees, was "arrested for violation of the Sunday closing law"! (N.Y. Sun, May 26, 1930.) And all this medieval absurdity of repressive penal legislation to enforce obsolete religious observance by disbelievers, in a land whose every constitution proclaims the complete separation of State and Church! But for the defiance of fearless heroes of Rationalism who have through the ages contended, {21} and suffered martyrdom by rack and stake in defense of human liberty, rack and stake and fiendish torture would yet be the penalty, rather than fine and jail, for violators of the odious proscriptions of Church and Church-minded, Church-driven, politicians. To know fully the insidious and intensive efforts being made throughout our country by the dupes of priestcraft to undermine and destroy the liberties and rights of free men in the interest of canting religious Pharisaism, bent on rule and ruin, every true friend of freedom and enemy of the Church, should read intently and keep ever at hand for an arsenal of defense, Maynard Shipley's stirring book, The War on Modern Science; A Short History of the Fundamentalist Attacks on Evolution and Modernism—(Knopf, 1929),—which to rend doth "make the angry passions rise" in righteous wrath against these pious conspirators against American liberties and the innate rights of man. The Church, too, through the ages has been and yet nefariously is "in polities," seeking to dictate and dominate and impose its malign superstitions by law: witness the two last presidential campaigns, and the pernicious activities of the Methodist Board of Intolerance, Meddling and Public Nuisance, as now being revealed by the Lobbying Investigation Committee of the United States Senate, whereby it is shown seeking to ruborn and subordinate all to its intolerant superstitious dominance. In most European countries the True Church maintains its blatant "Catholic Party" in the elections and in the parliaments; here it operations are via the "grape-vine" route," but effective, as through the corrupt machinations of St. Tammany; while the Methodist Party and the Baptist Party, and their allies the Ku Klux Klan pursue the same evil ends through vocal frightening of cheap politicians and of large sections of the people and press. The very pious Editor of the

Christian Herald has just published a book on "The Church in Politics," in which with cynical frankness he asserts its right and discloses its odious methods.

These odious things are all the work and blighting effects of the unholy 'Odium Theologicum' of Priestcraft, poisoning men's minds with the rancor of obsolete superstitious beliefs.

Remove the cause, the cure is automatically and quickly effected. To contribute to the speedier consummation of this supreme boon is the motive and justification of this book. It gives to the unctuous quack "Doctors of Divinity" a copious dose out of their own nauseous Pharmacopaeia of Priestly Mendacity. As it takes its deadly effect upon themselves, haply their "incurably religious" duped patients may begin to evidence hopeful symptoms of a wholesome, speedy and complete cure from their priest-made malady.

"Fraud," says Ingersoll, "is hateful to its victims." The compelling proofs of duplicitous fraud of priestcraft and Church exposed in this book must convince even the most credulous and devout Believer, that the system of "revealed religion" which he "drew in with his mother's milk" and has in innocent ignorance suffered in his system ever since, is simply a veneered Paganism, unrevealed and untrue; is a huge scheme of priestly imposture to exploit the credulous and to live in power and wealth at his expense. Luther hit the bull's-eye of the System—before he {22} established another to pass the same old counterfeit: The Church exists mostly for wealth and self-aggrandizement; to quit paying money to the priests would kill the whole scheme in a couple of years. This is the sovereign remedy. Let him that hath ears to hear, hear; and govern himself accordingly. Every awakened Believer must feel outraged in his dignity and self-respect, and in disgust must repudiate the Creed and its impostors.

When a notorious Criminal is arraigned at the bar of Justice and put to trial for deeds of crime and shame, it is his crimes, his criminal career and record, which are the subject of inquiry ,—which are exposed and denounced—for conviction. No weight in attenuation is accorded to sundry sporadic instances—(if any)—between crimes or as cloaks for crime—of his canting piety and gestures of benevolence towards his victims, the dupes of his duplicity. Thus the Church and its Creed are here arraigned on their record of Crime,—"extenuating naught, naught setting down in malice";—simply exposing truly its own convicting record and confessions of its criminality, for condign judgment upon it.

Goliath of Gath was a very big Giant; but a small pebble, artfully slung, brought him to a sudden and violent collapse, a huge corpse. This TNT-bomb of a book, loaded with barbed facts, is flung full in facie ecclesiae—into the face of the Forgery-founded Church and all her discordant broods. The "gates of hell" will be exploded!

But yesteryear the Church of God in might

has stood against the world; now lies she here,

And none so poor to do her reverence!

JOSEPH WHELESS

New York City 780 Riverside Drive

June 1, 1930 {23}

FORGERY IN CHRISTIANITY

"Being crafty, I caught you with guile" ... For if the truth of God hath more abounded through my LIE unto his glory; why yet am I also adjudged a sinner?" St. Paul.

"What profit has not that fable of Christ brought us!" Pope Leo X.

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CHAPTER I PAGAN FRAUDS—CHRISTIAN PRECEDENTS

To Table of Contents of Wheless' 'Forgery in Christianity'

"Neither in the confusion of paganism, nor in the defilement of heresy, nor yet in the blindness of Judaism, is religion to be sought, but among those alone who are called Catholic Christians." (St. Augustine, De Vera Religions, v.)

EVERY RELIGION, PRIESTCRAFT, and Sacred Book, other than the Roman Catholic Christian, is thus branded as false in fact and fraudulent in practice. The Jews, however, excluded by those who have expropriated their ancient faith,make the same imputations of falsity and fraud against the Christian religion,based on their own ancient sacred Scriptures, and founded, as the Christians claim, by a Jewish Incarnation of the Hebrew God,—which, say the Jews,is a horrid blasphemy; and they brand the Sacred Books of Christian origin as false and forged.

The Christians, all their hundreds of warring Sects, in their turn impute to the Jews the blasphemous repudiation and monstrous murder of the Son of the ancient Hebrew God, Yahweh; and with ample usury of blood and torture have visited that fabulous iniquity upon the hapless sons and daughters of Jewry unto half a hundred generations of "God's Chosen People."

But, of the countless Sects of Christians, one alone, it avers, is of the True Faith; all the others are false and beyond the hope of heaven: "Whoever will be saved, it is necessary above all else that he hold to the Catholic Faith,"—so reads the venerable forged Athanasian Creed.

(CE.ii, 33, 34.) The Protestant Sects, however, though they all admit the same origin and accept in full fatuity of faith most of the same forged sacred writings for their rule of faith as the One True Church, yet apply the scornful epithet "Antichrist" to their venerable Mother in Christ; freely dub a dozen of her canonical sacred Books of Jewish origin, and most of her thousands of canonized Saints, forgeries and frauds; and assert many of her most holy dogmas and sacraments to be blasphemous and degrading superstitions. The while their own scores of hostile factions mutually recriminate each the other as blind leaders of the blind and perverters of the sacred Truth.{24}

It will serve a useful purpose to take a look behind all this dust-and-smokescreen of "Odium Theologicum" and make a brief survey of the origins of religious superstitions and priestcraft, and of the known and admitted falsities and frauds of Paganism, and some venerable other religious 'isms.' This will demonstrate that these same things are now part and parcel of Christianity.This induces the inquiry, Wherein the data of Christianity as a whole may haply differ from the admitted frauds of the false religions and priestcrafts of the Past. We shall learn whether and to what degree truth may be found in any of the confused and confusing Christian claims of Truth.

THE DAWN-MAN AND THE SHAMAN

"There is no origin for the idea of an after-life save the conclusion which the savage draws from the notion suggested by dreams."

—Herbert Spencer.

Lo, the poor Indian, with his untutored mind, saw his god in clouds and heard him in the wind. Ages before him, the Dawn-man, the earliest Cave-man, saw his shadow in the sun, his reflection in the water, and crudely thought that he had a sort of shadowy double, which accompanied him and at times showed itself visible to him. At night, when the Dawn-man, gorged with raw and often putrid flesh, in a night-mare dream saw terrible monsters assailing him,or in more normal sleep wandered forth and visited distant scenes of his previous roamings, or saw, as in the flesh living and acting before his eyes,his dead father or friend, thus he got further immature notions of a double, "ka," or detachable spirit of man, dwelling within him, which could leave the body and return at will, or which survived the death of the body and lived on in spirit form, and could revisit the old habitation and hold converse with, do good or harm to, the frightened living. Thus came the belief in the existence and survival after death of this double or spirit-ghost, thus the notion of the immortality of the soul, it primitive belief held by every people of antiquity, and surviving yet by inheritance among the priest-taught of modern times.

These strange phantoms of the night naturally worked further upon the fear-filled mind of the early child-men, terrified by the frightful vicissitudes of life,the violent deaths by wild animals, the storms and floods that killed and maimed them, the lightnings and thunders that

terrified them. All these things were to them clearly the manifestations of the anger and revenge of the departed spirits, especially of the Old Man of the clan who had bossed it in life and had grudges against all who had not been sufficiently obedient to him.Awaking from these dread visions of the night, the frightened Dawn-man would relate the uncanny visitations to his fellows, who would have like ghostly dream-stuff to exchange; together they would wonder whether something could be done to propitiate or pileate the wandering ghost-men and to win their favor for benefits to be had from their superior other-worldly status and powers.

It could not be long before some old and crafty member of the nomadic clan would hint that he had known the Old Man well during life, had been very friendly with him living and had a powerful {25} influence with him;that he was wise to the ways and whims of ghosts or gods; and no doubt he could get in touch with his spirit and cajole him into reasonableness and favor. This suggestion meeting with awed acquiescence, it would quickly be followed by the forthright bold claim to super-ghostly powers, and by sundry weird mumblings and mystic rites and incantations the old faker would further awe the clan into credulous faith in the claim. The new spiritualist would pretend to get into communion with the Old Man's spirit, and to receive from him "revelations" of his will and commands for the obedience of the clan.Thus began spirit-worship or religion—the fancied relations between man and the spirits of the dead or gods. Here, too, we have the first shaman,medicine-man, magician, witch-doctor, or what-not; in a word, the first priest;and the priestly game was on. The pretended ghost-cajoler would naturally be held in dread awe and reverence by his credulous dupes, and would gain enormous respect and prestige: he could quit the drudgery of hunting and fishing for his precarious living, and let the awed and believing members of the clan keep him in food and idle ease; here the first social parasite.This is priestcraft—by whatever name and in whatever age and guise pursued.

A very modern instance comes to hand and is added for confirmation. Fortunately,or lamentably for Christian pretensions, there yet exist in the world races of very primitive descendants of Adam, who yet preserve their primeval forms of superstition and priestcraft, wherein may be seen their origins in yet active reality of operation. In no more remote a region of these our United States than the Diomede Islands of the Aleutian archipelago of Alaska, tribal superstition and primitive priestcraft may be seen in all their ridiculous crudity today. In the Report of the Stoll-McCracken Expedition of the American Museum of Natural History, 1928, primitive religious superstition and the power of the priest are graphically described; with simple change of form and ritual it is Religion through the Ages, the war-blessers and rain-makers in action to cajole and control the deity through his priests. As one reads the following extracts from the Report, let him see what differences he may discover, other than of technique, between the Diomeder and the Dupe of any other Cult. "For the Diomeder humbles

himself before the imaginary forces of his spirit world, often disregarding the realities of life with typical primitive inconsistency. ... The only powers really worthy of his respect are the supernatural ones. This is why the Eskimo medicine man, or angutkok, as he is called, holds a position of such influence. He is the middleman between the natural and supernatural world. The Diomeders have no real chiefs or any system of government. Each family is able to manage its own affairs.The common events of life take care of themselves. But whatever is unusual,whatever cannot be readily understood, engages the attention of every Diomeder. Such things as sickness and weather, good or bad luck and the complicated workings of nature fascinate him because they are utterly beyond his comprehension. Indeed, superstition is the basis of the angutkok's hold over his people. It is chiefly for his supposed alliance with the forces of the supernatural that he is venerated. ... He is supposed to have marvelous powers over bodily ailments. ... The power of conversation with the ancestral spirits is one of the angutkok's strongest holds upon his public. For the ancestral spirits are said {26} to exert a tremendous influence over the lives of the natives. The Diomeder's attitude toward them is more than one of wholesome respect. It is made up of a definite and deep-sated fear. This is because the spirits, if they choose, can send down either good luck or bad—and usually elect the latter. And clever must be the ruses whereby they may be tricked into benignity. For a departed soul, no matter how kindly has been its earthly owner, is a potential agent of misfortune and must be treated accordingly" (New York Times Magazine, Dec. 16, 1928, p. 9.) The methods of incantation, of placating the spirits and gods, the charms and amulets used for these conjurations, differ only in material from those in holy vogue today in some very Christian countries. Angutkok, shaman, medicine-man,exorciser, priest, Pennsylvania Witch-doctors, nature-fakers and superstition-mongers, parasites preying on ignorance and fear—the whole genealogy of dupe-craft, of priest-craft,—what difference in kind and craft is discernible between the one and the others of the god-placating,devil-chasing Genus Shamanensis? Bombarding the irate god with eggs, as with the Diomedes, or by the prayer of faith as with more up-to-date God-compellers,the cause is the same, and the effect is equally ineffective and desultory.

The Catholic Encyclopedia, describing the Doctors of Divinity as in vogue among sundry African tribes, well describes the entire confraternity in all religions: "Certain specialists, however, exist, known to us as sorcerers,witch-doctors, etc. who are familiar with the mysterious secrets of things,who make use of them on behalf of those interested, and hand them down to chosen disciples." (CE. i, 183.) One of the highest and most potent functions of all these primitive shamans and devil-doctors is the conjuring of the infinitude of devils which afflict the inner-works of the superstitious,and work havoc in weather, crops, herds, etc.; the practice and its ceremonial of incantation are very elaborate in some modern schemes: "This ceremony takes up over thirty pages of the Roman Ritual. It is, however, but rarely used—[in

these more enlightened and skeptical days], and never without the express permission of the Bishop, for there is room for no end of deception and hallucination when it is a question of dealing with the unseen powers"! (CE. i, 142). Thus the System is yet in vogue; and its priestcraft has waxed very powerful and very wealthy. Artificial Fear and Credulity are its sole source and sustenance. As the Roman poet Lucretius said: "Fear was the first thing on earth to make gods."

Reinach, after a critique of many varied definitions of Religion, thus formulates his own—which a moment's reflection upon the infinite sacred "Thou Shalt Not's" of Faith will fully justify: "A sum of scruples (Taboos) which impede the, free exercise of our faculties." (Orpheus, 1930 ed. p. 3.)

As primitive society progressed towards organization, the Headman of the clan or tribe would find advantage in a close and not disinterested association with the Shaman, whose intimations of good from the spirits or dreadful evil would assist powerfully in the subordination and control of maybe otherwise ambitious or unruly subjects: thus began the cooperation of ruler and priest for the subjection of the ruled. Later yet, as government and {27}priestcraft developed, the ruler was also priest or the priest ruler, as in early Egypt and Assyria, and as in ancient theocratic Israel before the Kings and after the return from Captivity. So too, later, in Greece and Rome.In Egypt and under the Empire in Rome the King was God, in Egypt by divine descent, in Rome by apotheosis. Even Alexander of Macedon was a god by divine generation, as declared by the Pagan Oracle of Jupiter Ammon, to the great scandal of Alexander's mother Olympias, who was wont to complain, "I wish that Alexander would cease from incessantly embroiling me with the wife of Jupiter!" Thus priestcraft thrived and gained immense dominion over the superstitious minds of men, to say nothing of powers and prestige unlimited,privileges, immunities, wealth and aggrandizement beyond rivalry—in ancient Pagan times.

The temples of the ancient gods throughout Pagandom were marvels of sumptuous wealth and beauty, thanks to the lavish munificence of rulers and the offerings of the votaries of the respective false gods. The Temple of Diana at Ephesus,the Parthenon or Temple of the Virgin-goddess at Athens, were wonders of the ancient world. The greatest ruins of antiquity yet standing in splendid ruin or unearthed by the excavations of the archaeologists, are the temples of the Pagan gods, testifying in their decayed grandeur to their pristine magnificence and wealth.

Through the priests and the fear of the gods the rulers ruled: "Thus saith our god" was the awful sanction of their commands and of their legal enactments.The Hebrews had no word for religion"; their nearest approximation to the idea is the oft-repeated Bible phrase, "The fear of Yahweh [the Lord]." The ancient Code of Hammurabi, graven on the stela discovered by De Morgan in the ruins of Susa at the beginning of this century and now preserved in the Louvre at Paris, represents the King humbly receiving the Code of Laws from the great god Bel

through the Sun-god Shamash; this for its greater sanction to obedience by the superstitious people, who knew no better than to believe the pious fraud of the priests and King. A thousand years more or less later,the Hebrew God Yahweh, along with many divine laws, delivered to Moses his Code of Commandments neatly scratched with his own finger on two stone slabs;of these, like the grave of Moses, no man knoweth the whereabouts unto this day. It was plain but pious fraud for Hammurabi to issue his laws under the name of his god. Common sense and common honesty make us disbelieve and condemn the Hammurabi fraud, and no one chides us for disbelieving it. Perforce we must believe the Moses-tale of identical import, or be dubbed atheists, reviled and ostracized, and be damned in the Christian Hell forever, to boot. Both fables of Divine enactment were invented for and served the same purpose to dupe the credulous to believe and obey King and Priest. Is it honest?

This principle, involved in the pretense of divine Sanctions, and effective through the cooperation of King and Priest for dominion over the ruled, was frankly recognized by many ancient writers, and even by some lauded as salutary for the ignorant. Critics, friend of Socrates, saw the State "with false reason covering truth," which by this device "quenched lawlessness,; with laws." Diodorus Siculus admitted it to be the duty of the State "to {28} establish effective gods to do the work of police," and laid it down, that "It is to the interest of States to be deceived in religion." Livy admires the wisdom of Numa, who "introduced the fear of the gods as a most efficacious means of controlling an ignorant and barbarous populace." Polybius, the celebrated Greet historian, gives his philosophic admiration to the religious system of the Romans as an effective means of government of the populace:

"In my opinion their object is to use it as a cheek upon the common people.If it were possible to form a State wholly of philosophers, such a custom would perhaps be unnecessary. But seeing that every multitude is fickle and full of lawless desires, unreasoning anger and violent passions, the only recourse is to keep them in check by mysterious terrors and scenic effects of this sort. Wherefore, to my mind the ancients were not acting without purpose or it random, when they brought in among the Vulgar those opinions about the gods and the belief in the punishments in Hades." (Historiae, quoted by Grover, The Conflict of Religions in the Early Roman Empire, pp. 3-4.)

This pious notion of God and religion as the Big Policeman of the common herd, is not yet extinct. the Attorney General of England, in a celebrated State trial for the sale of it copy of Thomas Paine's The Age of Reason, urged to the jury the necessity "to prevent its circulation among the industrious poor"; for, he declaimed, "Of all human beings they stand most in need of the consolations of religion; ... because no man can be expected to be faithful to the authority of man who revolts against the government of God"! (Williams' Case, 26 Howard's State Trials, p. 719; 1798-99.) But times and creeds change; this is the Twentieth century. The professional religionists of today, however,

forever dingdong the old "Morality Lie," that without the God-given Ten Commandments and like divine laws, ministered by them and reenacted and enforced by the State there can be no morality, no human virtues,no decent government. The "True Church" makes mighty boast of its "saving civilization" after the Fall of Rome by the industrious preachment—as we shall amply see—of pious lies and practice of most unholy frauds among the semi-pagan Christian peoples who rose—despite the Church—on the ruins of Rome,—

. . . Whilst human kind

Throughout the lands lay miserably crushed

Before all eyes beneath Religion—who

Would show her head along the region skies,

Glowering on mortals with her hideous face."

(Lucretius, De Rerum Natura, I.)

PAGANISM AT THE CROSS-ROADS WITH CHRISTIANITY

At the time of the advent of "that newer form of Paganism later called Christianity," the Greco-Roman world seethed with religions in a great state of flux and re-formation. Wonder-workers, miracle-mongers, impostors in the guise of gods and Christs abounded. Simon Magus, Apollonius of Tyana, Apuleius, Alexander, Porphyry, Iamblichus,—performed prodigies of divine power and were hailed as genuine gods,—just as were Paul and Barnabas (Acts xiv, 11-12), and, later, Jesus the Christ. Of these {29} Pagan and Jewish "Christs" two will be briefly noted, for their very important Christian contacts and analogies. But first, some analogies of Pagan priestly fakeries.

The petty frauds of the Pagan priests to dupe their credulous votaries would fill a large book; the ancient poets and philosophers, and modern histories of Gentilic religions, abound in instances. Simply for examples of a few of the more common frauds of the Pagan priests, outdone a thousand-fold by the Christian priests and church, as—(out of the Catholic Encyclopedia)we shall see,—we may mention some well-known pious frauds of the Greeks and Romans prevalent around the beginning of the Christian era and forming the religious atmosphere of the times in which the new faith was born and propagated.

False prophecies and miracles and fraudulent relics were the chief reliance among the Pagans, as among the Christians, for stimulating the faith, or credulity, of the ignorant and superstitious masses. The images of the gods were believed to be endowed with supernatural power. Of some, the wounds could bleed; of others, the eyes could wink, of others, the heads could nod,the limbs could be raised; the statues of Minerva could brandish spears,those of Venus could weep; others could sweat; paintings there were which could blush. The Holy Crucifix of Boxley, in Kent, moved, lifted its head,moved its lips and eyes; it was broken up in London, and the springs exposed,and shown to the deriding public;, but this relation is out of place,—this

was a pious Christian, not Pagan, fake. One of the marvels of many centuries was the vocal statue of Memnon, whose divine voice was heard at the first dawn of day, "the sweet voice of Memnon" which greeted the sun, as sung by poets and attested by inscriptions on the statue made by noted visitors,who credited the assertion of the priests that the voice was that of the god Ammon; the secret was discovered by Wilkinson: a cavity in which a priest was concealed, who struck a stone at sunrise when the worshippers were assembled,thus giving out a melodious ringing sound. Very famous was the Palladium or statute of Minerva, thrown down from heaven by Zeus into Troy, and guarded sacredly in the citadel as protection of the city, which was believed to be impregnable so long as the statue was in the city; Ulysses and Diomede entered the city in disguise and stole out the sacred statue to the Greek camp; thence Aeneas is said to have taken it to Italy, where it was preserved in the Temple of Vesta. Many cities of Greece and Rome claimed to have the genuine original. Another miraculous statue of like divine origin was that of "the great goddess, Diana" at Ephesus, which the Town-clerk (in Acts 3 xix, 35) declared that all men knew "fell down from Jupiter." Other holy relics galore were preserved and shown to the pious: The Aegis of Jove, forged by Vulcan and ornamented with the head of the Gorgon; the very tools with which the Trojan horse was made, at Metapontum; the scepter of Pelops, at Chaeronea; the spear of Achilles, at Pharselis; the sword of Memnon, at Nicomedia; the hide of the Chalcydonian boar, among the Tegeates; the stone bearing the authentic marks of the trident of Neptune, at Athens; the Cretans exhibited the tomb of Zeus, which earned for them their reputation as Liars.But Mohammedans show the tomb of Adam and Christians that of Peter! There were endless shrines and sanctuaries at which miracle-cures could be performed:oracular {30} temples full of caverns, and secret passages,—that of the Cumaean Sibyl has recently been explored, and its fraudulent devices exposed. The gods themselves came down regularly and ate the fine feasts spread before their statues. In the apocryphal History of Bel and the Dragon,interpolated in the True Church's Book of Daniel (Chapter xiv), the Holy Ghost tells how this hero trapped the priests who stole at night through secret passages into the throne-room of the god and ate the good things furnished by the pious King and people. The gods came frequently to earth, too, and with the connivance of the priests kept amorous tryst in the temples with unsuspecting pious ladies, edifying instances of which are related by Herodotus and Josephus, among other chroniclers of the wiles of priestcraft.

Pagan prodigies of every conceivable kind were articles of popular credulity,affecting the commonalty as well as many of the highest category. The great Emperor Augustus, obedient to dreams, went begging money through the streets of Rome, and used to wear the skin of a sea-calf to protect himself against lightning. Tiberius placed greater faith in the efficacy of laurel leaves;both remedies are highly praised by Pliny. Caligula would crawl under the bed in thunder storms; the augurs had listed eleven kinds of lightning with different

significations. Comets and dreams portended the gravest crises. Cicero and Valerius Alaximus cite numerous instances of dreams being verified by the event. Livy relates with perfect faith innumerable prodigies, though he acutely observed, that "the more prodigies are believed, the more they are announced." The Emperors made numerous enactments against sorcery,divination, and all kinds of magic; the "Christian" Emperor, Constantine,prohibited all forms of magic, but specially excepted and authorized "that which was intended to avert hail and lightning," one of the specialties of the Christian priests. Such puerilities of the prevalent superstitions might be multiplied to fill volumes. (See case, Experiences with the Supernatural,etc.)

APOLLONIUS OF TYANA

Apollonius of Tyana was one of the most notable of these wonder-working Christs. So extremely moral and pure were his doctrines and his conduct, and so mighty the works he wrought, that the Pagans insisted that Apollonius was the actual personage whom the Christians called Jesus Christ. By all reports, implicitly credited, Apollonius had raised the dead, healed the sick, cast out devils,freed a young man from a lamia or vampire with whom he was enamored, prophesied, seen in one country events which were occurring in another, as from Ephesus the assassination of Domitian at Rome, and had filled the world with the fame of his miracles and of his sanctity, just as did Jesus Christ. Apollonius was born about the same time as Jesus of Nazareth; the legends of their lives and deeds were very similar; the former, at least, has been justly described as "among that least obnoxious class of impostors, who pretend to be divinely gifted, with a view to secure attention and obedience to precepts, which,delivered in the usual way, would be generally neglected." (Anthon, Classical Dictionary, p. 165; see generally, Lecky, Hist. of European Morals, i, 372,passim; any good Encyclopedia.) Recall the current histories of Mohammed,the Mormon Joseph Smith, Mother Eddy—Jesus Christ—for instances of analogous pretensions. {31}

This customary pretense of wonder-workers is confirmed by the great Church Fathers Lactantius, in his Divine Institutes, dedicated to the "Christian" Emperor Constantine, in which he combated the Pagan imputation that Jesus was a magician, like Apollonius and Apuleius, whose wonder-workings he admits. Like all the Fathers, as we shall see, Lactantius, an ex-Pagan,had firm faith in magic, and believed all the magical wonders of the Pagan magicians as veritable miracles wrought by the divine power of demons or devils. He says that the Pagans "endeavored to overthrow his [Jesus'] wonderful deeds [by showing] that Apollonius performed equal or even greater deeds.

”But, “It is strange,” he argues, “that he omitted to mention Apuleius, of whom many and wonderful things are accustomed to be related. ... If Christ is a magician because He performed wonderful deeds, it is plain that Apollonius,who, according to your description, when Domitian wished to punish him, suddenly disappeared on his trial, was more skilful than He who was both arrested and crucified. ... It was evident, therefore, that he [Apollonius] was both a man and a magician; and for this reason he affected divinity under the title of a name belonging to another [Hercules], for in his own name he was unable to attain it.” (Lact. Div. Inst. Bk. V, ch. iii; ANP. vii, 138, 139,)

SIMON MAGUS

Most notorious and important, from the viewpoint of the rising Christianity,was the Samaritan impostor, Simon Magus, the "great power of God," vouched for by divine inspiration as having "used sorcery, and bewitched the people of Samaria," he having "of a long time bewitched them with sorceries," as the Holy Ghost of God ridiculously assures us in Acts viii. Not content with his own "great power of God," Simon, heaving seen some of the apostles at work bestowing the holy Ghost on the peasants, offered money for the gift of like power to himself, but was curtly rebuked and refused by Peter. The especial importance of Simon Magus is his legendary Scriptural contact with the fisherman Peter, which developed, under the early Christian propensity for expansive mendacity, into a veritable literature of pious lies and prodigies associated with Simon and Peter, which was the chiefest if not sole basis,be it remembered for the false pretense, later developed, as we shall duly see, of the "sojourn" of Peter at Rome as Bishop and Pope. As legends of the Samaritan impostor are wholly Christian impostures, the Catholic Encyclopedia will be called upon for an account of the Patristic canards. "By his magic arts," says our exponent of "Catholic Truth," Simon was called Magus, or the Magician, the account just given from Acts is "the sole authoritative[?] report that we have about him": and it confesses the chronic mendacity of the Fathers by the remark, "The statements of the [clerical] writers of the second century concerning him are largely legendary, and it is difficult or rather impossible to extract from them any historical fact the details of which are established with certainty." Let us remember this characterization of these same Fatherly writers, who, lying about Simon and Peter together,in Rome, yet tell unvarnished truth about Peter alone, or Peter and Paul together, in Rome. {32}

I may remark, that serious argument is made, that Paul himself is maliciously intended by some of the Fathers under the name of Simon, the constant conflict between Paul and Peter being disguised under the accounts of the inveterate struggles of Simon and Peter, (See Ency. Bib. vol. iv, Art, Simon Magus.) The childish and fabulous histories of the Fathers regarding Simon and Peter and Paul in Rome and their contests of magic powers, are thus related:

"St. Justin of Rome ('First Apolog.' xxvi, lvi; 'Dialog. c. Tryphonem, cxx), describes Simon as a man who, at the instigation of demons, claimed to be a god. Justin says further that Simon came to Rome during the reign of the Emperor Claudius and by his magic arts won many followers so that these erected on an island in the Tiber a statue to him as a divinity with the inscription 'Simon the Holy God.' The statue, however, that Justin took for one dedicated to Simon was undoubtedly one to the old Sabine divinity Semo Sancus (797)... The later anti-heretical writers who report Simon's residence at Rome, take Justin and the apocryphal Acts of Peter as their authority, so that their testimony is of no value. [p. 798.]

"Simon plays an important part in the 'Pseudo-Clementines.' He appears here as the chief antagonist of the Apostle Peter, by whom he is everywhere followed and opposed. The alleged magical arts of the magician and Peter's efforts against him are described in a way that is absolutely imaginary. The entire account lacks all historical basis [citing several WORKS] ... The apocryphal Acts of St. Peter give an entirely different account of Simon's condition at Rome and of his death. In this work also great stress is laid upon the straggle between Simon and the Apostles Peter and Paul at Rome. By his magic arts Simon had also sought to win the Emperor Nero for himself, an attempt in which he had been thwarted by the apostles. As proof of the truth of his doctrines Simon offered to ascend into the heavens before the eyes of Nero and the Roman populace; by magic did he rise in the air in the Roman Forum, but the prayers of the Apostles Peter and Paul caused him to fall, so that he was severely injured and shortly afterwards died miserably. ... This legend led later to the erection of a church dedicated to the apostles on the alleged spot of Simon's fall near the Via Sacra above the Forum. The stones of the pavement on which the apostles knelt in prayer and which are said to contain the impression of their knees, are now in the wall of the Church of Santa Francesca Romana."

(CE. xiii, 797, 798.)

With respect to that statue erected in the Tiber to "Simon the Holy God, "the account, above mentioned, does not do justice to Father Justin's invention;it is thus explicit: he says that Simon "performed feats of magic by demonic arts in Rome during the reign of Claudius, was held to be a god, and was honored by Senate and people with a statue in the middle of the Tiber, between the two bridges, bearing the inscription in Latin: 'Simoni, Deo sancto ... To Simon the holy God.' The base of the pillar referred to was dug up on the island in the Tiber, at the place indicated by Justin, in 1574; the inscription, which was deciphered, runs: 'Semoni Sanco deo fidio sacrum ... Sex. Pompeius ... donum dedit.' Thus the pillar was dedicated to the Sabine god Semo Sancus, and not by the Senate and people, but by the piety of a private individual." (EB. {33} iv, 4538-9; cf. CE. xiii, 797-8.) The same authority, referring to the clerical fabrications above mentioned, says: "The Pseudo-Clementine Homilies and Recognitions contain yet another element of the very greatest importance. In them Simon displays features which are unquestionably derived from Paul, and plainly show him to be a caricature of that apostle drawn by an unfriendly hand." (EB. iv, 4540, with citations in proof.) Simon proclaimed as his doctrine—"asserting that none could possibly have salvation without being baptized in his name" (Tert., adv. Haereyes, c.i; ANF. iii, 649); which group plagiarized the sentiment from the other, Christians, or Simoneans, I cannot verify.

SUPERSTITIONS AND REVELATIONS

The Pagans would appear almost to have been good Christians: they had their gods, (whom they fondly called Savior and Messiah) the death and resurrections of gods; devils, angels, and spirits good, bad and

indifferent; their heavens,hells and purgatories; they believed in immortality of the soul,—witness the Pyramids and the tombs of the Kings, as of Tut-ankh-Amen in Egypt, and of the Queen Shub-Ad, just unearthed in Ur of the Chaldees; their elaborate sacrifices, animal and human, even of their dear little children to appease their gods, as in Carthage and Canaan,—a chronic Hebrew practice.Virgin-births of demigods by the intervention of gods and human maids were common-places of Pagan faith, as were Virgin-mothers and god-child: the Christians imported theirs from Egypt—the Madonna statues of Isis and the Child Horus—of universal vogue at the beginning of this era of the Christ—may be seen in almost any first-class Museum, as the Metropolitan in New York and the University in Philadelphia. This popular Pagan device,the "Mother of God" and her God-baby-in-arms, was taken over as a Christian sop to the crowds of Pagans who were being enticed and forced into the Church;it was violently opposed by many of the more intelligent Churchmen: "Nestorius [Bishop of Constantinople about 404] had declared against the new and, as he asserted, idolatrous expression 'Mother of God' (Theotokos), thereby opposing the sentiments and wishes of the humbler people" (CE. iii, 101); and in protest Nestorius left the Catholic Church and founded one of the most wide-spread and powerful "heresies," which exists in the East to the present time. The Pagans had their holy mysteries and sacraments, baptisms of water and of blood, communions with the gods at their sacred altars, partaking of sacred meals to ingest the divine spirit and become godlike. they believed in the resurrection of the dead, and in final judgments meting rewards and punishments according to the deeds done in the flesh,—the Egyptian Book of the Dead, 3000 years B.C., giving priestly prescriptions for use before the judgment seat of Osiris, is found in almost every tomb of those able to pay for the hieroglyphic papyrus rolls. The Pagans had their holy days(from which the Christians plagiarized their Christmas, Easter, Rogation Days, etc.); their monks, nuns, religious processions carrying images of idols (like those of saints today); incense, holy water, holy oil, chants,hymns, liturgies, confessions of sins to priests, forgiveness of sins by priests, revelations by gods to priests, prophecies, sacred writings of "holy bibles," Pontiffs, Holy Fathers, holy crafty priesthood. All these sacrosanct things of Christian "Revealed Religion," were age-old pre-Christian Pagan myths and superstitions. {34}

I puzzle myself to understand how there could be "divine revelations," to Jews and Christians, of things which for ages had been identically ancient Pagan delusions and the inventions and common holy stock in trade of all Pagan priestcrafts. Indeed and in truth, there can be no divine revelation of miraculous "facts" and "heavenly dogmas" which for centuries had been,and in the early Christian ages were, the current mythology of credulous Pagandom. this I shall make exceeding clear.

CHRISTIAN "REVELATION" DEFINED AND DISPROVED

This paragraph is one of the most important in this book, and to it I invite Specially serious attention and thought. It will disclose the substantial identity of Christianity with the most popular and wide-spread "Pagan" religion of the times, Mithraism, or the Persian Zoroastrian religion,the closest and all but successful rival of Christianity in the Roman world,and which might indeed have been successful, but that, soon after Constantine prostituted the Empire to the Church,—"with the triumph of Christianity Mithraism came to a sudden end. The laws of Theodosius signed its death warrant." (CE. x, 402.) That there may be no suspicion that the recital of these remarkable identities of Christian "revelation" with Pagan inventions is fanciful or exaggerated, the tale shall be told in the quoted words of the Catholic Encyclopedia, which naively makes so many extraordinary admissions without seeming to be aware of their fatal Implications.

"The essence of Revelation lies in the fact that it is the direct speech of God to man," says the Holy Ghost speaking through the Vatican Council(1870), thus confirming what I have above said, that "divine revelation" cannot be of Pagan myths already current and long known to everyone. The same Heavenly Instructor tells us what Revelation is: "Revelation may be defined as the communication of some truth by God to a rational creature through means which are beyond the ordinary course of nature. The truths thus revealed may be such as are otherwise inaccessible to the human mind—mysteries, which even when revealed, the intellect of man is incapable of fully penetrating. ... The Decree 'Lamentabili' (3 July, 1907) declares that the dogmas which the Church proposes as revealed are 'truths which have come down to us from heaven' and not 'an interpretation of religious facts which the human mind has acquired by its own strenuous efforts.'" (Vatican Decrees, 1870; CE. xiii, 1.) And, asserts CE.: "The existence of revelation is as reasonably established as any historical fact"! (CE. xiii, 607.) Isn't CE. funny!

Divine Revelation is thus of things not previously known and which the revelationless mind of man is incapable of acquiring or inventing by its own efforts. Divine Revelation rests thus upon the same principle as the Law of Patents and Copyright, A book published, that is made known and given to the world cannot be the subject of subsequent copyright even by its author.When an application for a patent is presented, the first act is to search the records to ascertain whether a similar art or article has ever previously been known and in use: if so, no patent can be obtained: the thing lacks novelty. So exactly with "revelation": if some impostor or deluded person (e.g. Mohammed or Joseph Smith) claims {35} that he has received a personal—and therefore necessarily private—"revelation" from some god, the only way whereby he can get a valid patent of authenticity and credibility for his "revelation," is to prove that its subject-matter has never before been known and in credulous circulation, the moment that from the search of the records—of other, or comparative religions,—it is shown that the same proposition has been previously known and current,in use and practice among some other priestcraft and its

votaries—the thing is no revelation: the claim is a fraud. Let us see how this indisputable rule works to the destruction and proof of fraudulence of the "divine revelations" of Christian credulity.

MITHRAISM—AND CHRISTIAN MYTH

The religion of Zoroaster, known as Mithraism, is confessed by CE. to be a divinely revealed Monotheism, or worship of a One God, and having a divinely revealed Moral Code comparable to the Christian,—a sacred system claimed by Christians to be a monopoly of the Hebrew-Christian religion to the exclusion of all heathen systems. This notable confession reads: "The Avesta system may be best defined as MONOTHEISM, modified by a physical and moral dualism,with an ethical system based on a Divinely revealed moral code and human free will." (CE. ii, 156.) Though it quotes a Jesuit as saying: "Mithraism is the highest religious result to which human reason unaided by Revelation,can attain." (Id.) Revealed or invented, it is virtually identical with Christianity; but as the mythic Mithraic god could not "reveal" anything,the human reason which devised Mithraism was quite equal to the Christian God so far as devising mythology and ethics is an attribute of godhead.

Mithraism is one of the oldest religious systems on earth, as it dates from the dawn of history before the primitive Iranian race divided into the sections which became Persian and Indian, as this same religion is contained both in the Persian Avesta and Indian Vedas. This its "revealed" or invented Monotheism by ages outdates the "revelation" of Yahweh to Moses; and it is yet a living faith to some thousands of surviving Parsees: "The religious cult is [yet] scrupulously maintained as of old. The ancient traditional and nationally characteristic national virtues of truth and open-handed generosity flourish exceedingly in the small, but highly intelligent community" of Parsees in India. (CE. ii, 156.)

The religion of Mithra anciently dominated Persia and the vast regions of the Orient; it entered Europe following the conquests of Alexander the Great.When in 65-63 B.C. the conquering armies of Pompey were largely converted by its high precepts, they brought it with them into the Roman Empire. Mithraism spread with great rapidity throughout the Empire, and was adopted patronized and protected by a number of the Emperors up to the time of Constantine;it was only overthrown by the prescriptive laws and sword of Constantine and Theodosius, who "signed its death warrant" at the behest of the triumphant and intolerant Christians, who absorbed virtually the entire system of Mithraism.But let CE, proceed with the story. The reader is asked to check mentally each of the uninspired details of Pagan invention with the "divinely revealed" identities of the Christian Faith. {36}

"MITHRAISM"—PRE-CHRISTIAN CHRISTIANITY

"Mithraism is a pagan religion consisting mainly of the cult of the ancient Indo-Iranian Sun-God Mithra. It entered Europe from Asia Minor after

Alexander's conquest, spread rapidly over the whole Roman Empire at the beginning of our era, reached its zenith during the third century, and vanished under the repressive regulations of Theodosius at the end of the fourth, [Of late it has been] brought into prominence mainly because of its supposed [?]similarity to Christianity.

"The origin of the cult of Mithra dates from the time that Hindus and Persians still formed one people, for the god Mithra occurs in the religion and sacred books of both races, i.e. in the Vedas and in the Avesta. ... After the conquest of Babylon (538 B.C.) this Persian cult came into contact with Chaldean astrology and with the national worship of Marduk. For a time the two priesthood of Mithra and Marduk coexisted in the capital and Mithraism borrowed much from this intercourse. ... This religion, in which the Iranian element remained predominant, came, after Alexander's conquest, in touch with the Western world. When finally the Romans took possession of the Kingdom of Pergamum (in 133 B.C.), occupied Asia Minor, and stationed two legions of soldiers on the Euphrates, the success of Mithraism was secured. It spread rapidly from the Bosphorus to the Atlantic, from Illyria to Britain. Its foremost apostles were the legionaries; hence it spread first to the frontier stations of the Roman army.

"Mithraism was emphatically a soldier religion; Mithra, its hero, was especially a divinity of fidelity, manliness, and bravery; the stress it laid on good-fellowship and brotherliness, its exclusion of women, and the secret bond among its members have suggested the idea that Mithraism was Masonry among the Roman soldiery." Several of the Roman Emperors, down to Licinius, colleague of Constantine, built temples to Mithra, and issued coins with his symbols. "But with the triumph of Christianity [after Constantine] Mithraism came to a sudden end. The laws of Theodosius [proscribing it under penalty of death, to please the Christians] signed its death warrant. Though he was still worshiped a thousand years later by the Manichees (p. 402). ...

"Ahura Mazda and Ahriman.—This incarnate evil (Ahriman) rose; with the army of darkness to attack and depose Oromasdes (Ahura Mazda) They were however thrown back into hell, whence they escape, wander over the face of the earth and afflict man. ... As evil spirits ever lie in wait for hapless man, he needs a friend and savior, who is Mithra. ... Mithra is the Mediator between God and Man. The Mithraists... battled on Mithra's side against all impurity,against all evil within and without. They believed in the immortality of the soul; sinners after death were dragged down to hell; the just passed through the seven spheres of the planets, leaving at each planet a part of their lower humanity until, as pure spirits, they stood before God. At the end of the world Mithra will descend to earth, ... and will make all drink the beverage of immortality. He will thus have proved himself Nabarses, 'the never conquered.' ... {37}

"The fathers conducted the worship. The chief of the fathers, a sort of pope,who always lived at Rome, was called 'Pater Patratus' ... The members below the grade of pater called one another 'brother,' and social distinctions were forgotten in Mithraic unity. ... A sacred meal was celebrated of bread and haoma juice for which in the West wine was substituted. This meal was supposed to give the participants supernatural virtue. ...

"Three times a day prayer was offered the sun towards east, south, or west according to the hour. SUNDAY was kept holy in honor of Mithra, and the sixteenth of each month was sacred to him as Mediator. The 25 December was observed as his birthday, the Natalis Invictis, the rebirth of the winter-sun, unconquered by the rigors of the season." (pp. 403-104.) It may be noted that Sunday was made a Pagan holiday by edict of Constantine, In the fifth Tablet of the Babylonian (Chaldean) Epic of Creation, by the great God Marduk, we read,lines 17 and 18: "On the seventh day he appointed a holy day, And to cease from all work he commanded." (Records of the Past, vol. ix; quoted, Clarke,Ten Great Religions, ii, p. 383.)

To resume with CE.:

"No proof of immorality or obscene practices has ever been established against Mithraism; and as far as can be ascertained, or rather conjectured, it had an elevating and invigorating effect on its followers. [So different from Christianity!] ...

"Relation to Christianity.—A similarity between Mithra and Christ struck even early observers, such as Justin, Tertullian, and other Fathers, and in recent times has been urged to prove that Christianity is but an adaptation of Mithraism, or at least the outcome of the same religious ideas and aspirations. Some apparent [they are very apparent] similarities exist; but in a number of details—[it is substance that is identical]—it is quite as probable that Mithraism was the borrower from Christianity.—[But these essential identities are found in the Vedas and Avesta, of maybe two thousand years before Christianity; Zoroaster, who, gave final form to the creed, lived some 600 years before the Christ!]—It is not unnatural to suppose that a religion which swept the whole world, should have been copied at least in some details by another religion which was quite popular daring the third century—[and for nine, Or twenty centuries before!] Similarity in words and names means nothing; it is the sense that matters. [To be sure; we proceed to see more of the sense,—the essence—to be identical] ...

"Mithra is called a mediator; and so is Christ ... And so in similar instances. Mithraism had a Eucharist, but the idea of the sacred banquet is as old as the human race and existed at all ages and amongst all peoples.—[Not much "divine revelation" in this greatest of Christian mysteries!]. Mithra saved the world by sacrificing a bull—[just as the Jews saved themselves] Christ by sacrificing himself. ... Mithraism was all comprehensive and tolerant of every other cult;

Christianity was essentially exclusive, condemning every other religion in the world, alone and unique in its majesty."

(CE. x, 402-404.){38}

But this "unique majesty" was hidden away in the catacombs of Rome for quite three centuries; coming out, it condemned and persecuted to death every other religion because rivals for the rich perquisites of priestcraft and dominion.

The above striking analogies, or identities, between the ages-old Mithraism and the "newer Paganism called Christianity," compelling as they are of the certainty of "borrowing" by Christianity, are dwarfed by the evidences now to be presented in the confessions of CE., that the Jews first, then the Christians, took over bodily from the Babylonians and the Persians, not only the entire celestial and infernal systems of those two closely related religions,but virtually that high ethic, or moral code—"the highest religious result to which human reason, unaided by revelation, can attain'"—which Christians so loudly pretend is, by "divine revelation" of their God—theirs alone, while all other peoples "sat in darkness and in the shadow of death" without its saving light. Christianity looks with disdain on the Mithraic religion because it is a "dualism"; that is,the Evil Spirit was separately created apart from the Good God; while it is a fundamental tenet of the Christian Faith, that its God himself created the Christian Devil and all evil—and is therefore morally responsible for all his deviltry,

Speaking particularly of Angiology,—though the admission will be found to apply to all the other features to be noticed,—CE. shows that all this is an importation into Judaism from the Persians and Babylonians: "That the Persian domination and the Babylonian Captivity exercised a large influence upon the Hebrew conception—[not, therefore, a revelation]—of the angels is acknowledge in the Talmud of Jerusalem (Rosh Haschanna, 56) where it is said that [even] the names of the angels were introduced from Babylon. ... Stress has been laid upon the similarity of the 'seven who stand before God' and the seven Amesha-Spentas of the Zend-Avesta. ... it is easy for the student to trace the influence of surrounding nations and of other religions in the Biblical account of angels" (CE. i, 481);—which seriously cripples the notion of divine revelation regarding these celestial messengers of God. Again it indicates the "connection between the angels of the Bible,and the great 'archangels' or 'Amesha-Spentas' of the Zend-Avesta"; also "we find an interesting parallel to the 'angel of the Lord' in Nebo, 'the minister of Merodach.' ... The Babylonian sukalli corresponded to the spirit-messengers of the Bible; they declared their Lord's will and executed his behests." ... "The belief in guardian angels ... was also the belief of the Babylonians and the origin of the Bible "cherubim" was the same, as also of guardian angels, "as their monuments testify, for a figure now in the British Museum might well serve for a modern representation." For detailed accounts, see the articles "Angels" and Guardian Angels." in CE. And so of Demons and

Demonology, and Demoniac possession: "In many ways one of the most remarkable demonologies is that presented in the Avesta"; Ahriman being their chief devil, or Daeva; "the original meaning of the word is 'shining one,' and it comes from a primitive Aryan root 'div,' which is likewise the source of the Greek Zeus and the Latin Deus. But while these words, like the Sanskrit 'deva,' retain the good meaning, 'daeva' has come to mean 'an evil spirit.' There is at {39} least a coincidence, if no deeper significance, in the fact that, while the word in its original sense was synonymous with 'Lucifer,' it has now come to mean much the same as devil" (CE iv, 714-15, passim; 764). Lucifer, in the Bible, having also been originally "a shining one" in Heaven, was cast out into Hell and is now the Devil.

With these preliminaries of identity between the invention of angels and devils of Mithraic Paganism and Hebrew-Christian "revelation," we will now let CE. confess further identities, both of "revelation" and of the "divinely revealed moral codes,"—summarized from the Mithraic Zend-Avesta. We seem to be reading the Catechism or a tract on "Christian Evidences."

"The name of the Supreme God of the Avestic system is Ahura Mazda, which probably signifies the All-Wise Lord. ... Ahura Mazda is a pure Spirit; his chief attributes are eternity, wisdom, truth, goodness, majesty, power. He is the creator of all good creatures—not, however, of Evil, of evil being,—[as is the Christian God]. He is the supreme Lawgiver, the Rewarder of moral good, and the Punisher of moral evil. He dwells in Eternal Light,... a kind of manifestation of His presence, like the Old Testament Shekinah.... We find frequent enumerations of the attributes of Ahura Mazda; thus these are said to be 'omniscience, all-sovereignty, all goodness.' Again He is styled 'Supreme Sovereign, Wise Creator, Supporter, Protector, Giver of good things, Virtuous in acts, Merciful, Pure Lawgiver, Lord of the Good Creations.' ...

"Opposed to Ahura Mazda, or Ormuzd, is His rival, Anro Mainyus, (later Ahriman),the Evil Spirit. He is conceived as existing quite independently of Ahura Mazda, apparently from eternity, but destined to destruction at the end of time. Evil by nature and in every detail the exact opposite of Ahura Mazda,he is the creator of all both moral and physical.—[But of the Christian God: "I Jehovah create evil"; Isa. xlv, 7]. ...

"The specific name of Ahura Mazda in opposition to the Evil Spirit is Spento Mainyus, THE HOLY SPIRIT: and Ahura Mazda and Spento Mainyus are synonymous throughout the Avesta. [p. 154] ...

"Around Ahura Mazda is a whole hierarchy of spirits, corresponding very closely to our 'angels.' ... Of the good spirits who surround Ahura, the most important are the Amesha Spentas ('Holy Immortals' or 'Holy Saints'), generally reckoned as six in number (but seven when Ahura Mazda is included). ... Most of all Vohu Manah rises to a position of unique importance. ... Vohu Manah is conceived as the 'SON OF THE CREATOR,' and identified with the Alexandrian LOGOS [of John i, 1]. Asha, also, is the Divine Law, Right, Sanctity (cf. Psalm 118),and

occupies a most conspicuous place throughout the Avesta. ... With him are associated in a trio [TRINITY], Rashnu (Right, Justice), and MITHRA.—[These Aryan names sound unfamiliar; but as CE. has assured, "names mean nothing; it is the sense that matters";—and here we have the whole Jewish-Christian hierarchies of Heaven and Hell a thousand years before Jewish-Christian "revelation" identities!l ... {40}

"Face to face with the hierarchy of celestial spirits is a diabolical one,that of the daevas (Pers. div or dev) and druj's of the Evil Spirit. They fill exactly the places of the devils in Christian and Jewish theology. ...perhaps the most frequently mentioned of all is Aesmma, the Demon of Wrath or Violence, whose name has come down to us in the Asmodeus (Aeshmo daeva) of the Book of Tobias [Tobit]...

"In the midst of the secular warfare that has gone on from the beginning between the two hosts of good and Evil stands Man. Man is the creature of the Good Spirit, but endowed with a free will and power of choice, able to place himself on the side of Ahura Mazda or on that of Anro Mainyus. The former has given him, through His Prophet Zarathushtra (Zoroaster) His Divine Revelation and law. According as man obeys or disobeys this Divine Law his future lot will be decided; by it he will be judged at his death. The whole ethical system is built upon this great principle, as in the Christian theology—["revelation"?]. Moral good, righteousness, sanctity (asha)is according to the Divine will and decrees; Man by his free will conforms to, or transgresses, these. The Evil Spirit and his innumerable hosts tempt Man to deny or transgress the Divine Law, as he tempted Zoroaster himself,promising him as a reward the sovereignty of the whole world.—[Exactly Jesus and the Devil.]—'No,' replied the Prophet, 'I will not renounce it, even if body and soul and life should be severed!' (Vendidad, xix, 25, 26).—["Thou shalt not tempt the Lord thy God, for it is written,"—way sound more Godlike but maybe little more heroic.] ...

"The moral teaching is closely akin to our own. Stress is constantly laid on the necessity of goodness in thought, word, and deed.—["Through the Three Steps, the good thought, the good word, and the good deed, I enter Paradise."]—Note the emphatic recognition of sin in thought. Virtues and vices are enumerated and estimated much as in Christian ethics. Special value is attributed to the virtues of religion, truthfulness, purity, and generosity to the poor (p. 155). Heresy, untruthfulness perjury, sexual sins,violence, tyranny, are especially reprobated. ...

"The soul of the just passes over the bridge into a happy eternity, into heaven, the abode of Ahura and His blessed angels. The wicked soul falls from the fatal bridge and is precipitated into hell. Of this abode of misery a lively description occurs in the later Pahlavi 'Vision of Arda Viraf,' whose visit to the Inferno, with realistic description of the torments, vividly recalls that of Dante. ...

"At the end of time, the approach of which is described in the Pahlavi literature in terms strikingly like those of our Apocalypse, will come

Saoshyant (SAVIOR) under whom will occur the Resurrection of the dead, the General Judgment,the renewal of the whole world—["a new heaven and a new earth"]—by a general conflagration and terrible flood of burning matter["the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat"]. This terrible flood will purify all creatures; even the wicked will be purified from all stains, and even hell will be cleansed and added to the 'new heavens and new earth.' Meanwhile a {41} mighty combat takes place between Soashyant [the "Savior"] and his followers and the demon hosts of the Evil Spirit, who are utterly routed and destroyed forever. ...

"The highest religious result to which human reason unaided by Revelation can attain"! (CE. ii, 154-156, passim.)

Thus "human reason unaided by revelation" had attained, ages before Moses,the Prophets, and Jesus Christ, a system of religious beliefs and a moral code in substantial identity with the "divine revelations" of God to Moses, the Prophets, and his Son Jesus Christ. At the time of the Advent of the Latter, and for three hundred years later, throughout the Roman Empire, that is, throughout the then known world, this wonderful Pagan invention, with its "Pope" and Seat in Imperial Rome, and patronized by the Emperors, lived alongside with and mightily rivalled the struggling Faith hid in the catacombs,—until its rival Christians got hold of the sword under Constantine, and "triumphed," its "death warrant was signed" in blood by the laws of the persecuting Christians. Did any God wondrously "reveal" to the Christians these holy Pagan dreams and myths? What a waste of while for a God to mysteriously "reveal" these "heathen deceits" thousands of years old, and that everybody in the world already knew!

BUDDHISM IN CHRISTIANITY

The account given by CE. of the Lord Buddha and of Buddhism, by the simple substitution of the names Christ—[the Savior of Buddhism is Crishna,the 'incarnation" of the supreme god Vishnu]—and Christianity, might well be mistaken for a homily on our own holy faith and its Founder—who would no more recognize present-day Christianity than would Buddha the crass superstition which is today tagged with his holy name. Says CE.:

"It is noteworthy that Buddha was a contemporary of two other famous religious philosophers, Pythagoras and Confucius. In the sacred books of later times Buddha is depicted as a character without a flaw, adorned with every grace of mind and heart. There may be some hesitation in taking the highly colored portrait of Buddhist tradition as an exact representation of the original, but Buddha may be credited with the qualities of a great and good man. ... In all pagan antiquity no character has been depicted as so noble and attractive. ...

"Buddha's order was composed only of those who renounced the world to live a life of contemplation as monks and nuns. ... [In the time of King Asoka, 3rd century B.C.) Buddhism was in a most flourishing

condition; it had become a formidable rival of the older religion [Brahmanism), while a tolerant and kindly spirit—[unknown to Christianity]—was displayed towards other forms of religion. ... [By the seventh century A.D.—here it parallels Christianity again] an excessive devotion to statues and relies, the employment of magic arts to keep off evil spirits, and the observance of many gross superstitions, complete the picture of Buddhism, a sorry representation of what Buddha made known to men. ... The vast majority of the adherents of Buddhism cling to forms {42} of creed and worship that Buddha, if alive, would reprobate—[as would Christ in the case of Christianity]. Northern Buddhism became the very opposite of what Buddha taught to men, and in spreading to foreign lands accommodated itself to the degrading superstition of the people it Sought to win—[precisely as we shall see that Christianity did to inveigle the Pagans). ...

"Between Buddhism and Christianity there are a number of resemblances, at first sight striking. The Buddhist order of monks and nuns offers points of similarity with Christian monastic systems, particularly the mendicant orders. There are moral aphorisms ascribed to Buddha that are not unlike some of the sayings of Christ. Most of all, in the legendary life of Buddha ... there are many parallelisms, some more, some less striking, to the Gospel stories of Christ. A few third rate scholars [contend that these are borrowings from Buddhism. Why not, as everything else is "borrowed" or filched?]. ...

"One of its most attractive features was its practice of benevolence towards the sick and needy. Between Buddhists and Brahmins there was a commendable rivalry in maintaining dispensaries of food and medicine"—long claimed as a holy monopoly of "Christian charity."

(CE. iii, 28-34, passim.)

As elsewhere recounted, the Holy Ghost made a curious mistake in inspiring the certification of sundry Saints, and the lord Buddha was himself canonized by Holy Church, as St. Josaphat, and the "Life" of this holy Saint was highly edifying to the Faithful as well as effective in spreading the Christian truth: "During the Middle Ages the 'life of Barlaam and Josaphat' had been translated into some twenty languages, English included, so that in reality the story of Buddha became the vehicle of Christian truth in many nations"' (CE. i, 713.)

It is now evident, and will further so appear, that there is no single novel feature nor "revealed truth" in all the Christian religion: our Holy Faith is all a hodgepodge or pot pourri of the credulities of every superstition from Afric Voodooism to the latest one anywhere in holy vogue among the credulous. Even our "idea" of God with its superlatives of "revealed" high attributes is very primitive: "The idea of a Being higher than man, invisible,inaccessible, master of life and death, orderer of all things, seems to exist everywhere, among the Negritos, the Hottentots, the Bantu, the Nigritians, the Hamites; for everywhere this Being has a name. He is the 'Great,' the 'Ancient One,' the 'Heavenly One,' the 'Bright one,' the 'Master,' sometimes the

'Author' or 'Creator'. ... Nowhere is He represented under any image,for He is incapable of representation." (CE. i, 183, 184.)

Cardinal Newman, commenting on Dean Milman's "History of the Jews," groups a number of these Paganisms in Christianity, and says that Milman arrays facts "admitted on all hands," to wit: "that the doctrine of the Logos is Platonic; that of the Incarnation Indian; that of a divine Kingdom Judaic; that of angels and demons (and a Mediator) Persian; that,the connection of sin with the body is Gnostic; the idea of a new birth Chinese and Eleusinian; that of sacramental virtue Pythagorian; that of Trinity common to East and {43} West; and that of the rites of baptism and sacrifice equally ubiquitous"! (Newman, Essays, Critical and Historical,7th ed., p. 231; as summarized by the Rt. Hon. J. M. Robertson in A History of Freethought in the XIXth Century,p. 145-6. London, 1929.)

Such is our holy Christian "Faith which was once delivered unto the saints," which "superstition, drunk in with their mother's milk," yet persists with the ignorant and those who do not or will not know the truth.

That Christianity is indeed but a "new form of Paganism," and especially after it became the official or State religion, consciously and purposely,in furtherance of the Imperial policy of "One State, one Religion," perfected the amalgamation of the salient features of all the fluxing religions of the Empire so as to bring all Pagans within the one State-Church, is accredited by secular and Church history; and is quite ingenuously revealed by CE.,treating of the influence of Constantine on Christianity:

"Long before this, belief in the old polytheism had been shaken. The world was fully ripe for monotheism or its modified form, henotheism; but this monotheism offered itself in varied guises, under the forms of Oriental religions; in the worship of the Sun, in the veneration of Mithras, in Judaism, and in Christianity. Whoever wished to make a violent break with the past and his surroundings sought out some, Oriental form of worship which did not demand from him too great a sacrifice. Some ... believed that they could appropriate [the truth contained in Judaism and Christianity] without being obliged on that account to renounce the beauty of other worships. Such a man was the Emperor Alexander Severus (222-235); another so minded was Aurelian (270-275), whose opinions were confirmed by Christians like Paul of Samosata. Not only Gnostics and other heretics, but Christians who considered themselves faithful, held in a measure to the worship of the Sun. Leo the Great in his day (440-461) says that it was the custom of many Christians to stand on the steps of the Church of St. Peter and pay homage to the Sun by obeisance and prayers.

"When such conditions prevailed it is easy to understand that many of the emperors yielded to the delusion that they could unite all their subjects in the adoration of the one Sun-god who combined in himself the Father-God of the Christians and the much-worshipped Mithras;

thus the empire could be founded anew on the unity of religion. It looks almost as though the last persecution of the Christians were directed more against all irreconcilable and extremists than against the great body of Christians. ...

"It was especially in the West that the veneration of Mithras predominated—[after centuries of Christianity!]. Would it not be possible to gather all the different nationalities around his altars? Could not Sol Deus Invictus, to whom even Constantine dedicated his coins for a long time, or Sol Mithras Deus Invictus, venerated by Diocletian and Galerius, become the supreme god of the empire? Constantine {44} ... had not absolutely rejected the thought even after a miraculous event [!] had strongly influenced him in favor of the God of the Christians,—(who, however, worshipped the Sun!).

"For a time it seemed as if merely tolerance and equality were to prevail. Constantine showed equal favor to both religions. As pontifex maximus he watched over the heathen worship and protected its rights. ... In the dedication of Constantinople in 330 a ceremonial half pagan, half Christian was used, The chariot of the Sun-god was set in the market-place, and over its head was placed the Cross of Christ—[not the original, which his mother had not yet been reputed by the priests to have discovered—i.e. "invented,"—of which more anon], while the Kyrie Eleison was sung. Shortly before his death Constantine confirmed the privileges of the priests of the ancient gods. ...

"In the same way religious freedom and tolerance could not continue as a form of equality; the age was not ready for such a conception; [with more of the like, p. 299;—which is untrue, as Constantine himself had proclaimed religious freedom in the Edict of Milan of 313 and we have just seen it admitted in Buddhism, and it prevailed at all tunes in the Roman Empire, until the "Christian Emperors" gave the Church the sword, as in Chapter VII exemplified]. ... Without realizing the full import of his actions, Constantine granted the Church one privilege, after another. As early as 313 the Church obtained immunity for its ecclesiastics, including freedom from taxation. ... Constantine moreover placed Sunday under the protection of the State [as a Pagan holiday, as cited. post]. It is true that the believers in Mithras also observed Sunday as well as Christmas. Consequently Constantine speaks not of the day of the lord, but of the everlasting day of the Sun. ...

"Of Constantine's sons the eldest, Constantine II, showed decided leanings to heathenism, and his coins bear many pagan emblems; the second and favorite son, Constantius, was a more pronounced Christian, but it was Arian—[anti-Divinity of Christ]—Christianity to which he adhered. Constantius was an unwavering opponent of paganism; he closed all the temples and forbade, sacrifices under pain of death. His maxim was: 'Cesset superstitio; sacrificiorum aboleatur insania'—('Let superstition cease; let the folly of sacrifices be abolished'). Their successors had recourse to persecution against

heretics and pagans. Their laws (Cod. Theod. XVI v; [post, Chapter VII]) had an unfavorable influence on the Middle Ages and were the basis of the much-abused [!] Inquisition." (CE. iv, 297-301, passim.)

Thus was the ultimate merger and total identity of Paganism with "the new Paganism called Christianity" finally established by law and by Imperial policy of "One State and One Religion," to which conformity was enforced by laws of confiscation and death; all the other religions of the Empire were fused by fire and sword into a bastard Christianity; and the mental and moral benightedness known as the Dark Ages of Faith fell as a pall over Christendom for a thousand years until the renaissance of Pagan culture and freedom {45} of thought darkly dawned over the world, and has fearfully struggled into a brightening day, whose motto of Hope is again "Cesset Superstitio"! when Constantine's firmest "League with Death and Covenant with Hell" of State and Church will soon in reality be a forgotten Scrap of Paper!

ALL DEVILISH IMITATIONS!

The pious Christian Fathers were themselves sorely puzzled and scandalized by these same things; their books are replete with naive attempts to explain the mystery of it,—which they attributed to the blasphemous wiles of the Devil,—that "the Devil had blasphemously imitated the Christian rites and doctrines";—"always seeing in pagan analogies the trickery of devils." (CE. 393.) "It having reached the Devil's ears,"says the devout Father Justin Martyr, "that the prophets had foretold the coming of Christ, the Son of God, he set the heathen Poets to bring forward a great many who should be called the sons of Jove. The Devil laying his scheme in this, to get men to imagine that, the true history of Christ was of the same character as the prodigious fables related of the sons of Jove." (I Apology, ch. 54; INF. i, 181-182.)

Not only the Fathers, but the Bible, Hebrew and Christian, recognized and affirmed the actuality and ever-living reality of the Pagan gods, though the late post-exilic writer of the 95th Psalm maliciously dubs them devils: "All the gods [Heb. elohim] of the nations are devils" (Heb. elilim—not much difference between them—in Hebrew; Ps. xcvi, 5);and this view the Christian forger of the Epistle under the name of Paul to the Corinthians confirms: "The things which the Gentiles sacrifice, they sacrifice to devils" (I Cor. x, 20). Though these malevolent flings at the venerable divinities of Pagandom are in direct violation of the Siniatic Law of God—"Thou shalt not revile the gods" (Ex. xxii, 28);—the Hebrew Yahveh being, according to divine revelation, simply one of many gods—"a God above all gods," even "God of gods and Lord of lords," who "judgeth among the [other] gods."

Father Justin, Tertullian, and many another, says the CE., could "see in all the gods, Moses"; the error and folly of which notions argues our authority,is demonstrated by reference to Middleton's letter from Rome, in which he,with Calvin, "saw an exact conformity between popery and paganism." (CE. xii, 393.) Whether Middleton and Calvin

were so far in error and folly in this opinion, our researches will reveal. Collins, too, in his Discourse,supports with good authorities the opinions of Middleton and Calvin. He cites Father Origen as "so far from disowning an agreement between [Pagan] Platonism and Christianity, that a great part of his book Contra Celsum consists in showing the conformity between them." Likewise, he says, Amelius, a heathen Platonist, who flourished in the third century, upon reading the first verses of St. John the Evangelist, exclaimed: "Per Jovem, barbarous iste cum nostro Platone sentit—By Jove, this barbarian agrees with Plato"; and he quotes the celebrated saying of Cardinal Palavicino—"Senza Aristotele noi mancavamodi molti Articoli di Fede—Without, Aristotle we should be without many Articles of Faith" (Colins, Discourse of Free Thinking, p. 127.) {46}

Not only did the Fathers and the Church admit with implicit faith the living reality of the gods of heathendom, their powers, oracles, miracles and other "analogies" to the Christian faith, they even made of such anthologies their strongest apologies, or arguments, in defense of the truth of the Christian tenets. In his Apologia addressed to the Emperor Hadrian, Father Justin reasons from analogy thus:

"By declaring the Logos, the first-begotten of God, our Master, Jesus Christ,to be born of a Virgin, without any human mixture, we [Christians] may no more in this than what you [Pagans] say of those whom you style the Sons of Jove. For you need not be told what a parcel of sons the writers most in vogue among you assign to Jove. ...

"As to the Son of God, called Jesus, should we allow him to be nothing more than man, yet the title of 'the Son of God' is very justifiable, upon the account of his wisdom, considering that you [Pagans] have your Mercury in worship under the title of The Word, a messenger of God. ...

"As to his [Jesus] being born of a Virgin, you have your Perseus to balance that." (Justin, Apologia, I. ch. xxii; ANF. i, 170.)

The good Fathers carried their argument by analogy into proof of all sorts of holy Christian mysteries; the Pagan Oracles and miracles were undeniably valid and true, why not therefore their new Christian counterparts? "Without a single exception," says the historian of European Mortals, "the Fathers maintained the reality of the Pagan miracles as fully as their own.The oracles had been ridiculed and rejected by numbers of the philosophers,but the Christians unanimously admitted their reality. They appealed to along series of Oracles as predictions of their faith; not until 1696 was there a denial of their supernatural character, when a Dutch Anabaptist minister,Van Dale, in a remarkable book, De Origine Progressu Idolatriae, asserted in opposition to the unanimous voice of ecclesiastical authority, that they were simple impostures." (Lecky, History of European Morals, i, 374-375, et seq.; see pp. 378-381, et seq.) The Christian Fathers and their followers made themselves so ridiculous by their fatuous faith in the Sibyls that they were derisively called "Sibyllists" by the Pagans.

THE SIBYLLINE ORACLES

The most curious in all respects, and for our purposes the most instructive of the ancient Pagan religious frauds, are the Sibylline Oracles, which,extensively reinforced by Jewish and Christian forgeries, were perhaps the most potent and popular "proofs" of the early Church for the divinity of Jesus Christ and the truth of the Christian religion; thus they derive special notice here. All will remember, from their school histories of ancient Rome,the well-known legend of one of the Sibyls who came to King Tarquin the Second with nine volumes of Oracles, which she offered to sell to him for a very high price; being refused, she went away and burned three of the books, and returning offered the {47} remaining six at the same price; again the King refused to buy, and she departed, burned three more of the books,and returned with the last three for which she demanded the original price.Astonished at this conduct and greatly impressed, the King consulted his augurs and was advised to secure the remaining treasures of prophecy before it was too late; he did So, and immediately the Seeress disappeared and was never seen again. The precious tomes were deposited with great care and jealously guarded in the Temple of Jupiter Capitolinus; a college of priests was instituted to have charge of them; and the divine Oracles were consulted with great solemnity only in times of the greatest crises of the State. The books were finally destroyed when the Capitol was burned during the wars of Sylla, but many others continued in existence.

The oracles were composed in Alexandrine verse, and claimed to be the work of inspired Pagan prophetesses called Sibyls; they enjoyed the greatest vogue and were believed with the most implicit faith by Pagans and Christians alike.There were a number of these Sibyls, and the number of the volumes of oracles is differently estimated as a dozen or more; those with which we are chiefly concerned are the Roman Cumaean and Greek Erythraean Sibyls and the Oracles going under their names. The inveterate bent of the priestly mind for forgery in furtherance of its holy mission of imposture, led to the prompt adoption and corruption of these Pagan frauds, for the propagation first of the Jewish,then of the Christian Faith. "Because of the vogue enjoyed by these heathen oracles," says the Catholic Encyclopedia, "and because of the influence they had in, shaping the religious views of the period, the Hellenistic Jews in Alexandria, during the second century b.c, composed [i.e. forged] verses in the same form, and circulated them among the Pagans as a means of diffusing Judaistic doctrines and teaching. This custom was continued down into Christian times, and was borrowed by some Christians, so that in the second or third century, a new class of Oracles emanating from Christian sources came into being. Hence the Sibylline Oracles can be classed as Pagan, Jewish, or Christian.In many cases, however, the Christians merely revised or interpolated the Jewish documents, and thus we have two classes of Christian oracles, those adopted from Jewish sources and those entirely written by Christians. ...It seems clear, however, that the Christian Oracles and those revised from

Jewish sources all emanated from the same circle [or band of Christian forgers]and were intended to aid in the diffusion of Christianity.

"The Sibyls are quoted frequently by the early Fathers and Christian writers, Justin, Athenagoras, Theophilus, Clement of Alexandria, etc. ... They were known and used during the Middle Ages in both the East and the West. ... They all purport to be the work of the Sibyls."

(CE. v. xiii, p. 770.)

Most notable of these forged Christian addenda to the Pagan-Jewish forged Oracles, 'Is found in Book VIII, a lengthy composite of Jewish and Christian fraud, consisting of some 500 hexameter verses. The first 216 verses, says the CE., "are most likely the work of a second century Jew, while the latter part (verses 217-500), beginning with an acrostic on the symbolical Christian word Ichthus is undoubtedly Christian, and dates most probably from the{48} third century." (CE. xiii, 770.) Ichthus is the Greek word for fish, and the fish was the fitting and universal symbol of the early Christians as typical of the "catch" of the Apostolic fishers of men. This cabalistic word Ichthus, worked into the professedly Pagan Oracle in the form of anacrostic, is composed of the initial letters of the popular name and title of the Son of the Christian God, in the Greek: "Iesous Christos Theou Uios Soter—Jesus Christ, Son of God, Savior" This fish anagram was an ancient Pagan symbol of fecundity, of great vogue and veneration throughout Pagandom,and was adopted by Christendom for the double reason that the initials acrostically formed the name and title of its new deity, and that in the ancient science fish were supposed to be generated in the water without carnal copulation, and were thus peculiarly symbolic of the Virgin-born Christ.Says Tertullian: "We, little fishes, after the example of our Ichthus, are born in water." (On Baptism, ch. i; ANF. iii, 669.)

The Church historian, Bishop Eusebius, preserves the Acrostic, taken from the Erythraean Sibyl, but says: "Many people, though they allowed the Erythrian Sibyl to have been a prophetess, yet reject this Acrostic, suspecting it to have been forged by the Christians"; which suspicion the good Bishop refutes by an appeal to Cicero, who, he assures, had read and translated it into Latin. (Eusebius, Oration on Const., chs. 18-19; I, 274-5.) Father St. Augustine quotes the verses and says: "The Erythraean Sibyl has indeed written some things clearly and manifestly relating to Christ. ... There are some, who suspected all these prophecies which relate to Christ and passed under the name of the Sibyl, to have been forged by the Christians." (Aug., De Civ. Dei, xviii, 23; N&PNF. ii, 3723.) Father Clement of Alexandria attributes to the Sibyls the same inspiration as the Old Testament, and cites Peter and Paul as appealing to them for a prediction of the life and character of Jesus Christ, Peter and Paul speaking thus: "Take the Greek books in your hand, and look into the Sibyl. How clearly she speaks of one God, and of the things to come; then take Hystaspes also and read, and you will find the Son of God

much more clearly and evidently described." (Strom. I, 6,p. 761, Ed. Oxon.; also Lact., De ver. sap., I, 4, 15; Free Inquiry, p. 34.)

The importance of the Sibylline Oracles, speaking through countless "interpolations" forged by Christian pens, for not only the propagation of the faith among the Pagans, but as actual proofs of the truth of the fictitious "facts" of Christianity, cannot be overestimated; this justifies the following extracts from the Divine Institutes of Lactantius. The greater part, I daresay, of the seven Books of that notable work, addressed to the "mighty Emperor Constantine," is devoted to arguments and proofs of Jesus Christ and the principal events of his recorded life and acts, drawn copiously from the heathen gods and the forged Oracles of the Sibyls. These proofs, to the minds of Father Lactantius and of all the Fathers, as to the Pagans generally,were "more strong than proofs of Holy Writ"; for, he says, "perhaps the sacred writings [in the Old Testament] speak falsely when they teach [such and so about Jesus); ... the Sibyls before taught the same things in their verses." Citing scores of Sibylline "prophecies" forged by the Christians for the belief and persuasion of the Pagans, who were effectively "refuted by these testimonies" and thus "brought to {49} Christ," some of them,says Lactantius, urge that these prophetic verses "were not by the Sibyls,but made up and composed by our own writers," as the fact is above confessed by CE.; but not so, argues the great Apologist; "do not Cicero and other Pagan authors, dead long before Jesus, testify to the Sibyls?"—Yes,to the Sibyls and their utterances then extant; not to the later Christian forgeries in their names. Moreover, these Christian "interpolations" imputed to the Sibyls, exactly as the muddled, ambiguous, meaningless "prophecies" of the Old Testament writings, meant nothing and were not understood to mean anything, until Jesus Christ came along, and these Jewish and Pagan mummeries were seized upon by the avid forging Christians to make up and pad out the pretended life and wondrous acts of the Christ. Even a cursory examination and the marginal cross-references will demonstrate, that virtually every act imputed in the New Testament Gospels to the Nazarene, was cut to fit of some scrap of mummery or pretended "prophecy" of Hebrew Scriptures and Sibylline Oracles. Of numberless instances of the latter quoted in the,Divine Institutes, a few typical ones only can be here cited, but they are illuminating of the Christ-tales.

In Book I, chapter vi is entitled, "Of Divine Testimonies, and of the Sibyls and their Predictions." Appealing for faith to Constantine, the chapter begins: "Now let us pass to divine testimonies?; and he cites and quotes, in numerous chapters, the Pagan gods Mercury, Hermes Trismegistus, Apollo, and other mystic deities and personages, all testifying to the One Christian God and to his Son Jesus. After infinite such appeals for proofs, we come to Book IV, a veritable arsenal of manufactured "divine testimonies"; and we pause to con with wonder chapter xv, "Of the life and Miracles of Jesus, and Testimonies concerning Him." Jesus, after his baptism, says Lactantius, "began to perform the greatest miracles, not by magical powers, but by heavenly

strength and power. ... His powers were those which Apollo called wonderful.... And he performed all these things not by His hands, or the application of any remedy, but by His word and command, as the Sibyl had foretold: 'Doing all things by His word, and healing every disease.'"

Many chapters are replete with instances of the miracles of Jesus, alleged each of them to have been foretold by one or another of the Sibyls, and quoting the Christian-forged prophetic verses in proof. The Christ came to fulfill the Law; "and the Sibyl shows that it would come to pass that this law would be destroyed by the Son of God: 'But when all these things which I told you shall be accomplished, then all the law is fulfilled with respect to Him.'" (c. xvii.) Of a few others, and the arguments above sketched, I quote the text:

"What can be more wonderful, either in narration or in action? But the Sibyl had before foretold that it would take place, whose verses are related to this effect. "With five loaves at the same time, and with two fishes, He shall satisfy five thousand men in the wilderness; And Afterwards taking all the fragments that remain, He shall fill twelve baskets to the hope of many.' {50}

perhaps the sacred writings speak falsely when they teach that there was such power in Him, that by His command He compelled the winds to obey Him,the seas to serve Him, disease to depart, the dead to be submissive. Why should I say that the Sibyls before had taught the same things in their one verses? One of whom, already mentioned, thus speaks:

But shall still the winds by His word, and calm the sea

As it rages, treading with feet of peace and in faith.'

"And again another which says:

'He shall walk on the waves, He shall release men from disease.

He shall raise the dead, and drive away many pains;

And from the bread of one wallet there shall be a satisfying [of men].'

"Some, refuted by these testimonies, are accustomed to have recourse to the assertion that these poems were not by the Sibyls, but made up and composed by our own writers. But he, will assuredly not think this who has read Cicero [De Natura Deorum, ii], and Varro, and other ancient writers, who make mention of the Erythraean and other Sibyls from whose books we bring forth these examples; And these authors died before the birth of Christ according to the flesh. But I do not doubt that these poems were in former times regarded as ravings, since no one understood them. For they announced some marvelous wonders, of which neither the manner, nor the time, nor the author was signified. Lastly the Erythraean Sibyl says that it would come to pass that she would be called mad and deceitful. But assuredly 'They will say that the Sibyl is mad, and deceitful: but when all things shall

come to pass, Then ye will remember me; and no one will any longer say that I, the prophetess of the great God, am mad.'

"Therefore they were neglected for many ages; but they received attention after the nativity and passion of Christ had revealed secret things. Thus it was also with the utterances of the prophets, which were read by the people of the Jews for fifteen hundred [!] years and more, but yet were not understood until after Christ had explained them by His word and by His works. For the prophets spoke of Him; nor could the things which they said have been in any way understood, unless they had been altogether fulfilled."

(Lact., Div. Inst., Bk. IV, chap. xv; ANF. vii, 115, 116.)

In view of these "divine testimonies" of Pagan Oracles forged by pious Christians in proof of their Christ, need one wonder that the like testimonies in the Gospels themselves may be under suspicion of like forgery? We shall have the proofs in their due order. Father Justin Martyr treats these Pagan books of Christian evidences, as prophetic Scriptures and divine, and speaking of their prohibition by the Roman Emperors, says: "By the contrivance{51} of Demons it was made a capital crime to read them, in order to deter men from coming to a knowledge of what is good." (Apologia, I, ch. 77; ANF. i, 178.)

That heathens and even devils may be specially endued with the gift of prophecy by God for his glory, and God may make use of the Devil-in-Chief for this purpose, is expressly asserted by Pope Benedict XIV" (Heroic Virtue, III, 144, 150). And "the Angelic Doctor," St. Thomas Aquinas, "in order to prove that the heathens were capable of prophecy, refers to the instance of the Sibyls, who make clear mention of the mysteries of the Trinity, of the Incarnation of the Word, of the Life, Passion, and Resurrection of Christ.It is true that the Sibylline poems now extant became in course of time interpolated; but as Benedict XIV (1740-1758) remarks, this does not hinder much of them, especially what the early Fathers referred to, from being genuine and in no wise apocryphal"! (CE. xii, 474.)

Thus the Holy Ghost of God, speaking through its official mouthpiece, its Vive-God on earth, infallibly guarded by the Spirit against the possibility of error, in the year 1742 of our Era of Christ, sings the Doxology of these admitted frauds of paganish and forging Christianity, and canonizes them as the God-inspired origin of the holiest mysteries of Christian revelation.The inference is inevitable, that Pagan Sibyls, Christian Church Fathers,and Vicars of God, are strongly characterized by Ignorance and Imposture.

A noted classical and critical authority, Anthon, contemplating the shifts of the new Christianity rising from the debacle of Paganism, falls into a philosophical reflection, pertinent alike to the old and the new systems of priestcraft:

"When a religion has fallen and been succeeded by another, the more zealous advocates of the new belief sometimes find themselves in a curious state of embarrassment. So it is with regard to the heathen

system and the Christian code. Among the numerous oracles given to the world in former days, some have chanced to find a remarkable accomplishment; and the pious but ill-judging Christian, unable to ascribe them to deities in whom men no longer believes, is driven to create for them a different origin. 'God,' says Rollin, 'in order to punish the blindness of the heathen, sometimes permits evil spirits to give responses conformable to the truth.' (Rollin, Histoire Ancienne, I, 887.) The only evil spirit which had an agency in the oracular responses of antiquity was that spirit of craft imposture which finds so congenial a home among an artful and cunning priesthood."

(Anthon, Classical Dictionary, 4th ed., p. 929; Art. Orvalum.)

The historian of European Morals, in his amazing review of the infinite variety and number of superstitions, frauds, forgeries, false miracles and lying oracles of Pagandom, which were taken over almost 'in masse' by the Christians,and implicitly and with childlike credulity accepted and believed, taught and preached by every Christian Father of the Church, by the infallible popes,and the millions of their ignorant and superstitious ex-Pagan lay {52}dupes, makes this very pertinent and just remark apropos the value of their pious opinions, testimonies and "traditions" of the origins of the Christian faith:

"To suppose that men who held these opinions were capable, in the second and third centuries, of ascertaining with any degree of just confidence whether miracles had taken place in Judaea in the first century, is grossly absurd; nor would the conviction of their reality have made any great impression on their minds at a time when miracles were supposed to be so abundantly diffused." (Lecky, Hist. Europ. Morals, i, 375.)

The confession that the vast mass of Christian miracles were Pagan frauds and lies taken 'en bloc' over into Christianity to make a good showing as against the Pagans and to dupe the superstitious new converts, is made by CE., with the notable further admission that the only alteration made was that the Pagan gods were made over into Christian saints: "This transference was promoted by the numerous cases in which Christian saints became the successors of local deities, and Christian worship supplanted the ancient local worship. This explains the great number of similarities between gods and saints. For the often maintained metamorphosis of gods into saints no proof is to be found." This immense confession of Christian fraudulence and imposture, in conjuring fictitious Pagan gods—which according to Christian faith were all actual devils—into canonized Saints of God and Holy Church,is several times reported by CE., of which this instance is before me: "It has indeed been said that the 'Saints are the successors to the Gods.' Instances have been cited ... of statues of pagan Gods baptized and transformed into Christian Saints"! (CE. xv. 710; cf. Is It God's Word? 5, 7-9.) This truly wonderful psycho-religious miracle is thereupon wrought: The idolatrous Pagan who just before the "baptism" actually worshipped these "statues of the Pagan gods," immediately afterwards simply venerated or adored the same gods "baptized and transformed into Christian saints"—fully

comprehending the non-understandable hair-splitting theological distinction between pious "dulia" and idolatrous "latria," as defined by Holy Church and droned by CE. in its article on Idolatry. And vast hoards of utterly illiterate and stupid Faithful go into the True Churches every day, kneel before and pray to these same Pagan gods conjured into Christian saints—with countless other counterfeit near-divinities of their near-Idolatry—and appreciate the difference to a split-second of devotion and true faith. 'Tis passing strange.

A very remarkable confession of purposeful fraud, with the mechanics of the fraud, and the vast extent of it in faking Pagan miracle-lies into Christian truth of the most driveling nonsense, reads:

"Manifold as the varieties of [miracle] legends now seem to be, there are fundamentally not so very many different notions utilized. The legend considers the saint as a kind of lord of the elements, who commands the water, rain, fire, mountain, and rock; he changes, enlarges, or diminishes objects; flies through the air; delivers from dungeons—(examples, Peter, Paul)—and gallows; takes part in battles, {53} and even in martyrdom is invulnerable; animals, the wildest and the most timid, serve him (e.g., the stories of the bear as a beast of burden; the ring in the fish; the frogs becoming silent, etc.); his birth is glorified by a miracle; a voice, or letters, from Heaven proclaim his identity—[all these score for Jesus the Christ]; bells ring of themselves; the heavenly ones enter into personal intercourse with him (betrothal of Mary); he speaks with the dead and beholds heaven, hell, and purgatory; forces the devil to release people from compacts; he is victorious over dragons; etc. Of all this the authentic [?] Christian narratives know nothing—[a confession that every saint-tale of Bible and Church is a lie].

"But whence does this world of fantastic concepts arise? A glance at the pre-christian religious narratives will dispel every doubt. All these stories are anticipated by the Greek chroniclers, writers of myths, collectors of strange tales, neo-Platonism, and neo-Pythagorism. One need only refer to the 'Ellados Periegesis' of Pausanius, or glance through the codices collected by Photius in his 'Bibliotheca,' to recognize what great importance was attached to the reports of miracles in antiquity by both the educated and uneducated." ...

Reversing only the order of the sentences, and CE. reversing the truth of the answer it gives to its own question, the confession of shame continues:

"But how was the transference of [these miracle] legends to Christianity consummated? ... Hellenism had already recognized this [fraudulent] characteristic of the religious fable, and would thus have been obliged to free itself from it in the coarse of time, had not the competition with Christianity forced the champions of the ancient polytheism to seek again in the ancient fables incidents to set against the miraculous

power of Christ. [!] In this way popular illusions found their way from Hellenism to Christianity." (CE. ix, 129-30.)

And in 1900 years no priest, bishop, pope, depositaries and guardians of divine truth, has ever said a word to prevent or put end to this shameful prostitution of mind of their poor grovelling dupes, but to this day perpetuate them in it. Far from ending the shameful thing, many bishops and popes have won the title Mendax Maximus by peddling these Pagan lies as God's truth; as witness this one instance from the article we are quoting: "St. Augustine (De Cura, xii) and also [Pope] St. Gregory the Great (Dialogues, IV,xxxvi)—[the greatest book of Lies outside the Bible]—relate of a man, who died by an error of the Angel of Death and was again restored to life, the same story which is already given by Lucian in his 'Philopseudes.'" (Ib. p. 130.) Such, verily for shame, is "that new Paganism later called Christianity."

Mythology has well been called the Theology of dead religions. The world is a vast cemetery of deceased gods and teeming scrap-heap of decayed and discarded priest-imposed religious beliefs—superstitions. All the dead gods and religions of Paganism, all the {54} yet surviving but fast moribund deities and faiths of the XXth Century world,all—(except—the Jews and Christians say, their own),—all were admittedly the fraudulent handiwork of priests and professional god-and-mythmakers. In a word, short and ugly, but true—every priest of every god and religion (saving, for the nonce, the Jewish-Christian ones)—was a conscious and unconscionable falsifier and impostor,—a common liar for his god. All plied their artful, unholy priestcraft in the name of gods; for power and pelf, those grafting Pagan priests. No Christian will, or truthfully can, deny their portentous fact, The verdict of lying guilt of Pagan Priestcraft is unanimous.

No one can now doubt that Lecky, after voluminous review of pre-Christian frauds and impostures, spoke the precise historical truth: "Christianity floated into the Roman Empire on the wave of credulity that brought with it this long train of Oriental superstitions and legends." (Hist. of European Morals, i, 373-4.)

The mainstream of Oriental superstition and priestly imposture will now be seen to swell with the turgid flood of Hebrew fables and forgery, before pouring the mingled flood of myth and fraud into the pure tide of Christian Truth;—where, Presto! change! it is beheld transformed—"baptized"—into the "revealed mysteries" and "Catholic Truth" of God!

{55}

ABBREVIATIONS FOR MOST OFTEN USED SOURCES:-

The libraries of the Union Theological Seminary and of Columbia University,in New York City, were the places of the finds here recorded. Cited so often,space will be saved for more valuable uses by citing by their initials,—which will become very familiar—my chief ecclesiastical authorities, to wit:

ANF.; The Ante-Nicene Fathers, cited as ANF.; A Collection of the extant Writings of all the Founders of Christianity down to the Council of Nicaea, or Nice,in 325 A.D. American Reprint, eight volumes. The Christian Literature Publishing Co., Buffalo, N.Y., 1885. [xxx]

N &PNF.; The Nicene and Post-Nicene Fathers, cited as N&PNF.; First and Second Series; many volumes; same publishers.

CE.; The Catholic Encyclopedia, cited as CE.; fifteen volumes and index, published under the Imprimatur of Archbishop Farley; New York, Robert Appleton Co., 1907-9.

EB.; The Encyclopedia Biblica, cited as EB., four volumes; Adam & Charles Black,London, 1899; American Reprint,The Macmillan Co., New York, 1914.

CHAPTER II HEBREW HOLY FORGERIES

To Table of Contents of Wheless' 'Forgery in Christianity'

“Hinneh lash-sheqer asah et sheqer sepharim—Behold, the lying pen of the scribes hath wrought lies.”- Jeremiah, viii. 8.

SUNDRY HOLY HEBREW men of old, we are told on the authority of the name of the pseudo-first Jewish-Christian Pope, "spake as they were moved by the Holy Ghost" (2 Peter, i, 21). These literary movings of the Spirit were sometime reduced to writing in "Sacred Scriptures"; and again later Christian authority assures: "All scripture is given by inspiration of God" (2 Tim. iii, 16),—though this is a falsified rendition: the true reading is: "Every scripture suitable for edification is divinely inspired," as the original Greek text is quoted by Father Tertullian. (ANF. iv, 16.)

It is the popular supposition that the 66—(Catholic Bible 73)—"little books" which comprise the Bible as we know it, are the whole sum of Hebrew and Christian "sacred writings," which have claimed and have been accorded the sanction of Divine inspiration and "treated by the Church as canonical." The term "canonical" in ecclesiastical parlance means Books accepted as divinely inspired; books which "were definitely canonized, or adjudged to have a uniquely Divine or authoritative quality," as is the authorative definition. (CE. iii, 267.) "Canonicity depends on inspiration." (EB. i, 653.) The holy Hebrew "canon" was closed, or the last inspired Book of the Old Testament written, according to Jewish "Tradition," by Ezra, about 444 B.C. (Ib. i, 658, 662.) In truth, however, several of the Books of the Old Testament were written much later, and were never heard of by Ezra; and "some found their way in, others not, on grounds of taste—the taste of the period," says Wellhausen. (Einleitung, p. 652, 6th Ed.)

The popular idea is that when the "moving" of the above inspired 66 sacred writings was ended, the moving Spirit retired from the field of Hebrew, and later of Christian literature, and thus closed the "sacred canon" of the respective Hebrew and Christian Testaments. This will be seen to be a mistake, in the judgment of the True Christian Church, according to which the Jews evidently did not know their own inspired writings, and curiously omitted from their "canon" a number of divinely "moved" books and scraps of books, which the better-instructed Christian Church has adopted as full of inspiration into its own present official Bible, as we shall notice in its place. There is also a much greater number of such books, of both Hebrew and Christian origin, which the inspired Church formerly and for ages regarded as inspired and "canonical," but which it now repudiates as "apocryphal" and acknowledges as forgeries; as we shall also duly note.

There is, indeed, an eminence mass of religious writings, the work of Jewish or Christian priests or professional religious persons, or composite productions of both sets of forgers, which are generally known as "apocrypha" or pious forgeries; but which each and all have been held by the Church through many ages of faith as of the highest inspired sanctity and accredited with the full rank of "canonical" truth of God. {56}

The term apocryphal or forged "takes in those compositions which profess to have been written either by Biblical personages or men in intimate relation with them." (CE. i, 601.) "Since these [apocryphal] books were forgeries, the epithet in common parlance today denotes any story or document which is false or spurious, ... apocryphal in the disparaging sense of bearing names to which they have no right; all come under the definition above, for each of then has at one tine or another been treated as canonical." (EB. i, 249-250.)

That the above 66 (or 73) Books of the accepted Bible of Christianity come exactly, both as to manner of spurious origin and matter of fictional content, within the above definition of apocrypha or forgery, shall be made exceedingly evident. A brief review of these acknowledged religious forgeries in the name of God and of his inspired biographers, will afford a curious and instructive study of the workings of the fervid, credulous and contorted priestly mind, reckless of truth, and shed a floodlight of understanding on the origins and incredibility of the so-called "canonical" Books of the Bible, Hebrew and Christian alike.

While speaking here immediately of the Jewish Apocrypha or pious forgeries, it is to be noted and borne in mind that it is the Holy-Ghost-guided True Christian Church which alone has accepted and cherished these spurious productions of Jewish priestcraft—(scornfully repudiated by the Jews), has adulterated and re-forged them to more definite deceptive purposes of Christian propaganda, and has outdone Jewry by adding innumerable like forgeries,—"a whole literature" of fabrications—to its own spurious hagiography, or sacred writings. There will thus occur some necessary and unavoidable over-lappings of Jewish and Christian forgeries in the course of our treatment.

"It must be confessed," admits the Catholic Encyclopedia, "that the early Fathers and the Church, during the first three centuries, were more indulgent towards Jewish pseudograph [i.e. forged writings] circulating under venerable Old Testament, names. The Book of Henoch [Enoch] and the Assumption of Moses had been cited by the canonical Epistle of Jude. Many Fathers admitted the inspiration of Fourth Esdras. Not to mention the Shepherd of Hermas, the Acts of St. Paul (at least in the Thecla portion) and the Apocalypse of St. Peter were highly revered at this and later periods. ... In the Middle Ages ... many pseudographic [i.e. forged] writings enjoyed a high degree of favor among both clerics and laity." (CE. i, 615.)

A curious and edifying side-light on the chronic clerical flair for forgery is thrown by a sentence from the paragraph above quoted from the Catholic Encyclopedia. The earliest papal decree condemning certain of these pious forgeries is itself a Christian forgery! "The so-called

'Decretum de recipiendis et non recipiendis libris,' which contained a catalogue of some half-hundred works condemned as apocryphal, was attributed to Pope Gelasius (495), but, in reality is a compilation dating from the beginning of the Sixth century." (CE,. i, 615.) {57}

And, be it noted, these Christian forgeries were not at all condemned by the Church as forgeries and pious lies, but simply because they contained some dogmatic doctrines which were regarded by the Orthodox as "heresies" they were condemned "always, however, with a preoccupation against heresy." And again in the same article: "Undoubtedly it was the large use heretical Circles, especially the Gnostics made of this insinuating literature which first called out the animadversions of the official guardians of doctrinal purity." (Ib. p. 615.)

The same authority cautiously and clerically explains, that "ancient literature, especially in the Orient, used methods much more free and elastic than those permitted by our modern and occidental culture. Pseudographic [falsified] compositions was in vogue among the Jews in the two centuries before Christ and for some time later. This holds good for the so-called 'Wisdom of Solomon,' written in and belonging to the Church's sacred cannon.—[This admits that this book of the Catholic Bible is spurious.] In other cases, where the assumed name did not stand as a symbol of a type of a certain kind of literature, the intention was not without a degree of at least literary dishonesty." (Ib. p. 601.)

Apocryphal religious literature consists of several classes, one of the most important subdivisions being that designated as "apocalyptic," and which consists of "pretended prophecies and revelations of both Jewish and Christian authorship, and dating from about 200 B.C. to about 150 A.D.," the latter being the approximate date of the new "canonical" Books of the New Testament, Their general subject is the problem of the final triumph of what is called the Kingdom of God. Speaking particularly of the apocalypses, the best known of which are the Hebrew Book of Daniel, written about 165 B.C., and the Jewish-Christian Book of Revelation imputed to the Apostle John of Patmos, a recent secular authority (corroborated at all points by clerical authorities) points out that many if not all of the Jewish apocalypses are adulterated with "alterations and interpolations by Christian hands, making the alleged predictions, point more definitely to Jesus," which pious tempering "gave certain of these Jewish works a very wide circulation in the early Church. ... The revelations and predictions are set forth as though actually received and written or spoken by ancient worthies, as Enoch, Moses, etc. ... They were once widely accepted as genuine prophecies, and found a warm reception in Jewish and early Christian circles." (The New International, Encyclopedia, vol. i, p. 745.) This form of pious fraud is admitted as quite the expected thing: "Naturally basing itself upon the Pentateuch and the Prophets, it clothed itself fictitiously with the authority of a patriarch or prophet who was made to reveal the transcendent future" (CE. i, 602),—most usually long ex post facto.

The vast and varied extent of Jewish-Christian forgery of religious books is shown by the groupings under which the several kinds of apocrypha forgeries are quite exhaustively considered in the technical works treating of them, such as the Catholic Encyclopedia and the Encyclopedia Biblica, as well as the more popular Britannica and New International Encyclopedias, where the subject is fully discussed. "Speaking broadly," says the first, {58} "The Apocrypha of Jewish origin are coextensive with what are styled of the Old Testament, and those of Christian origin the apocrypha of the New Testament. The subject will be treated ["according to their origin"]—as follows: (I) Apocrypha of Jewish origin: (II) Jewish Apocrypha with Christian accretions; (III) apocrypha of Christian origin, comprising (1) apocryphal Gospels; (2) Pilate literature and other apocrypha concerning Christ; (3) apocryphal Acts of Apostles; (4) apocryphal doctrinal works; (5) apocryphal Epistles; (6) apocryphal Apocalypses, (IV) the apocrypha and the Church." (CE. i, 601.)

What a catalogue of confessed ecclesiastical forgers, and fraud in the name of God, Christ and his Apostles, and the Church of God, for the propaganda of priestly frauds as "our Most Holy Faith"!

What will probably—In view of the foregoing and what is yet to come—be appreciated by many as a peculiarly rare bit of apocrypha (in its secondary sense) is the following, uttered apparently with the due and usual ecclesiastical solemnity, in the celebrated Dictatus of Pope Gregory VII (1073-1085), stating the presumptuous pretenses of the Papacy:

"The Roman Church has never erred, nor will it err to all eternity. No one may be considered a Catholic Christian who does not agree with the Catholic Church. No book is authoritative unless it has received the papal sanction. ... The pope is the only person whose feet are to be kissed by all princes"; "the Pope may depose emperors and absolve subjects from allegiance to an unjust ruler." (Cited by Robinson, 'The Ordeal of Civilization, pp. 126, 128; Library of Original Sources, vol. iv, p. 126-321.)

This puts the stamp of canonical inspiration and verity on some dozen Jewish books and parts of books of the Catholic Bible which the Jews and the whole body of otherwise discordant sects of Protestants hesitate not unanimously to pronounce apocryphal and forged. These "apocrypha" are either entire rejected Jewish books, all doubtless with Christian "interpolations," or apocryphal chapters or parts, interpolated probably by the same industry into the equally apocryphal books of the accepted Jewish canon. The names of these books, original and interpolations, and which are not included in the Hebrew Old Testament, -- but are in the True Church Bible,—are: Tobit, Judith, Baruch, with the Epistle of Jeremiah, Wisdom of Solomon, Wisdom of Jesus son of Sirach (or Ecclesiastics), I and II Maccabees, Prayer of Manasseh, Additions to Esther, and Additions to the Book of Daniel, consisting of the Prayer of Azarias, the Song of the Three Holy Children (in the Fiery Furnace), the History of Susannah, the History of Bel and the Dragon, and sundry such precious fables.

(See CE. iii, pp. 267, 270; iv, 624, passim.) These are all included in the Greek Septuagint and in the Latin Vulgate, were read as Scripture in early Christian Church, and were declared by the Council of Trent, at its Fourth Session, in 1546,—under the Curse of God on all skeptical doubters,—to be "inspired and canonical"; and they are so held by the Roman, and some of the Greek and Oriental Catholic {59} Churches, but are declared "apocrypha" and forged by Jewry and all the rest of Christendom. To several of these extra-revelations of Judaism included in the Christian True Bible, head-notes apologetic for their inclusion are attached, of which that to the celebrated Book of Tobit or Tobias is typical: "Protestants have left it out of their modern Bibles, alleging that it is not in the canon of the Jews. But the Church of Christ, which received the Scriptures not from the Jews, but from the Apostles of Christ,—[who were all Jews, to believe the Christian record]—by traditions from them, has allowed this book a place in the Christian [sic] Bible from the beginning." (See Cath. Bible, Tobit, et passim). We may admire in synopsis the divine inspiration of

THE INSPIRED FABLE OF TOBIT

This Book of Tobit, or Tobias, scoffed both by Jews and Protestants as a ridiculous fable, but held by all True Believers as a precious revelation of God, to disbelieve which is to be damned, is a veritable treasure-trove of exalted heavenly inspiration, for the preservation of which Jew and Gentile alike may be dubiously grateful to the pious "tradition" of the Apostles of Christ, as above said. This Tobias was a very pious and stubborn Israelite of the Captivity, who, before departing, had cached all his available cash with his kinsman Gabelus, of Rages, a city of the Medes, "taking a note of his hand" for its repayment on demand. While captive in a strange and pagan land, Tobias wan visited by a piteous calamity, for "as he was sleeping, hot dung out of a swallows nest fell upon his eves, and he was made blind"; which affliction Tobias looked reverently to the Lord as visiting upon him as "revenge for my sins"; as a result Tobias became extremely poor, and his wife took in work. At that time there lived in the city of Rages another pious Israelite by name Raguel, who had a marriageable—or rather muchly married daughter, Sara, who was under grave reproach and even imputation of murder, "Because she had been given to seven husbands, and a devil named Asmodeus had killed them, at their first going in unto her," so that she complained that though sevenfold a widow she remained yet a virgin.

At this juncture Tobias bethought himself of the good money he had left with Gabelus of Rages, and after much palaver decided to send his son, Tobias, Jr., a comely youth, with the note of hand in his pocket, and his dog (name unrevealed), on the long journey to recoup the fortune of ten talents of silver. As Tobias, Jr. started on the journey, a beautiful young man, who was really the Archangel Raphael, met him and introduced himself as Azarias, son of Ananias,—(Ananias must have written the account)—and offered to accompany and guide him upon his journey, which offer was gratefully accepted. As the two journeyed they came to the river Tigris; Tobias waded in to wash his

feet, when, lo, "a monstrous fish came up to devour him," whereat Tobias called to his companion for help. The Angel told him to take the monster fish by the gill and haul him out, which Tobias seems to have had no trouble in doing. The Angel then directed Tobias to open the yet live and "panting" fish, "and lay up his heart, his gall, and his liver, for thee; for these are necessary for useful medicines"; this done, they cooked the fish and carried it all along for provisions for the trip. As they journeyed, Tobias asked the Angel what these {60} medicinal scraps were good for; "and the Angel answering said, if thou put a little piece of its heart upon coals, the smoke thereof driveth away all kinds of devils, either from man or from woman, so that they come no more to them. And the gull is good for anointing the eyes, in which there is a white speck, and they shall be cured."

So discoursing pleasantly and instructively, the twain arrived at Rages, and the Angel guided Tobias straight to the house of Raguel and his daughter Sara, his sole heiress, and told Tobias to ask for her in marriage. Tobias said that he was afraid of Sara, for he had heard of what happened to those seven other men; but the Angel reassured him, that he would show him how to overcome the devil Asmodeus; that he should marry Sara and go to bed with her for three nights, but should continently confine his activities "to nothing else but to prayers with her", and, assured the Angel, on the first night "lay the liver of the fish on the fire, and the devil shall be driven away," other holy marvels happening on the succeeding nights; "and when the third night is past, thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust." The affair was arranged according to these prescriptions; with Sara and her parents; after the wedding supper, the newlyweds were left alone in their boudoir; Tobias did nothing but pray and put a part of the fish liver in the fire, whereupon "the Angel Raphael took the devil, and bound him in the desert of Upper Egypt"; then both prayed some more, the fervid prayers being repeated verbatim. In the morning, Raguel, out of force of habit, called his servants and ordered them to go into the garden and dig an eighth grave for the reception of Tobias; when the maidservant went to the room to arrange for the removal of the corpse, she to her great surprise "found them safe and sound, sleeping both together." The empty grave was filled up, a big banquet prepared, and the happy bridal couple spent two weeks with the bride's family, while the Angel took the note of hand, went to Gabelus, collected the money, and paid it over to Tobias; Raguel gave Tobias one-half of all his property, and executed a writing to give him one-half of the remainder upon the death of Raguel and wife. Tobias sent the Angel back to Gabelus, to invite him to his wedding, and the Angel made him Come.

To proceed swiftly to the climax of marvel, Tobias; and the Angel, leaving the hymeneal cortege to follow as best it could, with such impedimenta of wealth, hastened back to the home of Tobias, Sr., where blind father and the mother were in great grief over the supposed loss of their son and the money with him. But at the behest

of the Angel, Tobias, Jr. ran into the house, though "the dog, which had been with them in the way, ran before, and coming as if he had brought the news, showed his joy by his fawning and wagging his tail," an act which has since become habitual with dogs which have enough tail to wag. After kissing his mother and father, as the Angel had suggested, Tobias, Jr. took the remaining fish gall out of his traveling bag, and anointed with it the eyes of his father; "and he stayed about half an hour; and a white skin began to come out of his eyes, like the skin of an egg. And Tobias took hold of it, and drew it from his eyes, and immediately he recovered his sight. And they glorified God," and Tobias, Sr. dutifully said "I bless thee, Lord God of Israel, because thou hast {61} chastised me, and thou hast saved me: and behold I see Tobias my son." Then, "after seven days Sara his son's wife, and all the family arrived safe, and the cattle, and the camels, and abundance of money of his wife's, and that money also which he had received of Gabelus"; they all feasted for seven days "and rejoiced with all great joy"; then, when Tobias, Sr. suggested doing something handsome for the "holy man" through whom all their good fortune had come, the Angel introduced himself as really not Azariah, son of Ananias, but "The Angel Raphael, one of the Seven, who stand before the Lord"; and he explained, "I seemed indeed to eat, and to drink with you, but I use an invisible meat and drink, which cannot be seen by men"; thereupon in true angel style he dissipated into thin air and they could see him no more. The whole Tobias family then, "lying prostrate for three hours upon their face, blessed God: and rising up they told all his wonderful works." Thus endeth happily the reading of the lesson, dictated by the Holy Ghost to the pious Ananias who recorded it for the edification of True Believers. Let us pray that it is true.

THE PROOF OF THE PUDDING

Until the Council of Trent, in 1546, there was no infallibly defined sanction of inspiration of these Jewish "apocrypha"; like the "canon" sacred Books of the Hebrew Bible, all alike were more or lest; eclectically accepted and used in the True Church; but, as said: "The Tridentine decree from which the above list is extracted was the first infallible and effectually promulgated pronouncement on the Canon, addressed to the Church universal. Being dogmatic in its purport, it implies that the Apostles bequeathed the same Canon to the Church as a part of the depositum fidei. ... We should search the pages of the New, Testament in vain for any trace of such action. ... We affirm that such a status points to Apostolic sanction, which in turn must have rested on revelation either by Christ or the Holy Spirit." (CE. iii, 270.)

This is luminous clerical reasoning: a lot of anonymous Jewish fables, derided by Jews and all the rest of the world for want of even common plausibility of fact or truth, and as to which the "inspired" Christian books said to emanate from Apostles, are silent as the grave, are

declared after 1500 years to have the ear-marks of Apostolic sanction, which "must have" been founded on divine revelation to them "either by Christ or the Holy Spirit,"—which the Church claims are one and the same person; and it is curious that the "infallible" Council couldn't say which was which, but vaguely and uncertainly opined it must have been one or the other. So much for infallible cock-suredness as to "inspiration" of holy Scriptures. Even the Old Testament itself, says our logician of inspiration, "reveals no formal notion of inspiration," though, again, "the later Jews must have possessed the idea." (Ib. p. 269.) The cursory notice which we shall take of the Old Testament books will serve to confirm that they reveal no notion at all of inspiration; that the later Jews must have had the idea that they were inspired, does not much help the case for them.

In addition to these rejected Jewish books admitted into full canonical fellowship by the inerrant True Church, there are several other Jewish apocrypha which are only semi-canonical and admitted {62} into a sort of bar-sinister fellowship with the legitimates. They have a place in the Orthodox Bible for the "edification" of the Faithful, but are usually printed in the Appendix as suggestive to the devout that they will not be damned for not fully believing these particular forgeries,

Among these are two very celebrated books forged in the name of the great Restorer of Israel, Ezra, under the titles of Third and Fourth Esdras, as the name is written in the True Bibles. "Third Esdras," says the Encyclopedia, "Is, one of the three uncanonical books appended to the official edition of the Vulgate. ... It enjoyed exceptional favor in the early ages of the Church, being quoted as Scripture with implicit faith by the leading Greek and Latin Fathers." (CE, i, 605.) In like errant faith was regarded its companion forgery, Fourth Esdras, of which the same ecclesiastical authority says: "The personage serving as the screen of the author of this book is Esdras (Ezra). ... Both Greek and Latin Fathers cite it as prophetical. ... Notwithstanding this widespread reverence for it, in early times, it is a REMARKABLE FACT that the book never got a foothold in the Canon or liturgy of the Church ... and even after the Council of Trent, together with Third Esdras. it was placed in the appendix to the official edition of the Vulgate. ... The dominant critical dating assigns it to a Jew writing in the reign of Domitian, A.D. 81-98,"—the "screen" Ezra being gathered to his fathers since about 444 B.C. (Ib. p. 603-604; v, 537-8; EB. i, 653, 1393.) It is curious that it is regarded as "remarkable" that the Holy Ghost did not "fall" for this particular forgery, when it did for so many others!

EZRA "RESTORES" THE LAW

A remarkable apocryphal tale relating to the Hebrew Scriptures is enshrined by pseudo-inspiration in chapter 14 of this Fourth of Esdras, regarding the miraculous restoration of Hebrew Holy Writ after its total perishment. In the calamity of the capture and destruction of the Holy City by Nebuchadnezzar, 586 B.C., the Temple of Solomon was destroyed, together with the entire collection of the sacred Rolls

of Scriptures, so that not a scratch of inspired pen remained to tell the tale of theocratic Hebrew history and its "revealed" religion. This inconsolable and apparently irreparable loss affected the holy People all the time of the of the Babylonian captivity. But upon their return to the restored City of God, and over a century after their loss, God, we are told in Fourth Esdras, inspired Ezra and commissioned him to reproduce the sacred lost Books, which, judging from the result, of his inspired labors, were many more than the supposed twenty and two of the supposed old Hebrew canon. Accordingly Ezra, employing five scribes, dictated to them (from inspired memory) the textual contents of the lost sacred books, and in just forty days and nights reproduced a total of 94 sacred books, of which he designated 24 as the sacred canon, the remaining 70 being termed esoteric and reserved fir the use of only the wisest. This inspired fable was eagerly accepted for truth by the early Church Fathers, many of whom, from Irenaeus on, "admitted its inspiration"; and it was frequently quoted and commented on as canonical by such Church luminaries as Tertullian, St. Ambrose, Clement Alexandrensis, {63} Origen, Eusebius, St. Jerome, et als., and was prevalently accepted as Scripture throughout the scholastic period. (EB. i, 654, 139 2-94; CE. i 537-8, 601-615.)

This legend, however, had, through a better understanding of "the powers of ordinary human memory," quite faded out by the time of the Reformation, but only to make way for a more modern and rationalistic one, invented by the Jew Levita, who died in 1549. According to his new fable Ezra and the Talmudic "Men of Great Synagogue" simply united into one volume the 24 books which until that time had circulated separately, and divided them into the three great divisions yet recognized, of the Law the Prophets, and the Hagiography or holy writings. This fabulous statement of Levita "became the authoritative doctrine of the orthodoxy of the seventeenth and eighteenth centuries." (EB. i, 654.) This new legend is cited simply to show how prone is the credulous clerical mind to accept as truth the most baseless fables; and how, when one of their precious bubbles of faith is pricked by tardy exposure or common sense, they eagerly catch at the next which comes floating by.

THE "FINDING OF THE LAW"

Another ancient priestly fiction, which to this day passes current among the credulous as inspired truth of God, is the fabled "finding of the Law" as recorded in the Word of God. We are all familiar with the notable "finding" by the late lamented Prophet. Joseph Smith—thereto led by the Angel Moroni—of the golden plates containing the hieroglyphic text of Book of Mormon, near Palmyra N.Y. in 1823-1827. (Book of Mormon, Introd.) History repeated itself. A like remarkable discovery was made in the year 621 B.C., this time by a priest, with the help of a witch or lady fortune-teller. As related in 2 Kings xxii, corroborated by 2 Chronicles xxxiv, in the eighteenth year of the

"good king" Josiah of Judah, while some repair work was being done in the Temple, Hilkiah the priest of a sudden "found the book of the law of Yahweh given by Moses," over 800 years before, and never heard of since. Hilkiah called in Shaphan the scribe, and they took the great "find" to Josiah the King. To verify the veracity of the high-priest, Huldah the lady prophet was consulted; being intimately familiar with the sentiments of God, she at once declared that Yahweh was very angry about it, "because," as the King said, "our fathers have not hearkened unto the words of this book, to do after all that is written in this book"; and the King at once set about to carry into effect the laws prescribed in Deuteronomy,—just then for the first time in the history of Israel ever heard of or acted upon. This "book of the law given to Moses" 800 years before was doubtless the priestly work of Hilkiah, palmed off under the potent name of Moses to force its very reluctant observance and belief on the superstitious Jews. That this is the fact is the consensus of the scholars, as summarized in the Encyclopedia Biblica, and any modern work of O.T. criticism. An examination of the Bible texts themselves, as made in my previous work, demonstrates that this holy "law of Moses" was totally unknown and unobserved through all the History of Israel from its beginnings until Josiah, and was composed by his priests and enlarged into the present Pentateuch during and after the captivity in Babylon. {64}

THE "SEPTUAGINT" TRANSLATION INTO GREEK

As priestly forged tales were fabricated to account for the origin and preservation of the sacred Hebrew Books, so like pious fraud was adopted to account for their very notable translation into Greek, in what is known as the Septuagint, Version. After the conquests by Alexander the Great and his establishment of the city of Alexandria in Egypt, immense numbers of Jews were settled in the new city, which quickly became the commercial and intellectual center of the ancient world, with Greek the universal language. The holy Hebrew language had became a dead language to the Jews of the "Dispersion"; their synagogue services could not be conducted in the mother tongue. The Alexandrian Jews were accordingly under necessity to render the "Law" into Greek for their public use; and this was gradually done by such of them as thought themselves able to do such work. But this common-place mode of rendering the sacred Hebrew into a Gentile speech did not satisfy the pious wonder-craving Jewish mind. Accordingly, somewhere about 200 B.C., an anonymous Jew invented a more satisfactory tale, which has had incalculable influence on the Christian faith and dogmas. This pious Israelite had the customary recourse to religions forgery; he forged a letter in the name of one Aristeas, an official of Ptolemy II, Philadelphus, the Greek king of Egypt, 285-247 B.C., purporting to be addressed to his brother, Philocrates, and giving a marvelous history of the Translation.

Here, in substance, is what we read of the first origin of the Version, limited therein to the "law" of Moses, as first related by Josephus. Ptolemy had recently established a library at Alexandria, which he

purposed should contain a copy of every obtainable literary work extant. This Library became the most extensive and celebrated of the ancient world, containing some 700,000 manuscript books at the time it was savagely destroyed, in 391 A.D., by the benighted Christian zeal and fury of Bishop Theophilus of Alexandria and his crazy monks of Nitria, as related in Kingsley's Hypatia or any history of the times. CE. xiv, 625.) At the suggestion of Demetrius, his Librarian, fables the pseudo-Aristeas through Josephus, that he should enrich the Library with a copy of the sacred law of the Jews Ptolemy wrote to Eleazar the chief priest at Jerusalem, sending the letter and magnificent presents "to God" by the hand of a delegation including Aristeas, requesting a copy of the Law and a number of learned Jews competent to translate it into Greek. The embassy was successful; a richly ornamented copy of the holy law, written in letters of gold, was sent to the King, together with seventy-two Doctors of Israel, deputed to deliver the Book and to carry out the wishes of the King. They were received with great honor, says pseudo-Aristeas, and duly feted for several days; they were then conducted across the long causeway to the Island of Pharos to the place which was prepared for them, "which was a house that was built near the shore, and was a quiet place, and fit for their discoursing together about their work, ... Accordingly they made an accurate interpretation, with great zeal and great pains," working until the ninth hour each day, and visiting Ptolemy every morning. "Now when the Law was transcribed, and the labor of interpretation was over, which came to its conclusion in seventy-two days," the work was read over to the assembled Jews, who rejoiced that "the {65} interpretation was happily finished"; they were enjoined to report any errors or emissions which they might discover, to the "Seventy," who would make the necessary corrections in their work. (Josephus, Antiq. Jews, Bk. XII, chap. 2; CE. xiii, 722.) Thus the translation wag only of "The Law," the Five Books of Moses; and it was open team-work, all the Seventy-two working together, comparing and discussing as they proceeded, and expressly enjoining the Jews to note and report for correction all errors of omission or commission which they might discover.

Thus the pseudo-Aristeas, as cited by Josephus; though, as a matter of fact, this Septuagint Version, so-called because of the legendary Seventy-(two), was in the grossest manner inaccurate, and imported innumerable errors into the Christian religion which was based upon and propagated for several centuries only through the Septuagint texts. Indeed, "the text of the Septuagint was regarded as so unreliable, because of its freedom in rendering, and of the alterations which had been introduced into it, etc., that, during the second century of our era it was discarded by the Church." (CE. iv, 625.) We shall notice the fearful error of Isaiah's "virgin-birth" text; for other well-known instances, it makes out Creation 1195 years earlier than the Hebrew and Vulgate, 4004 B.C., and the venerable Methuselah is made to survive the Flood by fourteen years.

Despite, however, its patently legendary character, the pseudo-Aristeas' account, the forged letter and the story, were eagerly accepted as genuine and authentic by Fathers, Popes and ecclesiastic writers until the sixteenth century, when their spurious character was revealed by the nascent modern criticism. "The authenticity of the letter, called in question first by Louis Vives (1492-1540), professor at Louvain, is now universally denied." (CE. xiii, 722.)

The Fathers, however, could not rest content with this unvarnished original fabrication in the name of Aristeas, of an ordinary human and errant translation of the "Law"; they avidly set about embellishing it in the accepted clerical style, adding fanciful and lying details to emphasize the miraculous and inspired origin of the Version. As this notable instance serves admirably to illustrate the childish and uncritical credulity of the Fathers, their reckless disregard of truth, their chronic zest for any untruth or fable quotable to pander to the glory of God and enhance the pious superstition of the Faithful, let us here watch the growth of this simple human yarn of the Jewish aristeas-forger into the wonderful and ever more embellished miracle as it passes from Father to Father,—exactly as the Gospel-fables grew from "Mark" to "John." According to Fathers Tertullian, St. Augustine, St. Jerome, et als., the 72 were inspired by God each severally for the entire work; in translating they did not consult with one another; they had been shut up incommunicados in separate cells on Pharos, either singly or in pairs, and their several translations, when finished and compared, were found to agree entirely both as to sense and the expressions employed, with the original Hebrew text and with each other (St. Clement of Alexandria, St. Irenaeus, Justin Martyr). Finally, the 72 translated not only the Law, but the entire Old Testament,—several of whose Books were not yet at the time written. {66}

Father Justin Martyr adds near-eye-witness verification to the false and already embroidered history, saying that the "Seventy" were, by order of the King, "shut up in as many separate cells, and were obliged by him, each to translate the whole Bible apart, and without any communication with each other, yet all their several translations were found to agree verbatim from the beginning to the end, and were by that means demonstrated to be of divine inspiration"; and he adds, for confirmation of faith! -- like Paul, protesting he is not lying in anticipation of the accusation: "These things, ye men of Greece, are no fable, nor do we narrate fictions; but we ourselves having been in Alexandria, saw the remains of the little [cells] at the Pharos still preserved." (Ad Graec. ch. xiii; ANF. i, 278-9.) But in repeating the tale to the Roman Emperor, Father Justin makes the unhappy blunder of saying, that Ptolemy "sent to Herod, who was at that time king of the Jews, requesting that the books of the prophets [pseudo-Aristeas said the "Law"] be sent to him; and the king did indeed send them" (I Apol. ch. xxxi; ANF. i, 173); whereas Herod lived some 300 years after Ptolemy died. This forged fable is time and again repeated as sober truth. Bishop Saint Irenaeus emphasizes the miraculous nature of the translation of all the Books, saying that when the 72 identical

translations were compared, "God was indeed glorified, and the Scriptures were acknowledged an truly divine; ... even the Gentiles present perceived that the Scriptures had been interpreted by the inspiration of God. And there was nothing astonishing in God having done this. ... He inspired Esdras the priest (after the return from captivity) to recast all the words of the former prophets, and to reestablish with the people of God the Mosaic legislation." (Adv. Haer. III, xxi, 2; ANF. i, 451-2.)

In the course of a century or two before the Christian Era, the other Hebrew sacred books were likewise translated into Greek for the use of the Greek-speaking Jews of "the Dispersion," together with numbers of the forged Jewish apocrypha, and all these were added to the rolls of "Scriptures." This final and adulterated form of the Septuagint "was the vehicle which conveyed these additional Scriptures [i.e. the apocryphal Tobias, etc.] into the Catholic Church." (CE. iii, 271.) This vagary of the Holy Ghost in certifying the ill-translated and tempered Septuagint for the foundations of Christian Faith, was very disastrous, as CE. points out: "The Church had adopted the Septuagint as its own; this differed from the Hebrew not only by the addition of several books and passages but also by innumerable variations of text, due partly to the ordinary process of corruption in the transcription of ancient books, partly to the culpable temerity, as Origen called it, of correctors who used not a little freedom in making 'corrections,' additions, and suppressions, partly to mistakes in translation, and finally in great part to the fact that the original Septuagint had been made from a Hebrew text quite different from that fixed at Jamnia as the one standard by the Jewish Rabbis." (CE. vii, 316.) So Yahveh only knows what he actually said and did in the 4004 years up to the time his Son came to try to "redeem" his people from some of the tangles of his Holy Law.

Matters grew worse as time progressed: the ex-Pagan Greek Fathers who founded Christianity, propagated the new Faith for several centuries only from the tortuous texts of this falsified {67} Septuagint, which was the only Old Testament "Scriptures" known to and used by them as the source of the "prophecies fulfilled by Jesus Christ" and the holy mysteries of the Jewish-Christian Faith. "Copies of the Septuagint." says CE., "were multiplied, and, as might be expected, many changes, deliberate as well as involuntary, crept in." (CE. xiii, 723.) Indeed, the itch for Scripture-scribbling was so rife among such ex-Pagan Christians as could write and get hold of a copy, that St. Augustine complains: "It is possible to enumerate those who have translated the Scriptures from Hebrew into Greek, but not those who have translated them into Latin. In sooth, in the curly days of the faith whoso possessed a Greek manuscript and thought he had some knowledge of both tongues was daring enough to undertake a translation." (De Doct. Christ. II, xi; CE. ix, 20.) So the Faith was founded on befuddlement of the Blessed Word of God as any nondescript scribbler palmed it off to be.

We shall more than abundantly see that Holy Church never possessed or used a single book of "Scripture" or other document of importance, to the glory of God and the glorification of the Church, which was not a rank original forgery and bristled besides with "many deliberate changes" or forged interpolations.

THE SEPTUAGINT AND THE "VIRGIN-BIRTH" FRAUD

The most colossal of the blunders of the Septuagint translators, supplemented by the most insidious, persistent and purposeful falsification of text, is instanced in the false translation of the notoriously false pretended "prophecy" of Isaiah vii, 14,—frauds which have had the most disastrous and fatal consequences for Christianity, and to humanity under its blight; the present exposure of which should instanter destroy the false Faith built on these frauds.

The Greek priest who forged the "Gospel according to St. Matthew," having before him the false Septuagint translation of Isaiah, fables the Jewish Mary yielding to the embraces of the Angel Gabriel to engender Jesus, and backs it up by appeal to the Septuagint translation of Isaiah vii, 14:

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel." (Matt. i, 23.)

Isaiah's original Hebrew, with the mistranslated words underscored, reads: "Hinneh ha-almah harah ve-yeldeth ben ve-karath shem-o immanuel";—which, falsely translated by the false pen of the pious translators, runs thus in the English: "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. vii, 14.) The Hebrew words ha-almah mean simply the young woman; and harah is the Hebrew past or perfect tense, "conceived," which in Hebrew, as in English, represents past and completed action. Honestly translated, the verse reads: "Behold, the young woman has conceived—[is with child)—and beareth a son and calleth his name Immanuel."

Almah means simply a young woman, of marriageable age, whether married or not, or a virgin or not; in a broad general sense exactly like girl or maid in English, when we say shop-girl, {68} parlor-maid, bar-maid, without reference to or vouching for her technical virginity, which, in Hebrew, is always expressed by the word bethulah. But in the Septuagint translation into Greek, the Hebrew almah was erroneously rendered into the Greek parthenos, virgin, with the definite article 'ha' in Hebrew, and e in Greek, (the), rendered into the indefinite "a" by later falsifying translators. (See Is It God's Word? pp. 277-279; EB. ii, 2162; New Commentary on the Holy Scripture, Pt. I, p. 439.) And St. Jerome falsely used the Latin word virgo.

"As early as the second century B.C.," says the distinguished Hebrew scholar and critic, Salomon Reinach, "the Jews perceived the error and pointed it out to the Greeks; but the Church knowingly persisted in the false reading, and for over fifteen centuries she has clung to her error." (Orpheus, p, 197.) The truth of this accusation of conscious persistence in known error through the centuries is proved by

confession of St. Jerome, who made the celebrated Vulgate translation from the Hebrew into Latin, and intentionally "clung to the error," though Jerome well knew that it was an error and false; and thus he perpetuated through fifteen hundred years the myth of the "prophetic virgin birth" of Jesus called Christ.

Being criticized by many for this falsification, St. Jerome thus replies to one of his critics, Juvianus: "I know that the Jews are accustomed to meet us with the objection that in Hebrew the word Almah does not mean a virgin, but a young woman. And, to speak truth, a virgin is properly called Bethulah, but a young woman, or a girl, is not Almah, but Naarah"! (Jerome, Adv. Javianum I, 32; N&PNF, vi, 370.) So insistent was the criticism, that he was driven to write a book on the subject, in which he makes a very notable confession of the inherent incredibility of the Holy Ghost paternity-story "For who at that time would have believed the Virgin's word that she had conceived of the Holy Ghost, and that the angel Gabriel had come and announced the purpose of God? and would not all have given their opinion against her as an adulteress, like Susanna? For at the present day, now that the whole world has embraced the faith, the Jews argue, that when Isaiah says, 'Behold, a virgin shall conceive and bear a son,' the Hebrew the Hebrew word denotes a young woman, not a virgin, that is to say, the word is ALMAH, not BETHULAH"! (Jerome, The Perpetual Virginity of Blessed Mary, N&PNF, vi, 336.)

So the Greek Father or priest who forged the false "virgin-birth" interpolation into the manuscript of "Matthew," drags in maybe ignorantly the false Septuagint translation of Isaiah vii, 14, which the Latin Father St. Jerome purposely perpetuated as a pious "lie to the glory of God." The Catholic and King James Versions purposely retain this false translation; the Revised Version keeps it in, but with a gesture of honesty, which is itself a fraud, sticks into the margin in fine type, after the words "a virgin" and "shall conceive," the words, "Or, the maiden is with child and beareth,"—which not one in thousands would ever see or understand the significance of. So it is not some indefinite "a virgin" who 750 years in the future "shall conceive" and "shall bear" a son whose name she "shall call" Immanuel, Jesus; but it was some known and definite young female, married or un-married—but {69} not a "virgin"—who had already conceived and was already pregnant, and who beareth a son and calleth his name Immanuel, ... who should be the "sign" which "my lord" should give to Ahaz of the truth of Isaiah's false prophecy regarding the pending war with Israel and Syria, as related in Isaiah vii, and of which the total falsity is proven in 2 Chronicles xxviii, as all may read.

Although Papal Infallibility has declared that "it will never be lawful to grant ... that the sacred writers could have made a mistake" (Leo XIII, Encyc. Provid. Deus; CE. ii, 543), yet, the fraud being notorious and exposed to the scorn of the world, and being driven by force of modern criticism, CE. definitely and positively—though with the usual clerical soft-soaping, confesses this age-long clerical fraud and

falsification of Holy Writ, and relegates it to the junk-heap of discredited—but not discarded—dogmatic myth:

"Modern theology does not grant that Isaiah vii, 14, contains a real prophecy fulfilled in the virgin birth of Christ; it must maintain, therefore, that St. Matthew misunderstood the passage when he said: 'Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying, Behold, a virgin shall be with child, and bring forth a son, etc."! (CE. xv, 451.)

Thus is apparent, and confessed, the dishonesty of "Matthew" and of the Church of Christ in perverting this idle, false and falsified text of Isaiah into a "prophecy of the virgin birth of Jesus Christ," and in persisting in retaining this falsity in their dishonest Bibles as the basis of their own bogus theology unto this day of the Twentieth Century. The Church, full knowing its falsity, yet, clings to this precious lie of Virgin Birth and all the concatenated consequences. Thus it declares its own condemnation as false. Some other viciously false translations of sacred Scripture will be duly noticed in their place.

As Thomas Jefferson prophetically wrote,—as is being verified: "The day will come when the mystical generation of Jesus by the Supreme Being as his father, in the womb of a virgin, will be classed with the fable of the generation of Minerva in the brain of Jupiter"!

OTHER HEBREW SACRED FORGERIES

The marvels of the canonical apocrypha of the Hebrew sacred Books, or of the whole 94 miraculously "restored" by Ezra, could not slake the thirst of the Jewish intellect for such edifying histories, and their priests were very industrious in supplying the demands of piety and marvel-craving. Making use, as above admitted, of the most "venerable Old Testament names," they forged a voluminous literature of fanciful and fantastic fairy-tales in the guise of sacred history, revelations, oracles or predictions, all solemnly "set forth as thought actually received, and written or spoken by ancient worthies, as Enoch, Moses, etc., which were widely accepted as genuine, and found a warm reception in Jewish and early Christian circles." Scarcely is there a Biblical notable {70} of Israel in whose name these pious false writings were not forged, including Adam and Eve and most of the ante- and post-Diuvian Patriarchs. It is impossible here to much more than mention the names of some of the principal ones of these extra-canonical apocrypha and forgeries of the Jews, as listed in the Catholic Encyclopedia and the Encyclopedia Biblica, most of them worked over with surcharge of added Christian forgeries, to adapt them to their pious propaganda.

The names of these "intriguing" volumes of forgotten lore, listed somewhat after the order of their distinguished pretended authors and times, are: Life of Adam and Eve; Testament of Adam; The Book of Creation; the Books of Seth (son of Adam); Book of Enoch (grandson of Adam); Secrets of Enoch; Parables of Enoch; Book of Lamech; Book of Noah; Book of Zoroaster (identified with Ham, son of Noah); Apocalypse of Noah; Apocalypse of Abraham; Testament of Abraham; Testament of Isaac; Testament of Jacob; The Testaments of the Twelve Patriarchs; Testament of the Three Patriarchs; Testament of Naphthali; The Prayer of Menasseh; The Prayer of Joseph; The Story of Asenath (wife of Joseph); Prayer of Asenath; The Marriage of Asenath; The Assumption of Moses; The Testament of Moses; Book of Jannes and Mambres (the Egyptian magicians with whom Moses contended); Penitence of Jannes and Mambres; The Magical Books of Moses; The Book of Jubilees, or Little Genesis; Book of Og the Giant, Treatise of the Giants, Josippon; Book of Jasher; The Liber Antiquitatem Bibliarum, ascribed to Philo; The Chronicles of Jerameel; Testament of Job; Psalm CLI of David, "when he fought with Goliath"; Testament of Solomon; The Contradictio Salomonis (a contest in wisdom between Solomon and Hiram); The Psalms of Solomon; Apocalypse of Elijah; Apocalypse of Baruch; The Rest of the Words of Baruch; History of Daniel; Apocalypse of Daniel; Visions of Daniel; Additions to Daniel, viz.: The History of Susanne (Chap. 13), the Song of the Three Children, Story of Bel and the Dragon (Chap. 14); Tobit; Judith; Additions to Esther; The Martyrdom of Isaiah; The Ascension of Isaiah; III and IV Esdras; Apocalypse of Esdras; Story of the Three Pagans, in I Esdras; I, II, III, and IV Mitceabee"; The Prophecy of Eldad and Medad; Apocalypse of Zephaniah, Stories of Artaphanus;

Eupolemus; Story of Aphikia, wife of Jesus Sirach; The Letter of Aristeas to Philocrates; The Sibylline Oracles.

Quite half of the above Jewish false-writings, separately listed under the grouping of "Jewish with Christian Accretions," the Catholic Encyclopedia describes with comments such as "recast or freely interpolated by Christians," "many Christian interpolations," etc., "presenting in their ensemble a fairly full Christology" (CE. i, 606). If the pious Christians, confessedly, committed so many and so extensive forgeries and frauds to adapt these popular Jewish fairy-tales of their God and holy Worthies to the new Christian Jesus and his Apostles, we need feel no surprise when we discover these same Christians forging outright new wonder-tales of their Christ under the fiction of the most noted Christian names and in the guise of inspired Gospels, Epistles, Acts and Apocalypses. {71}

THE "INSPIRED" HEBREW SCRIPTURES

The processes of the formation of the Hebrew Old Testament Scriptures are, however, interesting and intriguing, if sacred tradition is true. According to priestly lore, the man Moses, "learned in all the wisdom of the Egyptians" (another Christian assurance; Acts vii, 22), sat down in the Wilderness of Sinai and under divine inspiration wrote his Five Books of prehistorical history, codes of post-exilic divine Law, and chronicles of contemporary and future notable events, including four different names of his father-in-law—(Viz.: Jethro, Ex. iii, 1; Reuel, Ex. ii, 18; Jether, Ex. iv, 18, and Raguel, Num. x, 29, while a fifth name, Hobab, is awarded him in Judges iv, II), together with a graphic account of his own death and burial, and of the whole month afterwards spent by all Israel mourning his death. He also records the death of his brother Aaron at Mt. Hor (Num. xx, 28; xxxiii, 38), just six months before his own death; though, in amazing contradiction, he elsewhere records Aaron as having died at Mosera, just after leaving Sinai (Deut. x, 6), thirty-nine years previously—and thus nullifies the entire history of the wonderful career and deeds of Aaron as high priest during the whole 40 years of wandering in the Wilderness, of which the Books of Exodus, Leviticus and Numbers are largely filled; as also many other matters and things occurring for some centuries after his death, and known as "post-Mosaica" to the scholars.

Joshua, the successor of Moses, next wrote the history of his life and times, working in, too, a sketch of his own death and funeral obsequies (Josh. xxiv, 29-30), and quoting the celebrated miracle of the nun standing still, of which he says, "Is it not written in the Book of Jasher?"—which Book of Jasher was not itself written until several hundred years later, at least in or after the time of David; for it is recorded: "And he [David] bade them teach the children of Judah the

use of the bow; behold, it is written in the Book of Jasher." (2 Sam. i, 18.)

The Book of Judges was written by nobody knows whom, nor when, except that it was long "post-exilic." It relates that, "Now the children of Judah had fought against Jerusalem, and had taken it" (Jud. i, 18); whereas it was not until David had reigned seven years and six months in Hebron, that "the King and his men went to Jerusalem" and failed to capture it, "nevertheless, David took the stronghold of Zion, and called it the City of David." (2 Sam. v, 5-9.) It is further recorded in Judges that the tribe of Dan made a silver idol of the Hebrew God and hired a grandson of Moses to serve it, and "he and his sons were priests to the tribe of Dan until the captivity of the land" (Jud. xviii, 30)—about a thousand years later.

The gifted Samuel. Prophet of the heathen High Places of Baal worship, gives his name and inspiration to two books of mythical history written piecemeal until the "return from captivity," as above indicated, and early in his work he records the historic episode of the calling up of his own ghost from the dead by the famous Witch of En-dor. (I Sam. xviii, 1, 7-19.) {72}

The ex-bandit David, "man after God's own heart"—after murdering a man to get his adulterous wife, and engendering of her his all-wise son and hero, Solomon, wrote the 150 songs of the Hebrew Hymn Book, many of his psalms singing of the long posthumous Babylonian Captivity.

Solomon himself, who was son-in-law to nearly everybody in the heathen nations round about who had eligible daughters, wrote the wisdom of the ages into his Book of Proverbs, though not one of them is by Solomon, and in his lighter (headed or hearted) spells penned his erotic Canticles, which for realistic lubricity quite outdo Boccaccio, and would be really unmailable under the Postal laws if they weren't in the Holy Bible and clerically captioned "The Church's Love unto Christ." These are indeed but one collection out of the great many pornographic stories of The Holy Ghost's Decameron, enshrined in God's Holy Word for delectation of the Puritans of Faith.

Other divinely inspired and anonymous writers, falsely entitling their effusions under the names of this or that Prophet or other wholly fictitious personage, as Job, Esther, Ruth, Daniel, gave forth yet other inspired histories, books of oracles or prophecies, apocalypses or high powered visions into Futurity, and a miscellany of sacred novels, love-stories and nondescript musings or ravings known collectively as the hagiographa or holy writings of the Jews. All these together, now thirty-nine in number, comprise the Hebrew Bible or Old

Testament. It being out of question to review each of these here, it may be stated with assurance that not one of them bears the name of its true author; that every one of them is a composite work of many hands "interpolating" the most anachronistic and contradictory matters into the original writings, and often reciting as accomplished facts things which occurred many centuries after the time of the supposed writer, as Psalms, isaiah, Daniel, and the so-called "historical" books. For scientific detailed demonstration of this the Encyclopedia Biblica digests the most competent authorities; my own Is It God's Word? makes the proofs from the sacred texts themselves. See the recent "Religions Book of the Month Club's" notable Unraveling the Book of Books, by Trattner. (1929.)

But as the Christian religion depends more vitally on Genesis and Moses than on all the other sacred writings and writers, we may appeal to the admissions of CE., thereto driven by force of modern criticism, for the destruction and abandonment of the Moses Myths.

"It is true that the Pentateuch, so long attributed to Moses, is now held by the vast majority of non-Catholic, and by an increasing number of Catholic, scholars to be a compilation of four independent sources put together in final shape soon after the Captivity." (CE. i, 622.)

This scores strongly for Hebrew-Christian forgery and fraud in attributing this primitive system of Bible "science" and barbarous law to a god as a pretext for priestly domination of the superstitious people. That God-given forged law thus prescribes for priestcraft: "The man that will do presumptuously, and will not hearken unto the priest, ... even that man shall die." (Deut. xvii, {73} 12.) The whole Five Books of Moses are thus a confessed forgery in the names of Moses and of God; every one of the Thus saith the Lord a thousand times repeated, with speeches and laws put into the mouth of the God, are false and forged. Speaking of the "difficulty, in the present condition of Old Testament criticism, of recognizing more than a small portion of the Pentateuch as documentary evidence contemporary with Moses,"— who, if he ever lived, which may be confidently denied,—never wrote a line of it, CE. further confesses to the natural evolution—not the "divine revelation"—of the Hebrew mythology into a (no less mythological) monotheistic religion: "The Hegelian principle of evolution ... applied to religion, has powerfully helped to beget a tendency to regard the religion of Israel as evolved by processes not transcending nature, from a polytheistic worship of the elements to a spiritual and ethical monotheism." (CE. i, 493.) But this finally and very late evolved monotheism is neither a tardy divine revelation to the Jews, nor a novel invention by them; it was a thousand years antedated by Amenhotep IV and Tut-ankh-amen in Egypt,—nor were even they the pioneers. We have seen the admission that the Zoroastrian Mithra religion was "a divinely revealed Monotheism"

(CE., ii, 156). But the Hebrews were confessed and notorious idolaters and polytheists until after the Captivity; that fact is a thousand times alleged throughout the Scriptures as the sole reason for their troubles and captivity. As above suggested, and as thoroughly demonstrated by the texts in my other book, the Hebrew God Yahveh was but one of the many gods worshipped by the Hebrews; and Yahveh never claimed more than to be a "God above all gods," to be preferred before them all;—as at Sinai he enacted: "Thou shalt have no other gods before [in preference to] me,"—thus admitting the other gods.

FORGERY BY CONTRADICTIONS

Contradictions throughout the Bible, Old and New Testaments alike, abound by the many thousands, and in virtually every book of both Testaments,—as every one knows who has read the Bible even casually. See some thousand and more of the most notorious and vital ones as cited in "deadly parallel" in my Is It God's Word? as one of the most conclusive proofs of uninspired human origin and of confusion worse confounded of tinkering, "interpolation" and forgery outright, by the pious priests of Israel and Judah, and the Ezra "school" of forgers of the "Law and the Prophets."

OUR "PHONY" CHRISTIAN ERA

"It was a monk of the 6th century, named Dionysius Exiguus (Dennis the Little), who fixed our present Christian era, laying down that Jesus Christ was born on the 25th of December, A.U.C. 753, and commencing the new era from the following year, 754. That date, as we shall see, cannot be correct and, instead of being an improvement on, is farther from the truth than the dates assigned by the early Fathers, St. Irenaeus and Tertullian, who fixed the date of the Nativity in the 41st year of Augustus, that is to say, 3 years B.C., or A.U.C, 751 ... All this points to the fact that Herod died in the year 4 B.C., and that our Savior must have been born before that date ... Our Savior was born some time before Herod's death, probably two years or more. So that, if Herod died {74} in the year 4 B.C., we should be taken to 6 or 7 B.C. as the year of the Nativity" (CE. 735-6).

This, of course, discredits the date given by the inspiration of [71] Luke, and demonstrates that both he and Matthew merely alleged fictitious dates for what in all human probability was a purely fictitious event. The new Era of Christ was, however, very slow in gaining recognition; the first official secular document dating by it was a charter of Charlemagne, after 800 A.D., and it did not come into general use until about 1000 A.D. I may mention a fiery sermon I once heard, in which the expounder of truth vindicated the glory of God by declaiming that

every Jew and Infidel confessed to Jesus Christ every time he dated a letter or mentioned the year of an event. Being simply a hearer of the Word, I could not rise to suggest, that by the same token we confess more to the Pagan gods than to the Christian,—for more than half the months and every day of the week are named for Pagan deities, and we name them much more often than we do the years of grace and salvation of Christ. After this bad start from Gospel error and contradiction, we now turn to further evidences of "Gospel truth" in contradictions and forgery.

Among the most signal of these incessant contradictions and scientific impossibilities of Divine Inspiration, are those relating to the capital matter,—for the credit of the Christian Religion, of the time and manner of Creation of earth and Man, based on Holy Writ and on the "chronology" worked out, with several hundred disparate results, from the inspired pedigrees of the ante-Diluvian Patriarchs. So fatally important is this to Christianity, that the 'True Church—"which never deceived anyone" and "has never erred,"—speaking through CE., thus admits that Christianity stands or falls with—"the literal, historical sense of the first three chapters of Genesis in as far as they bear on the facts touching the foundations of the Christian religion, e.g., the creation of all things by God at the beginning of time, the especial creation of man, the formation of the first woman from the first man, the unity of the human race"! (Papal Biblical Commission, June 30, 1909; CE. vii, 313). Thus: No Adam and Eve, no Garden of Eden and Talking Snake, no "Fall" and Curse—therefore: No Savior Jesus Christ, no Plan of Salvation, no truth in the Christian Religion! The fatal point is elucidated with inexorable logic and dogmatic truth by the "Reformed" ex-Father Peter Martyr: "So important is it to comprehend the work of creation that we see the creed of the Church take this as its starting point. Were this Article taken away, there would be no original sin; the promise of Christ would become void, and all the vital force of our religion would be destroyed"! Father Luther inherited the same faith and bequeathed it to his dissident following: "Moses spoke properly and plainly, and neither allegorically nor figuratively; and therefore the world with all creatures was created in six days." Calvin, in his "Commentary on Genesis," argues that the Genesis account of Creation is literally true, and warns those who dare to believe otherwise, and thus "basely insult the Creator, to expect a Judge who will annihilate them." Again he says: "We know on the authority of Moses, that longer ago than 6000 years the world did not exist." So too, the Westminster Confession of Faith, in full Protestant force and effect today—specially lays it down as "necessary to {75} salvation to believe that all things visible and invisible were created not only out of nothing but exactly in six days." And the Churches have murdered countless thousands to impress this beautiful impossible truth.

Notwithstanding the crushing disproofs of those primitive forged "Fables of Moses," by every fact of astronomy, geology, anthropology, biology, and kindred sciences, known to schoolboys today, Faith clings fatuously to its fetches: Arkansas ("Now laugh!"), Mississippi, Tennessee, three States of the Twentieth Century United States, have made it crime by Law to teach the sciences which discredit the Genesis Myths, upon which Christian Superstition utterly depends;, and like medieval laws are sought to be imposed in all our States. The True Church, like all the others, still founds its "Faith and Morals" upon these old Hebrew forgeries of Genesis and peddles them to its Faithful; but it knows better. Thus the whole True Faith is shipwrecked by these heretical confessions of CE., forced from it by the truths of heretical Modernism, in full face of the fierce inspired fulminations of the Syllabus of Errors: "In an article on Bible chronology it is hardly necessary in these days to discuss the date of the Creation. At least two hundred dates have been suggested, varying from 3483 to 6934 year B.C. all based on the supposition that the Bible enables us to settle the point. But it does nothing of the kind. ... The literal interpretation has now been entirely abandoned; and the world is admitted to be of immense antiquity"! (CE. iii, 731.) Again the "sacred science" of Genesis and of Christianity is further admitted to be false, and the fabulous "Septuagint" Bible on which Christianity was founded before the era of the second century forgeries of Gospels and Epistles, to be a holy fraud, in these further excerpts accrediting the true revelations of modern Science as against those of Moses:

"The church ... does not attach decisive influence to the chronology of the Vulgate, the official version of the Western Church, since in the Martyrology for Christmas day, the creation of Adam is put down in the year 5199 B.C., which is the reading of the Septuagint. It is, however, certain that we cannot confine the years of man's sojourn on earth to that usually set down. ... Various explanations have been given of chapter v (Genesis) to explain the short time it seems to allow between the Creation and the Flood. ... The total number of years in the Hebrew, Samaritan, and Septuagint differs, in the Hebrew it being 1656, in the Samaritan 1307, and in the Septuagint 2242. ... According to Science the length of this period was much greater than appears from the genealogical table. ... In any case, whether we follow the traditional or critical view, the numbers obtained from the genealogy of the Patriarchs in chapter xi must be greatly augmented, in order to allow time for such a development of civilization, language, and race type as had been reached by the time of Abraham." (CE. iii, 731-3.)

FORGERY BY FALSE TRANSLATIONS

We have noted the capital forgery wrought by the Church in consciously and unconscionably adopting and perpetuating the false translation in the Septuagint, of the "virgin shall conceive" {76} pretended prophecy

of Isaiah vii, 14. Indisputably the whole forged fabric of supernatural Christianity is based on, and depends upon, this one monumental forgery falsely used to give credit to the Christian forgery of "the Gospel according to Matthew" as to the Divine and miraculous "Virgin birth of Jesus Christ." Out of scores of other notoriously falsified translations of the sacred Old Testament texts, attention is here called only to several of the most signal ones which vitally affect and destroy the validity of the most essential pretensions of truth of the Christian religion. These frauds of translation and others, have been thoroughly examined and supported by numerous texts from the original Hebrew, and falsified verses of the English versions, in my 'Is It God's Word?,' to which references must be made for a more complete treatment than is here pertinent. Those now cited in summary are all of them deliberate falsifications and forgeries in translation which go to the vitals of the Hebrao-Christian system of holy imposture.

If the Hebrew originals had been truthfully translated, we should have no such false pretenses for faith as the Hebrew One God anciently revealed to Adam, and to Moses, no Adam, no man "but little lower than the angels" because of his immortal soul, no unique "revelation' of the "Ineffable Name" Jehovah to Moses; all that we would have,—all that the Hebrew texts reveal—is a primitive polytheistic idolatry of the crudest and most superstitious order. Let us see.

(a) The "God" Forgery

The first sentence of the translated Bibles is a falsification and forgery of the highest importance. We read with awed solemnity of faith: "In the beginning God created the heaven and the earth" (Gen. i, 1). The Hebrew word for God is el; the plural is elohim, gods. The Hebrew text of Genesis i, 1, reads: "Bereshith bara elohim," etc.,—"In-beginning created gods the-heavens and-the-earth." And, in the same chapter we read in Hebrew honestly translated,—thirty times the word "elohim" gods, to whom are attributed all the works of creation in the six peculiar "days" of Genesis. This is plainly evident from the Hebrew texts of Genesis i, which even false intention could not hide in the translation, "And-said elohim (gods), let-US-make man (adam) in-image-OUR, after-likeness-OUR" (i, 26). And when "adam" had eaten of the forbidden fruit of the tree of knowledge, "the Lord God" said, "Behold, the-man has become like one of US, to know good and evil" (iii, 27). And when the Tower of Babel was abuilding, "The Lord [Heb. Yahveh] said ... Come, let US go down," etc. And thus, some 2570 times the plural, elohim, gods, is used in the Hebrew texts, but is always falsely translated "God" in the false singular, when speaking of the Hebrew deity, Yahveh.

In the three Genesis verses above quoted, we have three different designations of the Hebrew deity or deities: elohim, gods, falsely translated "God"; "Lord God" (Heb. Yahveh-elohim); and "Lord" (Heb. Yahveh). Yahveh is the proper name of the Hebrew God, in English rendered Jehovah: Yahveh-elohim is a Hebrew "construct-form" honestly meaning "Yahveh-of-the-gods." Invariably (with rare exceptions to be noted), these personal names are {77} falsely rendered "Lord" and "Lord God," respectively, for purposes of pious fraud which we shall now expose to the shame of a theology of imposture. We will return to this after noting a pair of others.

(b) The "Adam" Forgery

There was no first man "Adam," according to the Hebrew texts of the story. The word adam in Hebrew is a common noun, meaning man in a generic sense; in Genesis i, 26, we have read: "And elohim (gods) said, Let us make adam (man)"; and so "elohim created ha-adam (the-man); ... male and female created he them" (i. 27). And in the second story, where man is first made alone: "Yahveh formed ha-adam (the-man) out of the dust of ha-adamah-the ground" (ii, 7). Man is called in Hebrew adam because formed out of adamah, the ground; just as in Latin man is called homo because formed from humus, the ground,—homo ex humo, in the epigram of Father Lactantius. (Lact., Divine Institutes, ii, 58; ANF. vii, 58.) The forging by the common noun adam into a mythical proper name Adam, was a post-exilic fraud in the forging of fictitious genealogies from "in the beginning" to Father Abraham.

(c) The "Soul" Forgery

In Genesis i is the account of the creation of elohim—gods—on the fifth day, of "nephesh hayyah—the moving creature that hath life," and of "nephesh hayyah—every living creature"—out of the waters (i, 20, 21); and on the sixth day of "nephesh hayyah—the living creature" out of the ground (i, 24); and he gave to ha-adam—the-man dominion over "kol nephesh hagyah,—everything wherein there is life," (i, 30.) So reads the Hebrew text—all these dumb animal living creatures are by God called "nephesh hayyah," "literally "living soul," as will be found stuck into the margins of the Authorized Version. In chapter ii we have the history of ha-adam made from ha-adamah; and, in wonderful contrast to these lowly "living creatures" (nephesh hayyah), Yahveh-elohim "breathed into his nostrils nishmath hayyim—(living breaths), and ha-adam became nephesh hayyah—a living soul"! (ii, 7.) In Hebrew nephesh everywhere and simply means soul, and hayyah (living) is the feminine singular adjective from hai, life. Man, therefore, was created exactly the same as the other animals; all had or were nephesh hayyah—living souls, indistinctly. The "false pen of the

scribes," who in translation made the dumb animals merely living creatures, and "Creation's micro-cosmical masterpiece, Man," a "living soul," falsely altered these plain words so as to deceive into a belief of a special God-breathed soul in man, far different from the brute animal that perisheth.

(d) The "Mosaic Revelation" Forgery

When Yahveh appeared to Moses in the Burning Bush, nd announced himself as "the God of thy fathers," he was a total stranger to Moses; Moses did not at all know him, had never heard of him; so that he asked, "What is thy name?"—so that he could report it to the people back home in Egypt, who had never heard it. After some intermission, the God came directly to the point, and declared—I quote the exact words—one of the most notorious falsities in Holy Writ: {78}

"And elohim spake unto Moses, and said unto him., anoki Yahveh—I am the Lord

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of el-shaddai, but by my name Yahveh (JEHOVAH) was I not known to them." (Ex. vi, 2, 8.)

Here we have the positive averment of the Hebrew God himself to the effect that here, for the first time since the world began, is "revealed" to mankind the "ineffable name" of Yahveh, here first appearing in the Bible translations, and there printed as JEHOVAH in capital letters; for more vivid and awe-inspiring impression. But this is a capital Lie of the Lord, or of his biographer who imputed it to him. In verse 4 of Genesis ii, the name YAHVEH first appears; "in the day that Yahveh-elohim made the earth and the heavens." Its first recorded use in the mouth of a mystical personage, was when Mother Eve "conceived, and bare Cain, and said, I have gotten a man from Yahveh—the Lord." (Gen. iv, 1.) One hundred and fifty-six times the personal name YAHVEH occurs in the Book of Genesis alone; and scores of times in the mouths of Abraham, of Isaac, and of Jacob, as any one may read in Genesis, with the assurance that every single time that the title "the Lord" and "the Lord God" appears, it is a false translation by the priests for the Hebrew personal name YAHVEH. Throughout the Hebrew "Scriptures" the Divine Name thousands of times occurs: "The sacred name occurs in Genesis about 156 times; ... in round numbers it is found in the Old Testament 6000 times, either alone or in conjunction with another Divine name." (CE. viii, 829, 331.) More exactly, "What is called the Tetragrammaton, YHVH, appears in the Old Testament 6823 times as the proper name of God as the God of Israel. As such it serves to distinguish him from the gods of the other nations." (EB. iii, 3320.) Thus was the Hebrew tribal god YAHVEH

distinguished from Bel, and Chemosh, and Dagon, and Shamash, and the scores of "gods of the nations"; just as Bill distinguishes its bearer from Tom, Dick, and Harry. This was precisely the Hebrew usage—to distinguish one heathen god from another. And this the false translators sought to hide, giving names to all the "other gods," but suppressing a name for the Hebrew deity, who as "the Lord," or "the Lord God," was high and unique, "a god above all gods,"—the one and only true God.

But yet more malicious and evil-intentioned of deception: 6828 times is the name of the Hebrew God concealed by false rendition for the deliberate purpose of forging the whole Hebrew Bible, as translated, into semblance of harmony with the false avowal of Exodus vi, 3, that "by my name YAHVEH was I not know unto them." Search as one may, outside Exodus vi, 3, the god-name YAHVEH (Jehovah) is never to be found in the translations in a single instance, except in Psalm lxxxiii, 18, and Isaiah xii, 2 and xxvi, 4. The false translations thus "make truth to be a liar," the lie of Exodus vi, 3 to seem the truth; and a barbarous heathen tribal god among a hundred neighbor and competitive gods to be the nameless One Lord God of the Universe. The Hebrew-Christian One God is a patent Forgery and Myth; a mycological Father-god can have no "only begotten Son"; Jesus Christ is a myths even before he is mythically born in the fancies of the Church Fathers, as we shall soon have ample evidence to prove. {79}

With respect to the mythical Hebrew-Christian God or gods, we may safely say, as says Father Justin Martyr apropos of the other mythic Pagan gods: "And we confess that we are atheists, so far as gods of this sort are concerned." (First Apology, ch. vi; ANF. i, 169.)

THE ANCIENT IDEA OF "HISTORY"

We may pause a moment to catch a vitutable [what? - RW] view which will be of great aid to understanding the mental processes of the ancient writers in their portrayal of events, real or fanciful, which they set about to record as "history." These pioneers of historical literature lived in an age of simple-minded credulity, and everything which they saw recorded or heard related, however extravagant and seemingly incredible or impossible, passed all as perfectly good history in their receptive and uncritical minds. Speaking of the legendary, the traditional, the supernatural stories, myths, folk-lore and fables,—"in short, everything which seemed to testify to the past,"—which formed the raw material of the early historians, the Encyclopedia Biblica gives a graphic picture of primitive history-writing, not only Hebraic but Gentilic:

"Their sources, like those of the Greek logographers with whom it is natural to compare them, were poems, genealogies, often representing clan-groupings, tribal and local traditions of diverse kinds, such as furnish the materials for most of the Book of Judges; the historical traditions of sanctuaries; the sacred legends of holy places, relating theophanies and other revelations, the erection of the altar or sacred stone, the origin of popular usages—e.g. Bethel; laws; myths of foreign or native origin; folk-lore and fable,—in short, everything which seemed to testify of the past.

"To us the greater part of this material is not in any proper sense historical at all; but for the early Israelite as for the early Greek historian it was otherwise; our distinctions between authentic history, legendary history, pure legend, and myth, he made as little as he recognized our distinction of natural and supernatural. It was all history to him; and if one part of it had a better attestation than another, it was certainly the sacred history as it was told at the ancient sanctuaries of the land.

"The early Hebrew historians did not affix their names to their works; they had, indeed, no idea of authorship. The traditions and legends which they collected were common property, and did not cease to be so when they were committed to writing; the written book was in every sense the property of the scribe or the possessor of the roll. Only a part of the great volume of tradition was included in the first books. Transcribers freely added new matter from the same sources on which the original authors had drawn, the traditions of their own locality or sanctuary, variants of historical traditions or legend. Every new copy was thus in some measure a fresh recension. ... Scribes compared different copies, and combined their contents according to their own judgment or interests. ... Of records or monuments there are but a few traces, and these for the most part doubtful." (EB. ii, 2075-76.) {80}

To say nothing now of the Old or New Testament "canonical" and "apocryphal" literature, countless examples of this imaginative method of history-writing abound in all the ancient writers, as all who are familiar with such classics as Herodotus, Thucydides, Xenophon, Josephus, Livy, will readily recall. One of the most inveterate forms of imaginative creation on the part of the old historiographers was the invention of sayings and whole speeches which, just as do the fiction-writers of today, they put entire into the mouths of the personages of whom they were writing, which discourses they not only invented whole, but always wrought them in the style and manner of the writer and his epoch, and not in those of their ancient subjects. All are familiar with such instances in Homer, Dante, Shakespeare and Milton, and which we all known are pure inventions of those writers. Naming several of the ancient historians above mentioned, and others, a distinguished philosopher of history thus describes the art:

"Such speeches as we find in Thucydides (for example), of which we can positively assert that they are not bona-fide records. ... Thus Livy puts into the mouths of the old Roman Kings, Consuls, and generals, such orations as would be delivered by an accomplished advocate of the Livian era... In the same way he gives us descriptions of battles, as if he had been an actual spectator; but whose features would serve well enough for battles in any period." (Hegel, The Philosophy of History, ii. 2.)

Speaking of much later times, and of a different class, but like type, of writers, Hegel again says: "In the Middle Ages, we except the Bishops, who were placed in the very center of the political world, the Monks monopolized this category as main chroniclers." (Ib. p. 3.)

As typical illustration of the principles and practices above described of the best of the ancient writers, but more especially as an example of the kind of "history" written by the most learned and illustrious historian of Jewry, fellow-countryman and contemporary of the supposed Apostolic writers of the New Testament books, it is of the highest significance to cite some of the solemn historical recordation of Josephus, from two of his most famous works; they will make more appreciated at their real value some of the inspired historical recitals of contemporaneous 'sacred history.'

In his Antiquities of the Jews Josephus follows closely the subject matter and order of narration of the early Old Testament, books, beginning with the Creation, giving the full substance of those histories, and adding quaint comments all his own and expansions and embellishments unknown to or unrecorded by Moses. In Eden, not only the Talking Snake could speak, but all the now dumb animals: "All living creatures had one language, at that time" (I, i, 4). After our parents had eaten of the Fruit of Knowledge and, discovering themselves naked, hid themselves from the Creator, "This behavior surprised God," who delivers a lengthy speech of retrieval not recorded by Moses (Ib.); and such orations are plentiful and detailed between God and all the other notables who came into personal contact with him; a gem is his oration to Noah. {81} He relates the wars waged by the wicked posterity of Cain, to the great distress of Adam, who predicted the two-fold destruction of the earth, once by water and again by fire. As the Sethites were good people and intelligent, and had made great discoveries in astronomy, which they wished preserved for such posterity as might survive the yet future Flood, "they made two pillars, the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the Flood, the pillar of stone might remain, and exhibit these discoveries to mankind; and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day." (Ib., I, ii, 2.) He relates with naive and realistic garnishment the tale of Sodom, and Lot and his daughters, and of Lot's wife turned to a pillar of salt, which is Gospel truth, "for I have seen it, and it remains at this day"! (Ib. 1, xi, 4.) These

historical drolleries might be quoted ad infinitum from Jewry's greatest historian.

The name of Solomon was most potent conjure in the Orient through all the succeeding centuries; the spells and charms, amulets and fetishes inscribed with his mystic symbol and pronounced in his name, were the terror of all the devils who so populated the Jewish mind, and the Christian. A noted instance of the potency of this Name, exhibited before the Roman Emperor Vespasian and his court and army, and witnessed by Josephus himself, so circumstantial, so faith-compelling, so artless and childishly fabling, that I am constrained to quote it for the light it sheds on the "historical" methods of the "age of apocryphal literature":

"God also enabled him [Solomon] to learn that skill which expels demons, which is a science useful and sensitive to men. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return, and this method of cure is of great force unto this day; for I have seen a certain man of my own country, whose name was Eleazar, relieving people that were demoniacs in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this: he put a ring, that had a root of one of the sorts mentioned by Solomon, to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he abjured him to return into him no more, making still mention of Solomon, and reciting the incantation which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man; and when this was done, the skill and wisdom of Solomon was shown very manifestly; for which reason it is, that all men may know the vastness of Solomon's abilities, and how he was beloved of God, and that the extraordinary virtues of every kind with which this king was endowed, may not be unknown to any people under the sun; for this reason, I say, it is that we have proceeded to speak so largely of these matters." - (Josephus, Antiq. Jews, Bk. VIII, Ch. ii, 5; Whiston's trans.) {82}

This is followed by the full text of the autograph letters between Solomon and Hiram regarding the building of the Temple.

Whether the same kind of root of Solomon's magical powers just above used by Eleazar, or one of another species of like power, it was very difficult to obtain and the quest was attended with many dangers, which of course enhanced the value and potency of its magic; but here is Josephus's solemn description of the plant and account of the eerie and risky manner of securing this treasure, known locally as Baaras root:

"Its color is like that of flame, and toward evening it sends out a certain ray like lightning: it is not easily taken by such as would do it, but recedes from their hands, nor will yield itself to be taken quietly, until either the urine of a woman, or blood, be poured upon it; nay, even then it is certain death to those that touch it, unless anyone take and hang the root itself down from his hand, and so carry it away. It may also be taken another way, without danger, which is this: they dig a trench quite round about it, till the hidden part of the root be very small, then they tie a dog to it, and, when the dog tries hard to follow him that tied him, this root is easily plucked up, but the dog dies immediately, as if it were instead of the man that would take the plant away nor after this need anyone be afraid of taking it into their hands. Yet, after all this pains in getting, it is only valuable on account of one virtue it hath, that if it be only brought to sick persons, it quickly drives away those called demons, which are no other than the spirits of the wicked, that enter into any men that are alive and kill them, unless they can obtain some help against them."

(Josephus, Wars of the Jews, Book VII. Chap. iv, 3.)

Instead of artful mendacity, some readers, in view of this, may charitably impute artless simplicity of wit to some of the devil-exorcising fable-mongers of the New Testament, the pious Fathers who forged its Books.

If such examples are abounding in the most brilliant of Jewish historians, distinguished for nobility of lineage, for statesmanship and for literary ability, what may be expected from the admittedly "ignorant and unlearned men" such as traditionally wrote those Gospels and Epistles of the Christians? We may now appreciate the full significance of the admission of the Catholic Encyclopedia, speaking of the Church Fathers and writers through all the Ages of Faith "before the eighteenth century," of whom it says:

The early ecclesiastical writers were unconscious of nearly all the problems to which criticism has given rise. ... Looking at the Divine side, they deemed as of trifling account questions of authorship, date, composition, accepting unreservedly for these points such traditions as the Jewish Church had handed down. ... The Fathers saw in every sentence of the scripture a pregnant oracle of God. Apparent contradictions and other difficulties were solved without taking possible human imperfections into view. Except in {83} regard to the preservation of the sacred text there was nothing to elicit a critical view of the Bible in the age of the Fathers, and this applies also to the Scholastic period." (CE. iv, 492.)

CHRISTIAN "REVELATIONS" IN JEWISH FORGERIES

Christians no doubt believe in simple faith that the wonderful inspired truths of their New Testament were original pronouncements of Jesus Christ or directly revealed by him to his holy apostles, who in turn revealed them to the populace for the first time as the "good news" of the new religion for the salvation of sinful man. Even a brief glance at a few of the most, notable of the Jewish forgeries of the "age of apocryphal literature" will dispel that pious belief, and show the most characteristic and essential doctrines and dogmas of Christianity to be but refurbished vagaries of the fanciful and fabulous speculations of already existing Jewish apocryphal writings of the times just preceding and within the new Christian era. These writings were put forth falsely as the utterances of long since dead or wholly legendary Old Testament notables, and were neither inspired nor revealed heavenly truth, but simply vain and forged speculations of their fantastic writers. We shall see the cardinal tenets of "revealed" Christianity in a glance at a few of these Jewish pseudographs, and let the Christian apologist explain.

This literature is of the highest value today because of the light it throws on the growth of eschatological and Messianic doctrines among the Jewish people just previous to the rise of Christianity, especially since these doctrines have, in a purified form, found a permanent place in the Christian system." (New Int. Enyc. i, 745.)

The Book of Enoch, forged in the name of the grandson of Adam, is the fragmentary remains of a whole literature which circulated under the pretended authorship of that mythical Patriarch. In its present form, the work, of 104 chapters, is composed of five Books, with the following titles, of which those of Books 3 and 4 are of particular significance, namely: 1. The Rape of Women by Fallen Angels, and the Giants that were Begotten of Them; 2. The Visions of Enoch begun; 3. The Visions continued, with Views of the Messiah's Kingdom; 4. Man's Destiny revealed in Dreams from the beginning to the End of the Messianic Kingdom; 5. The Warnings of Enoch to his own Family and to Mankind. This work is a composite of at least five unknown Jewish writers, and was composed during the last two centuries B.C. The forged Book of Enoch is quoted as genuine and inspired in the Christian Epistle of Jude (14, et seq.), and as "Scripture" in the near canonical Epistle of Barnabas; with the early Church Fathers and Apologists, among whom Justin Martyr, Irenaeus, Athenagoras, Tertullian, Clement of Alexandria, Anatolius, Origen, St, Augustine, etc., "it, had all the weight of a canonical book," but was finally condemned as a forgery by the forged Apostolic Constitutions,—an instance of the very dubious divine guidance of the inspired Church against all error. Father Tertullian devotes an entire chapter "Concerning the Genuineness of the Prophecy of Enoch." in which he gives fantastic patristic reasons as to how the Book survived Noah's Flood, either {84} by the providence of Noah himself or by the Providence of God as in the mythical case of Esdras. In answer to the

scoffing objections that the Jews rejected the Book, "I suppose," he seriously argues, "that they do not think that, having been published before the Deluge, it could have safely survived that world-wide calamity, the abolisher of all things." But, he urges, "let them recall to their memory that Noah, the survivor of the deluge, was the great-grand-son of Enoch himself," and that Noah probably preserved it at the behest of Methuselah. But, again, "If Noah had not preserved it in this way, there would still be this consideration to warrant our assertion of the genuineness of this Scripture: he could equally renewed it, under the Spirit's inspiration, after it, had been destroyed by the violence of the Deluge, as, after the destruction of Jerusalem by the Babylonian storming of it, every document of the Jewish literature is generally agreed to have been restored through Ezra." But the good Father had other and equally cogent clerical reasons for accepting the Book as inspired Scripture: "But since Enoch in the same Scripture has preached likewise concerning the Lord, nothing at all must be rejected by us which pertains to us; and we read that 'every Scripture suitable for edification is divinely inspired.' ... To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude." (On the Apparel of Women, II, ii; ANF. iv, 15-16.) By this excerpt from the pious Father may be judged the value of the "testimony" of Apostles and Church Fathers as to the inspiration, truth and authenticity of holy "Scriptures,"—which is nil.

Of the immense significance of these forged Jewish "sacred writings" in general upon Christian "revelation," and of the fabulous Book of Enoch in particular, with its elaborated myth of the Messiah, CE. thus confesses: "Jewish Apocalyptic is an attempt to supply the place of prophecy, which had been dead for centuries, and has its roots in the sacred oracles of Israel. ... Naturally basing itself upon the Pentateuch and the Prophets, it clothed itself fictitiously with the authority of a patriarch or prophet who was made to reveal the transcendent future. ... Messianism of Course plays an important part in apocalyptic eschatology, and the idea of the Messiahs in certain books received a very high development. ... The parables of Henoch, with their pre-existent Messiahs, mark the highest point of development—(hence not Divine Revelation)—of the Messianic concept to be found in the whole range of Hebrew literature." (CE. i, 601, 602.) From these uninspired ravings of Jewish forgers came thus the "divine revelation" of the co-eternal "Son of God" worked up instead of the old "revealed" human King "of the seed of David."

The forged Book of Enoch, thus vouched for, is notable for being "the earliest appearance of the Messiah in non-canonical literature." It is of the greatest importance for its doctrine of the Jewish Messiah, who here appears as wholly an earthly human deliverer and King over Israel forever, and for the origin of the exalted titles applied to the Messiah in the New Testament Books, as well as of a number of supposedly distinctive Christian doctrines, first "revealed" by Jesus

the Christ. In this Book we first find the lofty titles: "Christ" or "the Anointed One," "Son of Man," "the Righteous One," "the Elect One,"—all of which were boldly plagiarized by the later Christians and bestowed on Jesus of {85} Nazareth The Messiah, just as in the New Testament of later times, exists from the beginning (48, 2); he sits on the throne of God (45,3); and all judgment is committed unto him (69, 27). The acceptance of Enoch as a Messianic prophet by the Christians led to his rejection by the Jews. Here is the earliest invention of the Christian Hell of fire and brimstone for eternal torture: "The wicked shall go down into the Sheol of darkness and fire and dwell there forever"; this being "one of the earliest mentions of Sheol as a hell of torment" (CE. i, 602-3; EB. i, 223-5). It is the oldest piece of Jewish literature which teaches the general resurrection of Israel, a doctrine expanded to include Gentiles in later "interpolations" into New Testament books. It abounds in such "Christian" doctrines as the Messianic Kingdom, Hell, the Resurrection, and Demonology, the Seven Heavens, and the Millennium, all of which have here their apocryphal Jewish promulgation, after being plagiarized bodily from the Persian and Babylonian myths superstitions, as we have seen confessed. There are numerous quotations, phrases, clauses, or thoughts derived from Enoch, or of closest kin with it, in several of the New Testament Gospels and Epistles, which may be readily found and compared as catalogued in the authorities below cited;—Pagan-Jewish myths and doctrines which shared in molding the analogous New Testament "revelations" or formed the necessary link in the development of doctrines from the Old to the New Testament. The CE. says of the Book of Enoch:

"It had left its imprint on the New Testament and the works of the early Fathers. ... Clement of Alexandria, Tertullian, Origen, and even St. Augustine suppose the work to be a genuine one of the patriarch. ... The work is a compilation, and its component parts were written in Palestine by Jews of the orthodox school ... in the latter part of the second century before Christ. (See CE. i, 602. passim; EB. v, 220-224.)

In Fourth Esdras, as in the Apocalypse of Baruch, we find for the first time, the fatal phrase and doctrine, "all mankind sinned with Adam" (CE. i, 604), whence Paul forged his fearful and accursed dogma of original sin and eternal damnation. Fourth Maccabees, erroneously ascribed by Eusebius and others to Josephus, dates from about 4 B.C., just after the death of Harod. It is strongly indoctrinated with the Stoic philosophy, from which the author "derived his four cardinal virtues, Prudence, Justice, Fortitude, Temperance; and it was through Fourth Maccabees that this category was appropriated by early Christian ascetical writers" (CE. i, 605-6), and later "canonized" by the Church. (CE. xi, 391.)

The Assumption of Moses was forged in the name of that worthy as its genuine author, about the beginning of, or early in the Christian era, with the ostensible purpose of confirming the Mosaic Laws in Deuteronomy. It gives the parting communications of Moses to his

successor, Joshua, and unfolds, in a series of pretended predictions, delivered in written from, the course of Israel's history down to Herold's time. Here is found the legend of the dispute between Michael Archangel and Satan over the body of Moses, which the Christian Epistle of Jude (v. 9) cites as God-inspired {86} truth. (CE. i, 602-3.) The book of Jubilees, or little Geneses, is a fabricated embellishment of the Old Testament Genesis, written in the name of Moses somewhere between 135 B.C., or 60 A.D., and purports to be a revelation made to Moses by the 'Angel of the Face' of events from Adam to Moses' own day; the Patriarchs are made the exponents of the writer's own Pharisaic views and hopes. It is quoted as good "Scripture" by Greek and Latin Fathers down to the twelfth century, when its forged character was discovered.

One of the most important of apocryphal forgeries is the Apocalypse of Baruch, "a pseudograph with evident Christian interpolations" (CE. i, 604), written by a Jewish Pharisee about 50-90 A.D., who speaks in the first person in the name of Baruch, secretary of the Prophet Jeremiah. The book begins by declaring that the word of the Lord came to him in the 25th year of King Jeconiah,—who reigned only three months, and was carried away captive to Babylon eleven years before the fall of Jerusalem, 586 B.C., which event the forgery bewails; it is filled with the Messianic hopes of Jewry at the time of the fall of Jerusalem in 70 A.D. The book furnishes a setting and background of many distinctive New Testament doctrines and problems, treating of Original Sin, which it traces to the sin of Adam, Forgiveness, Works, Justification, Free Will, etc., and this enables us to estimate the contributions made in this respect by Jewish forgeries to inspired Christian thought as developed in the so-called Pauline Epistles,—which Paul never wrote. Some notable Fathers, such as Athenagoras, St. Justin Martyr, and St. Irenaeus, cite Beruch as a Prophet, and vouch for him as on the same footing as Jeremiah, just as Irenaeus vouches for Susanna and Bel and the Dragon as the

Father Justin, in several chapters, accuse the Jews of having "removed from Esdras and Jeremiah passages clearly mentioning the Savior," as also from Psalms; he says: "they have altogether taken away many Scriptures from the translation affected by those Seventy elders who were with Ptolemy, and by which this very man was crucified is proved to have been set forth expressly as God, and man, and as having been crucified, and as dying." (Dial. Trypho, chs. lxxi-lxxiv; ANF. i, 234-235.) But these passages, says Middleton, were never in the Hebrew Scriptures; "they were not erased by the Jews, but added [to their copies] by the Christians, or forged by Justin." (Op. cit., 41, 42.)

To which extent these pious Jewish forgeries formed the background and basis of the Christian doctrines and dogmas of pretended direct

"revelation," and informed the thought and utterance of Jesus Christ—the raw material and working tools of the Christian propagandist, may be realized from this acknowledgement:

"The most important and valuable of the extant Jewish apocrypha are those which contain the visions and revelations of the unseen world and the Messianic future. Jewish apocryphal literature is a theme which deserves the attention of all interested in the development of the religion of Israel, that body of concepts and tendencies in which are fixed the roots of the great doctrinal principles of Christianity itself, just as its Divine Founder took his temporal generation from the stock of orthodox Judaism. {87}

The Jewish apocryphas furnish the completing links in the progress of Jewish theology and fill what would otherwise be a gap, though a small one, between the advanced stage marked by the deutero-canonical—[i.e. long doubted but finally accepted]—books and its full maturity so relatively perfect that Jesus could suppose as existing in the popular consciousness, without teaching de novo, the doctrines of Future Retribution, the Resurrection of the body, and the existence, nature and office of angels." (CE. i, 601.)

All these divine and "revealed" doctrines of Christian faith we have seen to be originally heathen Zoroastrian mythology, taken over first by the Jews, then boldly plagiarized by the ex-Pagan Christians. Dean Milman, of St. Paul's, thus describes the universality of these notions among the heathens and the borrowing by the Jews and Christians of what were originally Pagan superstitions—now become articles of Christian revelation:

"Satan, angels, immortality, resurrection—all Persian and Zoroastrian doctrines imbibed by the Jews. ... During the whole life of Christ, and the early propagation of the religion, it must be borne in mind, that they took place in an age, and among a people, which superstition had made so familiar with what were supposed to be preternatural events, that the wonders awakened no emotion, or were speedily superseded by some new demand on the every-ready belief."

(Milman, History of Christianity, I, 93.)

Thus, again, the most precious Christian truths, of supposed divine "revelation" through God, Christ and apostles—were plagiarizations from forged Jewish pseudo-Scriptures, taken over into them from long contact with the Zoroastrian Persians. These myths and superstitions Jesus the Son of God found ready at hand "in the popular consciousness" of the ignorant wonder-craving Jewish peasantry; and, Lo, our "revealed" Christian religion! We may begin to suspect

the later "inspired" books of the "Apostles" as not beyond the taint of Pagan superstition and of the suspicion of Christian forgery.

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CHAPTER III CHRISTIAN "SCRIPTURE" FORGERIES

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"Nothing stands in need of Lying but a LIE."

To such an extent are the origins of the Christian Religion wrapped in obscurity, due to the labyrinthine confusions and contradictions and forgeries of its early records, that it is quite impossible to extricate, with any degree of confidence, a thread of historic truth from the tangle.

The 27 New Testament booklets, attributed to eight individual "Apostolic" writers, and culled from some 200 admitted forgeries called Gospels, Acts, and Epistles, constitute the present "Canonical" or acceptedly inspired compendium of the primitive history of Christianity. The only available method to extract from them approximately just judgments as to the rise and progress of the new system of beliefs, must be by a series of tentative assumptions of relative truth of sundry details of the narratives. By relative truth of any tentatively assumed "fact," I mean such "fact" with relation always to its contradictory,—one or the other must necessarily be false—while both may be—and probably are. For, as virtually every alleged "fact" recorded in Gospels, Acts and Epistles is off-set by a contradictory recital, rendering one or the other untrue, neither can be assumed with assurance; the actuality of either, and of all, is thus made doubtful, and is subject to total rejection as our study of the booklets develops.

On such provisional assumption that sundry of the things recorded possibly may have happened as in one manner or the other related, we are able to reach several obvious conclusions as to the order and approximate times of those dubiously-assumed happenings. In view, however, of what we have seen, and shall soon more abundantly see, of the shifty and fraudulent methods of ecclesiastical "history"-writing

and propaganda, we may be prepared for some rude upsettings of our inherited traditions of Christian fact and faith.

The central character of the Christian faith, Jesus, to assume him as a historical personage, was a Jew, as were, by tradition, his disciples and entourage. As is, of course, well known: "Christianity took its rise in Judaism; its Founder and His disciples were orthodox Jews, and the latter maintained their Jewish practices, at least for a time, after the day of Pentecost. The Jews themselves looked upon the followers of Christ as a mere Israelitish sect, ... 'the sect of the Nazarenes' (Acts xxiv, 15),"—the believers in the Promised Messiah. (CE. iii, 713.) In this they were grievously deceived and disappointed, as, too the world knows; "Christ's humble and obscure life, ending in the ignominious death on the cross, was the very opposite of what the Jews expected of their Christ." (CE. i, 620.)

Jesus was a native of Galilee, "his own country" (Mt. ii, 23; xiii, 54-55), or of Judaea, "his own country" (.John iv, 43-44). He was born "in the days of Herod the King" (Mt. ii, 1), about 6 B.C., or "when Cyrenius was governor of Syria" (Luke ii, 1-7), about 7 A.D., or some 13 years later. (CE. viii, 377; EB. i, 307-8.) The destructive contradictions as to his lineage and parentage, and {89} other essential particulars, are reserved for opportune notice. Jesus became a Jewish sectarian religious teacher of the zealot reformer type; so zealous that his own family thought him insane and sent out to apprehend him (Mark iii, 31); many of the people said of him, "He hath a devil, and is mad" (John x, 20); his own disciples, seeing his raid into the Temple after the money-changers, shook their heads and muttered the proverb: "The zeal of thine house hath eaten me up" (John ii, 17).

His ministry, of about one year, according to the first three Gospels, of some three years according to the fourth, was, by his own repeated assertion, limited exclusively to his own Jewish people: "I am not sent but unto the lost sheep of the house of Israel" (Mt. xv, 24; cf. Acts iii, 25-26; xiii, 46; Rom. xv, 8); and he straitly enjoined on his Twelve Apostles: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel" (Mt. X, 5-6); to the woman of Canaan who pleaded with him to have mercy on her daughter, "grievously vexed with a devil," he retorted: "It is not meet to take the children's bread, and cast it to dogs" (Mt. xv, 22-28; vii, 6). His own announcement, and his command to the Twelve, was "Preach, saying, The Kingdom of Heaven is at hand" (Mt. x, 7),—the exclusively Hebraic Kingdom of the Baptist (Mt. iii, 2), as of the Jewish Messianic apocrypha which we have noticed. Jesus lived at the height of the "age of apocryphal literature," and in due time got into it, voluminously.

Before his death, time and again he made and repeated the assurance—the most positive and iterated of all the sayings attributed to him—of the immediate end of the world, and of his quick triumphant return to establish the Kingdom of God in the new earth and reign on the reestablished throne of David forever. Time and again he said and repeated: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his Kingdom" (Mt. xvi, 28; Mk. ix, I; Lk. ix, 27); "This generation shall not pass, till all these things be done" Mk. xiii, 30).—So quickly would this "second coming" be, that when the Twelve were sent out on their first preaching tour in little Palestine, their Master assured them: "Ye shall not have gone over the cities of Israel till the Son of man be come" (Mt. x, 23). Caiaphas, the high priest before whom Jesus was led after his capture in the Garden, solemnly conjured him "By the living God" for the truth; and Jesus replied: "Nevertheless I say unto you, Hereafter shall ye see the Son of man ... coming in the clouds of heaven." (Mt. xxvi, 63, 64; Mk. xiv, 61, 62.) Some people are expecting him yet. Of course, there were, could be, none but Jews in heaven, or in this new Kingdom of Heaven on the new earth: "Salvation is of the Jews." (John iv, 22.) It was 144,000 Jews, the "scaled" saints, who alone constituted the original Jewish "Kingdom of God" (Rev. vii).

With these explicit data we arrive at the first obvious and positive conclusion: With the expectation of a quick and sudden end of the world and of all things human, no books were written on the subject in that generation or, for a little leeway, the next or so, after the death of the expected returning King. The scant, number of credulous Jews who accepted this preachment as "Gospel truth" {90} and lived in this expectation, were nourished with neighborhood gossip and oral traditions of the "good news," and needed and had no written books of inspired record of these things. Thus many years passed. Only as the dread consummation was delayed, and the hope deferred sickened the hearts of the expectant Jews and they waned in faith, and as accused by Paul and Barnabas, "put it from you," did the defeated propagandists of the "Faith that failed at the Cross," give the shoulder to the Jews and "turn to the Gentiles" (Acts xiii, 46), and begin to expand the failing new Jewish faith among the superstitious Pagans of the countries round about. But this was still by the spoken word; on all the supposititious "missionary tours" the Word was spread by word of mouth written gospel books were not yet. When at last, the "coming" being still unrealized—these books began to be written, we can accurately determine something of the order of their writing, and finally, though negatively, the approximate times when they were written, by ascertaining when they were not yet written.

We have seen that for a century and more the only "Scriptures" used by the Jewish propagandists of the Christ were the Greek Septuagint translations of the old hebrew sacred writings, "the Law and the Prophets" (CE. v, 702; i, 635); supplemented by sundry Jewish

apocrypha and the Pagan Sibylline Oracles; these were the only "authorities" appealed to by the early "Fathers" for the propaganda of the new faith. Indubitably, if the wonderful "histories" of their Christ and the inspired pretended writings of his first, Apostles, forming now the New Testament, had then existed, even in scraps of writing, they would have been the most precious and potent documents of propaganda, would have been snatched at and quoted and appealed to with infinite zeal and ardor, as they have been through the centuries since. But, for some 150 years, as we shall see, little or nothing besides Old Testament and Pagan Oracles were known or quoted. As said by the great critic, Solomon Reinach, "With the exception of Papias, who speaks of a narrative by Mark, and a collection of sayings of Jesus, no Christian writer of the first half of the second century (i.e., up to 150 A.D.) quotes the Gospels or their reputed authors." (Reinach, Orpheus, p. 218.) So, patently, as yet no "Gospels" and but few if any "Epistles" of our "canon" had as yet been written. Again, we read the 23 booklets from and including Acts to Revelation: there is not a solitary reference to a word of quotation from, any of our four Gospels; scarce a trace of the wonderful career and miracles of Jesus the Christ; not a word of his "gospel" or teachings mentioned or quoted. These Epistles, indeed, "preach Christ Crucified" (from oral tradition), as the basis of the propagandists' own "gospel." But the written "Gospel of Jesus Christ" (his life and words and deeds), was unknown: indeed, jealous of the so-called Petrine preaching which "perverts the gospel of Christ" as preached by him, the soi-disant Apostle Paul fulminates: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached, let, him be accursed" (Gal. i, 7, 8);—so early did priestly intolerance and priestly curses on opponents come into holy vogue. Therefore the conclusion is inevitable that when those 23 Acts and Epistles were written, none of the four "Gospel" biographies of Jesus the Christ had yet seen the light. "Written Gospels are neither mentioned nor implied in the NT epistles, nor in that, of {91} Clemens Romanus, nor, probably, in that of Barnabas, nor in the Didache. Luke (i, 1-4) implies that 'many gospels' were current" (EB. ii, 1809), at the time that Gospel was written.

The Acts and Epistles, therefore, with Revelation, were written before any of the Gospel biographies. If these Christ-histories had existed, how eagerly would they have been seized upon to garnish and glorify the preachment of the early propagandists of the Faith that failed at the Cross,—and would have perished wholly but for the all-believing Pagan Gentiles, who, when they heard it, "were glad, and glorified the word of the lord" (Acts xiii, 48), as orally delivered.

"THE AGE OF APOCRYPHAL LITERATURE"

As the long years passed and one generation of disappointed "Messiah" Jews was gathered unto its fathers and was followed by another, the believers in the promised "second coming" for the establishment of the Jewish Kingdom grew restless, and made pertinent complaint, "Saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter ii, 4),—and as they yet continue. Dubbing these reasonable but disturbing inquirers "scoffers," the crafty Peter tried in typical priestly form to squirm out of the embarrassing situation created by the positive promises of the Christ and the inspired preachments of himself and his apostolic confreres, by the shifty rejoinder: "But, beloved ["scoffers"], be not ignorant of this one thing, that one day is with the Lord as a thousand yearn, and a thousand years as one day" (2 Peter ii, 8)—which doesn't mean anything for an honest answer; and time and again they cajole the impatient eredtilous [sic; RW]: "Ye have need of patience; ... for yet a little while, and he that shall come, will come." (Heb. x, 36, 37; cf. 1 Thess. iv, I6-18; 2 Thess. iii, 5; James v, 7, 8; et passim.) But he isn't come yet, these 2000 years.

It was at this critical juncture, to revive and stimulate the jaded hope of the Jewish believers and to spread the propaganda amongst the all-believing Pagans, that the written Christ-tales began to be worked up by the Christian propagandists. Before their admiring eyes they had for models the "whole literature" of Jewish apocryphal or forged writings, plus the Pagan Oracles: with immense zeal and industry they set about to imitate the example before them, and to reforge these Jewish and heathen forgeries to more definite Christian uses, and to forge anew another whole literature of distinctively Christian forgeries and fabulous histories of the Christ. "In this form of propaganda the Christians proved themselves to be apt pupils of the Jews. So common, indeed, had become in early Christian times, the invention of such oracles that Celsus terms Christians Sibyllistai, believers in sibyls, or sibyl-mongers" (EB. i, 246), that is, peddlers of Christian forgeries in Pagan form (Ib. p. 261). How great was this pious fabrication we can only judge from the two hundred, more or less, of false histories, gospels, epistles and revelations which have survived, entire or fragmentary, or by title only, through the long intervening centuries of faith, and of which 27 are yet cherished as of Divine inspiration. {92}

"THE IDEA OF INSPIRATION"

Before sketching the welter of these lying works of Christian hands and childish minds, we may define, by high priestly authority, the status of the problem of divine inspiration, and just how the notion of "canonicity" or official inspiration, came to be, now attributed to, now withdrawn from, this heterogeneous mass or mess of pious

scribblings, and finally clung to only 27 of yet asserted sanctity. These admissions are very illuminating.

We have aeen that the Hebrew Old Testament itself "reveals no formal notion of inspiration," though, we are assured, "the later Jews must have possessed the idea" (CE. iii, 269);—thus only an idea or notion somehow acquired, but not through divine illumination, for as we read, of all the mass of Jewish holy forgeries "each of them has at one tune or another been treated as canonical" or divinely inspired. (EB. i, 250.) Whether the Christian notion or idea as to the divine inspiration of their own new forgeries was of any better quality may now appear.

The New Testament and the inspired Apostles are silent on the subject and left the matter to serious doubts and disputations for many centuries: "There are no indications in the New Testament ... of a definite new Canon bequeathed by the Apostles to the Church, or of a strong self-witness to Divine inspiration," admits the CE,. (iii, 274); that is, there is nothing in the 27 booklets which would lead to the suspicion of their "inspiration" or truth. There was then no Church for them to bequeath to, nor was the Canon settled, as we shall see: "It was not until about the middle of the second century—[when we shall see the books were really written]—that under the rubric of Scripture the New Testament writings were assimilated to the Old. ... But it should be remembered that the inspired character of the New Testament in a Catholic dogma, and must therefore in some way have been revealed to, and taught by, Apostles"! (Ib. p. 275.) This is a strikingly queer bit of clerical dialectic, and leaves the question of the "some way" of revelation to the Apostles and of their transmission of the "dogma" to posterity, in a nebulously unsatisfying state.

Further, the dubious and disputed status of the sacred writings through centuries, and the ultimate settlement of the controversies by the 'ipse dixit' of a numerical majority of the Council of Trent, in 1546,—after the Reformation had forced the issue, is thus admitted: "The idea of a complete and clear-cut canon of the New Testament existing from the beginning, that is, from Apostolic times, has no foundation in history. The canon of the New Testament, like that of the Old, is the result of a development, of a process at once stimulated by disputes with doubters, both within and without the Church, and retarded by certain obscurities and natural hesitations, and which did not reach its final term until the dogmatic defination of the Tridentine Council. ... And this want of a organized distribution, secondarily to the absence of an early fixation of the Canon, left room for variations and doubts which lasted far into the centuries." (CE., iii, 274.) The 'modus operandi' of the Holy Council in ultimately "canonizing" Jerome's old Vulgate Version, and its motive for doing so, are thus exposed by the keen pen of the author of the Rise and Fall: {93}

"When the Council of Trent resolved to pronounce sentence on the Cannon of Scripture, the opinion which prevented, after some debate, was to declare the Latin Vulgate authentic and 'almost' infallible; and this sentence, which was guarded by formidable anathemas, secured all the books of the Old and New Testament which composed that ancient version. ... When the merit of that version was discussed, the majority of the theologians urged, with confidence and success, that it was absolutely necessary to receive the Vulgate as authentic and inspired, unless they wished to abandon the victory to the Lutherans, and the honors of the Church to the Grammarians." (Gibbon, A Vindication, v, 2; Istoria del consiglio Tridentino, L. ii, p. 147.) A number of these books were bitterly disputed and their authenticity and inspiration denied by the leading Reformers, Luther, Grotius, Calvin, etc., and excluded from their official lists, until finally the Reformed Church followed the example of the Church hopeless of reform and swallowed the canon whole, as we have it today,—minus, of course, the 'Tobit,' 'Judith,' and like inspired buffooneries of the True Bible.

Such books and the vicissitudes of their authority are thus described: "Like the Old Testament, the New has its deutero-canonical [i.e. doubted] books and portions of books, their canonicity having formally been a subject of some controversy in the Church. These are, for entire books: the Epistle to the Hebrews, that od James, the Second and Third of John, Jude, and Apocalypse; giving seven in all as the number of the N.T. contested books. The formerly disputed passages are three: the closing section of St. Mark's Gospel, xvi, 9-20, about the apparitions of Christ after the resurrection; the verses in Luke about the bloody sweat of Jesus, xxii, 43, 44; the Pericope Adulterae, or narrative of the woman taken in adultery, St. John, vii, 53 to viii, 11. Since the Council of Trent it is not permitted for a Catholic to question the inspiration of these passages." (CE. iii, 274.) Besides the forgery of the above and other books as a whole, we shall see many other instances of "interpolated" or forged passages in the Christian books.

"THE LYING PEN OF THE SCRIBES"

Speaking of the doubtful historicity of the celebrated AEsop of the famous Fables which go under his name, a critic well states a valid test of historicity: "We may well doubt, however, whether he (AEsop) ever existed; we have the most varied accounts of him, many of which are on their face pure inventions; and the fables which passed under his name were certainly not written until long after the period in which he is supposed to have lived." (NIE. i, 191.) We may have occasion to apply this test to the personality of Jesus of Nazareth and sundry

apostolic personages; in any event it is peculiarly applicable to the numerous Christian stories and fables treating of them, which on their face are pure inventions, and which were admittedly forged in the names of Jesus; himself and of all of his Apostles and of many of the shining lights of the new Christian faith, just as we have seen was done in the Jewish forgeries; in the names of the Old Testament notables from Adam on down the catalogue. {94}

Leaving for the moment aside the 27 presently accepted booklets of the N.T., and admitting the many Christian forgeries of Christ-fables, CE. thus apologetically explains: "The genuine Gospels are silent about long stretches of the life of our Lord, the Blessed Virgin, and St. Joseph. This reserve of the Evangelists did not satisfy the pardonable curiosity of many Christians eager for details. ... Enterprising spirits responded to this natural craving by pretended gospels full of romantic fables, and fantastic and striking details; their fabrications were eagerly read and accepted as true by common folk who were devoid of any critical faculty and who were predisposed to believe what so luxuriously fed their pious curiosity. Both Catholics and Gnostics were concerned in writing these fictions. The former had no motive other than that of a PIOUS FRAUD." (CE. i, 606.) The motive above admitted for feeding with pious frauds the "natural craving" of the ignorant and superstitious Christians for marvel-mongering by the Church, is confirmed by a distinguished historian: "A vast and ever-increasing crowd of converts from paganism, who had become such from worldly considerations, and still hankered after wonders like those in which their forefathers had from time immemorial believed, lent a ready ear to assertions which, to more hesitating or better-instructed minds, would have seemed to carry imposture on their very face." (Draper, The Intellectual Development of Europe, i, 309.)

This being thus frankly confessed, our clerical writer describes the general character of these pious frauds: "The Christian apocryphal writings in general imitate the books of the N.T.) and therefore, with a few exceptions, fall under the description of Gospels, Acts, Epistles, and Apocalypses." (CE. i, 606.) Further apologizing for these Christian forgeries, and giving a smear of clerical whitewash to the forgers, it is speciously pleaded, that "the term apocryphal in connection with special gospels must be understood as bearing no more unfavorable an import than uncanonical." They were forgeries pure and simple; and their pious value is urged, that "the apocryphal Gospels help us to understand the religious conditions of the second and third centuries,"—as indeed they do, in a light very damaging to any suspicion of truthfulness, common honesty, or anything above the most mediocre intelligence of the pious Fathers and Faithful who put these gross fabrications into circulation in the name and for the sake of Christ. Their pious plea is: "Amor Christi est cui satisfecimus." (Ib. p. 606.) Of these pious frauds it adds: "The quasi-evangelistic

compositions concerning Christ ... are all of Orthodox origin." (Ib. p. 607.)

"CHRISTIAN EVIDENCES"—FORGED

When the new Faith went forth to conquer the Pagan world for Christ, the pious Greek Fathers and priests of the Propaganda soon felt the need of something of more up-to-date effectiveness than Old Testament text and Sibylline Oracles, they needed something concrete out of the New Dispensation to "show" to the superstitious Pagans to win them to the Christ and his Church: something tangible, visible; compellingly authentic proofs. Like arms of proof for the holy warfare, the invincible weapons of truth—"the whole armour of God"—they forged outright for the conquest of the unbeliever. What more convincing and compelling proofs of Jesus {95} the Christ, his holy Apostles, and their wondrous works of over a century ago, than the following authentic and autograph documents and records, held before doubting eyes:

A "GOSPEL" WRITTEN BY JESUS CHRIST'S OWN HAND;

LETTERS AND PORTRAITS OF JESUS CHRIST AND HIS PERSONAL CORRESPONDENCE;

LETTERS WRITTEN BY HIS VIRGIN MOTHER;

PILATE'S OFFICIAL REPORT TO THE EMPEROR OF THE TRIAL AND CRUCIFICTION OF JESUS, WITH PILATE'S CONFESSION OF FAITH;

THE REPLY OF TIBERIUS, AND THE TRIAL OF PILATE;

OFFICIAL DOCUMENTS OF THE ROMAN SENATE ABOUT JESUS, GOSPELS, EPISTLES, ACTS, BY EVERY ONE OF THE TWELVE APOSTLES;

OFFICIAL DOCUMENTS; OF CHURCH LAW AND GOVERNMENT, WRITTEN IN GREEK, BY THE APOSTLES;

RECORDS OF THE EARLIEST "POPES" AND "APOSTOLIC SUCCESSION;

SCORES OF OTHER PIOUS FORGED DOCUMENTS TO BE RELATED BELOW.

Armed with lying credentials and "proofs" of the fictitious persons and performances for which credence must be won among the credulous pagans, the priests and Vicars of God propagated their stupendous "LIES to the glory of God" and the exaltation of the Church. We shall catalogue these crude forgeries somewhat more fully, and look into some of the more notorious.

FORGED GOSPELS, ACTS, EPISTLES

Half a hundred of false and forged Apostolic "Gospels of Jesus Christ," together with more numerous other "Scripture" forgeries, was the output, so far as known now, of the lying pens of the pious Christians of the first two centuries of the Christian "Age of Apocryphal Literature"; all going to swell the "very large number of apocryphal writings of distinctly Christian origin which were produced from the second century onward, to satisfy an unhealthy craving for the occult and marvelous or to embellish the stories of the saints." (NIE., i, 746.) These N.T. apocrypha include "numerous works purporting to have been written by apostles or their associates, but not able to secure a general or permanent recognition. These may be classified thus: (a) Gospels; (b) Acts of Apostles; (c) Epistles; (d) Apocalypses; (e) Didactic Works; (f) Hymns. (Ib. p. 748.) "The name Gospel," says CE. (vi, 656), "as indicating a written account of Christ's words and deeds, has been, and still is, applied to a large number of narratives of Christ's life, which circulated both before and after the composition of our Third Gospel (cf. Luke i, 1-4). The titles of some fifty such works have come down to us. ... It is only, however, in connection with some twenty of these 'Gospels' that some information has been preserved. ... Most of them, as far as can be made out, are late {96} productions, the apocryphal character of which is generally admitted by contemporary [i.e., present day] scholars." Naming first as Nos. 1-4 "The Canonical Gospels," now falsely labelled with the names of Matthew, Mark, Luke, and John, the twenty best known ones are listed as follows; viz: The Gospels according to the Hebrews; of Peter; According to the Egyptians; of Matthias; of Philip; of Thomas; the Proto-Evangelium of James, Gospel of Nicodemus (Acta Pilati); of the Twelve Apostles; of Basilides; of Valentius; of Marcion; of Eve; of Judas; the Writing Genna Marias; the Gospel Teleioseos. (CE. vi, 656.)

Individual Gospels were forged in the names of each of the Twelve Apostles, severally, and a joint fabrication under the name of "The Gospel of the Twelve," was put into the mouths of the twelve Apostles, using the first person to give the ear-marks of authenticity to their forged utterances; and separately, "Almost every one of the Apostles had a Gospel fathered upon him by one early sect or another." (EB. i, 259.) Several seem to have been fathered upon Matthew besides the one that wrongly heads the list of the "canonical Four," such as the Gospel of Matthias, Traditions of Matthias, also a supposed and probably non-existent writing in Hebrew hypothesized as the basic document of the Four; probably, also the so-called Logia, a papyrus scrap of one sheet discovered at Oxyrhynchus, Egypt, and containing alleged sayings of Jesus which in part correspond with, in part radically differ from the sayings attributed to him in the Four. He was also made responsible for a so-called Gospel of St. Matthew, dating from the 4th or 5th century, which "purports to have been written by Matthew and translated by St. Jerome." (CE.. i, 608,)

This authority also lists the famous Protevangetium Jacobi, or Infancy Gospel of James, the Arabic Gospel of the Infancy, that of Gamaliel, the Gospel according to the Hebrews, also According to the Egyptians; of the Nazarenes; Gospels of St. Peter, of St. Philip, of St. Thomas, of St. Bartholomew, of St. Andrew, of Barnabas, of Thaddeus, even notable forged Gospels of Judas Iscariot, and of Mother Eve; also the Gospel by Jesus Christ. We have the Gospel of Nicodemus, the History of Joseph the Carpenter, the Descent into Hades, the Descent of Mary, the Ascents of James, the Prophecy of Hystaspes, the Didache or Teachings of the Apostles; the Gospel of the Nativity of the Virgin Mary, the Transitum Mariae or Evangelium Joannin. This last named pious Christian work, as described by CE. (i, 607-8) is forged in the name of St. John the Apostle, and is "prefaced with a spurious Letter of the Bishop of Sardis, Melito"; it records how "the Apostles are preternaturally transported from different quarters of the globe to the Virgin's deathbed, those who have died being resurrected for the purpose"; a Jew who dares touch the sacred body instantly loses both hands, which are restored through the mediation of the Apostles. Christ, accompanied by a band of angels, comes down to receive his mother's soul, "the Apostles bear the body to Gethsemane and deposit it in a tomb, whence it is taken up alive to heaven"; this being an extraordinary miracle, for the body was dead and the soul carried to heaven from her home and the dead body laid in the grave, where it comes to life again for the Heaven-trip. This clumsy fable, says CE., considerably "influenced the Fathers" (Ib. i, 608), who were notoriously childish-minded. A {97} very noted and notorious forgery was the Gospel of Paul and Thecla, of which Father Tertullian relates, that this story wag fabricated by an Elder of Asia Minor, who, when convicted of the fraud—[this being the only known instance of such action],—confessed that he had perpetrated it "for the love of St. Paul." (Reinach, Orpheus, p. 235.) The Protevangelium Jacobi was "an Apocryphal work by a fanciful fabulist, unhampered by knowledge of Jewish affairs, composed before the end of the second century with a view to removing the glaring contradictions between Matthew and Mark," regarding the birth and life of Jesus Christ. (EB. iii, 3343.) An "Epistle on the Martyrdom of the Apostles Peter and Paul was at a later period attributed to St. Linus. ... It is apocryphal, and of later date than the history of the Martyrdom of the two Apostles, by some attributed to Marcellus, which is also apocryphal." (CE. ix, 273; see Acta Apostolorum, Apocrypha, xiv.) Other noted Fatherly fabrications were the celebrated Epistles I and II of Clement to the Corinthians, and the Pseudo-Clementine Recognitions and Homilies, purporting to be written by the very doubtful Bishop of Rome of that name; very voluminous, and written about 140 A.D., not a line of New Testament "scriptures" do they quote, but they quote freely from the O.T. and from various Jewish, Christian and Pagan works. (EB. iii, 3486.)

Besides the above complete "Gospel" forgeries, there are several more, and fragments of others, which purport to contain "sayings" attributed

to Jesus which are not contained in the Four Gospels; and which are known as Agrapha, that is, things not written. Among these are the Logia of Oxyrhynchus above mentioned; the Fayum gospel-fragment, a papyrus purporting to give words of Christ to Peter at the Last Supper, "in a form which diverges largely by omissions from any in the canonical gospels." (EB. i, 258.) These Agrapha "do not embrace the lengthy sections ascribed to Jesus in the 'Didiscalin' and the 'Pistis Sophia'; these works also contain some brief quotations of alleged words of Jesus; ... nor the Sayings contained in religious romances, such as we find in the apocryphal Gospels, the apocryphal Acts, or the Letter of Christ to Abgar. ... In patristic citations ... Justin Martyr, Clement of Alexandria, Origen, make false quotations,"—citing instances. (CE. i, 225, 226.) In the class of Agrapha are also "words in the Gospels not regarded as genuine, as Mt. vi, 13b; xvii, 21; Mk. xvi, 9-20; John vii, 53; viii, 2; also alleged quotations from the Old Testament in the New Testament not found in the Old Testament." (NIE. 1, 240.)

Of apocryphal Acts of Apostles we are edified by the Acts, or Travels, (Greek, Pereodui) of Peter, (and separately) of John, of Thomas, of Andrew, and of Paul; another Acts of Philip, Acts of Matthew, of Bartholomew, of John, of judas Thomas. There is a whole collection of Martyrdoms of the several Apostles. Of apocryphal Epistles, the most famous is the Correspondence between the Abgar of Edessa, and Jesus; between the Roman Philosopher Seneca and Paul; apocryphal Epistles of Paul, to the Laodiceans, to the Alexandrians, the Third Epistle to the Corinthians. Forged Apocalypses abound, of which that of Peter, the Vision of Hermas, the Vision of Paul, the Apocalypse of Paul, the Apocalypse of the Virgin Mary. The didactic Preaching of Peter, the Teaching of the Apostles, or Didache, containing warnings against Judaism and {98} polytheism, and words of Jesus to the Apostles; another set containing a lament of Peter for his denial of Jesus, and various ethical maxims a Syriac Preaching of Simon Cephas; a collection of Hymns or Odes of Solomon. As if these were not enough for Christian edification, "many heretical or Gnostic works of the same apocryphal kind were changed into orthodox by expurgation of objectionable matter or by rewriting, using the same outlines; thus a series of Catholic Acts was produced, written from an orthodox standpoint." (NIE. i, 748.) A very celebrated forgery was the Shepherd of Hermas, forged by Hermas,' supposed brother of Pius, Bishop of Rome, about 150 A.D. See the vast catalogue (CE. i, 601-615).

A whole literature of Christian forgery grew up and had immense vogue under the designation of Acts Pilati, or Acts of Pilate. One of the most popular of these was called the Gospel of Nicodemus, of which CE. says: "The alleged Hebrew original is attributed to Nicodemius [sic]; the title is of medieval origin. The apocryphon gained wide credit in the Middle Ages. ... The 'Acta' are of orthodox composition. The book

aimed at gratifying the desire for extra-evangelical details concerning oar Lord, and at the same time, to strengthen faith in the Resurrection of Christ, and at general edification." (i, 3.) The Descent into Hades is an enlargement of the reputed official acts or repots of Pilate to the Roman Emperor. Speaking of the Pilate Literature as a whole, the Catholic Encyclopedia, in a paragraph which pointedly admits the falsifying frauds of three luminous liars and forgers of the Faith, Justin Martyr, the great Bishop Eusebius, and Father Tertullian, explains that these Acta "dwell upon the part which a representative [Pilate] of the Roman Empire played in the supreme events of our Lord's life, and to shape the testimony of Pontius Pilate, even at the cost of exaggeration and amplification—[hear the soft-pedaling note], into a weapon of apologetic defense, making the official bear witness to the miracles, Crucifixion, and Resurrection of Jesus Christ. ... It is characterized by exaggerating Pilate's weak defense of Jesus into a strong sympathy and practical belief in his Divinity." (CE. i, 609.) Father Tertullian, in his Apologia (xxi), relates the Report of Pilate to the Emperor, sketching the miracles and death of Jesus Christ, and says, "All these things Pilate announced to Tiberius Caesar." Bishop Eusebius thus relates the fable as taken from the Apologia of Father Tertullian: "The fame of Our Lord's remarkable resurrection and ascension being now spread abroad, ... Pontius Pilate transmits to Tiberius an account of the circumstances concerning the resurrection of our Lord from the dead. ... In this account, he also intimated that he had ascertained other miracles respecting him, and that having now risen from the dead, he was believed to be a God by the great mass of the people. Tiberius referred the matter to the Senate, ... being obviously pleased with the doctrine; but the Senate, as they had not proposed the matter, [rejected it]. But he continued in his opinion, threatening death to the accusers of the Christians; a divine providence infusing this into his mind, that the Gospel having freer scope in its commencement, might spread everywhere over the world." (Eusebius, HE. II, 2.) Father Justin Martyr, in his Apologia, "appeals confidently as a proof of them to the 'Acta' or records of Pilate, existing in the imperial archives." Eusebius, relates spurious {99} anti-Christian Acts of Pilate composed in the fourth century, the Acta Pilati or Gospel of Nicodemus, Anphora Pilati, Paradoseis; a still later fabrication is the Latin Epistola Pilati ad Tiberium, Also the Letter of Herod to Pilate and Letter of Pilate to Herod; the Narrative of Joseph of Arimathea. The pseudo-Correspondence of Jesus with Abgar, King of Edessa, is found in Eusebius (Hist. Eccles., I, xiii), "who vouches that he himself translated it from the Syriac documents in the archives of Edessa, the metropolis, of Eastern Syria. ... 'This,' adds Eusebius, 'happened in the year 340 of the Seleucid era, corresponding to A.D. 28-29.'" (CE. i, 609, 610.) More monumental lies to the glory of God than those of the distinguished Church Fathers are not "A collection of apocryphal Acts of the Apostles was formed in the Frankish Church in the sixth century, probably by a monk." (Ib. p. 610.) There were also "the works accredited to Dionysius the

Areopagite, who was not the author of the works bearing his name." (Ib. p. 638.)

Of highest importance because "these Acts are the chief source for details of the martyrdom of the two great Apostles," as admits the CE., special notice is made of the "Catholic" Acts of Sts. Peter and Paul, of which many MSS of "the legend" existed, the material import of which is thus not quite honestly summarized: "The Jews have been aroused by the news of Paul's intended visit (to Rome), and induce Nero to forbid it. Nevertheless the Apostle secretly enters Italy; his companion is mistaken for himself at Puteoli and beheaded. In retribution that city is swallowed up by the sea. Peter receives Paul at Rome with joy. The preaching of the Apostles converts multitudes and even the Empress. Simon Magus traduces the Christian teachers, and there is a test of strength in miracles between that magician and the Apostles, which takes place in the presence of Nero. Simon essays a flight to heaven but falls in the Via Sacra and is dashed to pieces, Nevertheless, Nero is bent on the destruction of Peter and, Paul. The latter is beheaded on the Ostian Way, and Peter is crucified at his request head downward. Before his death he relates to the people the 'Quo Vadis?' story. Three men from the East carry off the Apostles' bodies but are overtaken. St. Peter is buried at 'the place called the Vatican,' and Paul on the Ostian Way. These Acts are the chief source for details of the martyrdom of the two great Apostles. They are also noteworthy as emphasizing the close concord between the Apostolic founders of the Roman Church." (CE. i, 611-12.)

The reader is desired to bear well in mind the foregoing paragraph, and particularly the last two sentences, the former of immense significance when we come to review the falsified fiction of the foundation of the Roman Church by Peter,—the "chief source" of which portentous claim is confessedly founded on the crude and fantastic "legend"' of an admittedly forged document. Another admission of forgery by the Fathers, before introducing them formally, may be noted:, "Such known works as the Shepherd of Hermas, the Epistle of Barnabas, the Didache or Teaching of the Twelve Apostles, and the Apostolic Canons and Constitutions, though formally apocryphal, really belong to patristic literature" (CE. i, 601),—that is, they are forged writings of the Fathers. {100}

THE FORGED "APOSTLES' CREED"

The "Apostles' Creed," forged by the Fathers several centuries after the Apostles, must be added to the Patristic list. Of this famous Creed, which every Christian presumably knows by rote and piously recites in numberless services, CE. again confesses it spurious: "Throughout the Middle Ages it was generally believed that the Apostles, on the day

of Pentecost, while still under the direct inspiration of the Holy Ghost, composed our present Creed, each of the Apostles contributing one of the Twelve articles. This legend dates back to the sixth century, and is foreshadowed still earlier in a sermon attributed to St. Ambrose, which takes notice that the Creed was 'pieced out by twelve separate workmen.'" (CE. i, 629.) Indeed, "not a few works have been falsely attributed to St. Ambrose." (CE. i, 387; cf. p. 406.)

We may smile at the peculiarly clerical way in which CE. would "whitewash" the great Bishop of Milan, St. Ambrose (?c. 340-397), from the lie direct which admittedly he told in that Sermon,—saying that the Bishop simply "takes notice that the creed was pieced out," etc.; the truth being that Ambrose positively affirmed the fable as truth, and may have invented it. His positive words are; "that the Twelve Apostles, as skilled artificers, assembled together, and made a key by their common advice, that is, the Creed; by which the darkness of the devil is disclosed, that the light of Christ may appear." (Ambrose, Opera, tom. iii., Sermon 38, p. 265; quoted in The New Testament Apocrypha, New York, The Truth Seeker Co.)—a work which I feel impelled to commend to all who wish to know at first hand the 25 remarkable Church "Gospel" forgeries there collected.

THE FORGED ATHANASIAN CREED

In likewise the celebrated Athanasian Creed of the Church, attributed to St. Athanasius and so held by the Church "until the seventeenth century" (CE. ii, 34), with most evil results, is now an admitted forgery. In words of Gibbon: "St. Athanasius is not the author of the creed; it does not appear to have existed within a century after his death; it was composed in Latin, therefore in one of the Western provinces. Gennadius, patriarch of Constantinople, was so much amazed by this extraordinary composition, that he frankly pronounced it to be the work of a drunken man." (Petav. Dogmat. Theologica, tom. ii, 1, vii, c. 8, p. 687; Gibbon, p. 598.)

JESUS CHRIST'S FORGED LETTERS

We may look for a moment at several of the most notorious of the forgeries perpetrated for the glory of God and for imposture upon the superstitious Christians to enhance Pagan credulity in the tales of Christ. If the Gospel tales were true, why should God need pious lies to give them credit? Lies and forgeries are only needed to bolster up falsehood: "Nothing stands in need of lying but a lie." But Jesus Christ must needs be propagated by lies; upon lies, and what better proof of his actuality than to exhibit letters written by him in his own handwriting? The "Little Liars of the Lord" were equal to the forgery of

the signature of their God,—false letters in his name, as above cited from that exhaustless {101} mine of clerical falsities, the Catholic Encyclopedia, which again describes them, and proves that they 'Were forged by their great Bishop of Caesaria: "The historian Eusebius records [HE. I, xii], a legend which he himself firmly believes concerning a correspondence that took place between Our Lord and the local potentate (Abgar) at Edessa. Three documents relate to this correspondence: (1) the Letter of Abgar to Our Lord; (2) Our Lord's answer; (3) a picture of Our Lord, painted from life. This legend enjoyed a great popularity, both in the East, and in the West, during the Middle Ages. Our Lord's Letter was copied on parchment, marble, and metal, and used as a talisman or an amulet." (CE. i, 42.) But it is not true, as we have seen already confessed, that Eusebius innocently believed that these forgeries were genuine—for they were all shamelessly forged by Eusebius himself: "who vouches that he himself translated it from the Syriac documents in the archives of Edessa." (CE. i, 610.) Again it is said by CE., that these forged letters, with the portrait, were "accepted by Eusebius without hesitation, and used by ?Addison in his work on Christian Evidences as genuine" (Ib. vi, 217).

It should be mentioned, first, that Abgar was not a personal name of a King of Edessa, but was a generic title of all the rulers of that small state: "By this title all the ?toparchs of Edessa were called, just as the Roman Emperors were called Caesars, the Kings of Egypt Pharaohs or Ptolemies, the Kings of Syria Antiochi." (ANF. viii, 651, note.) With this first check on the forging Bishop, here is what he said in his Church history, Book I, chapter the thirteenth. (p. 63 seq.) Note the false fervor of the holy Bishop to sugar-coat his circumstantial and commodious lie and fraud: "While the Godhead of our Saviour and Lord Jesus, Christ was proclaimed among all men by reason of the astonishing mighty-works which He wrought, and myriads, even from countries remote from the land of Judaea, who were afflicted with sicknesses and diseases of every kind, were coming to him in the hope of being healed, King Abgar sent him a letter asking Him to come and heal him of his disease. But our Saviour at the time he asked Him did not comply with his request. Yet He deigned to give him a letter in reply. ... Thou hast in writing the evidence of these things, which is taken from the Book of Records which was at Edessa; for at that time the Kingdom was still standing. In the documents, then, which were there, in which was contained whatever was done by those of old down to the time of Abgar, these things are also found preserved down to the present hour. There is, however, nothing to prevent our hearing the very letters themselves, which have been taken by us from the archives, and are in words to this effect, translated from Aramaic into Greek.

“Copy of the letter which was written by King Abgar to Jesus, and sent to him by the hand of Ananias—[the Bishop was the Ananias in this tale, and aptly named his letter-carrier],—the Tabularius, to Jerusalem:

‘Abgar the Black, sovereign of the country, to Jesus, the good Saviour, who has appeared in the country of Jerusalem: Peace. I have heard about Thee, and about the healing which is wrought by Thy hands without drugs and roots. For, as it is reported, Thou makest the blind to see, and the lame to walk; and Thou cleansest the lepers, and Thou castest out unclean spirits and demons, and {102} Thou healest those who are tormented with lingering diseases, and Thou raisest the dead. And when I heard all these things about Thee, I settled in my mind one of two things: either that Thou art God, who has come down from heaven, and doest these things; or that Thou art the Son of God, and doest these things. On this account, therefore, I have written to beg of Thee that Thou wouldest weary Thyself to come to me, and heal this disease which I have. For I have also heard that the Jews murmur against Thee, and wish to do Thee harm. But I have a city, small and beautiful, which is sufficient for two.’

“Copy of those things which were written by Jesus in reply by the hand of Ananias, the Tabularius, to Abgar, sovereign of the country:—

‘Blessed is he that believeth in me, not having seen me. For it is written concerning me, that those who see me will not believe in me, and that those will believe who have not seen me, and will be saved. But touching that which thou hast written to me, that I should come to thee it is meet that I should finish here all that for the sake of which I have been sent; and, after I have finished it, then I shall be taken up to Him that sent me; and, when I have been taken up, I will send to thee one of my disciples, that he may heal thy disease, and give salvation to thee and to those who are with thee.’

“To these letters moreover, is appended the following, also in the Aramaic tongue”,—here following the official record of the visit of one “Thaddaeus the apostle, one of the Seventy,” and him wonderful works in Edessa. “These things were done in the year 340. In order, moreover that these things may not have been translated to no purpose word for word from the Aramaic into Greek, they are placed in their order of time here. Here endeth the first book.” (HE. i, 13; ANF. viii, 651-653.) Bishop Eusebius is thus seen to have been a most circumstantial liar and a well-skilled forger for God. From this episcopal lie sprouted like toadstools a whole literature of “various books concerning Abgar the King and Thaddaeus the Apostle,” in which are preserved to posterity a series of five letters—very much in the style of modern patent-medicine testimonials—written by Abgar to Tiberius Caesar and to neighboring potentates, endorsing Jesus and his healing powers; with a reply from Tiberius declaring that “Pilate has officially informed us of the miracles of Jesus.”. With respect to the other letters testimonial, it is recorded: “Abgar had not yet

received answers to these letters when he died, having reigned thirty-eight years." (Ibid. pp. 657-741, 706.)

These crass episcopal forgeries were welcomed into the Church, and for fifteen centuries have gone unrebuked by Pope or Church. Even since the Reformation so strong was the belief in the Abgar-Jesus forgeries, that notable prelates in England including Archbishop Cave, have "strenuously contended for their admission into the canon scripture. ... The Reverend Jeremiah Jones observes, that common people in England have this Epistle in their houses, in many places, fixed in a frame, with the picture of Christ before it; and that they generally, with much honesty and devotion, regard it as the word of God, and the genuine Epistle of Christ." (Quoted {103} in editorial note to the Epistles, in The Lost Books of the Bible, p. 62.) To such state of superstitious credulity does the Church with its pious impostures prostitute the minds of its ignorant and credulous votaries. The portrait of Jesus, referred to above, is said, in other versions of the Letter, to have been sent by Jesus to the King; this portrait is now displayed at both Rome and Genoa. (NIE. i, 38.)

OTHER FORGERIES FOR CHRIST'S SAKE

The pious fancy of the Fathers forged another official Letter, in the name of what CE. calls "a fictitious person," one Lentulus, pretended predecessor of Pilate as governor of Judaea, to the Roman Senate, giving a description of the personal appearance of Jesus Christ, and closing with the words, "He is the most beautiful of the sons of men." This letter, says CE. "was certainly apocryphal"; it was first printed in the Life of Christ, by Ludolph the Christian; though it is thought to be traceable to the time of Diocletian. (CE. ix, 154.) This notion of the personal beauty of Jesus is not shared by the "tradition" of the Fathers; for Jesus Christ is declared by Cyril of Alexandria to have been "the ugliest of the sons of men"; a tradition also declared by Fathers Justin Martyr and Tertullian; to offset which evil notion there was forged "a beautiful Letter, purporting to have been written by Lentulus to the Roman Senate." (Ib. vi, 235.) But St. Augustine, says CE., "mentions that in his time there was no authentic portrait of Christ, and that the type of features was still undetermined, so that we have absolutely no knowledge of His appearance." (De Trinitate, lib. vii, ch. 4,5; CE. vi, 211, n.)

This, however, is contrary to the venerated Church fable and artistic forgery current under the title of "St. Veronica's Veil," based on the tale in Luke (xxvii, 27) of the woman of Jerusalem who offered to

Jesus a linen cloth to wipe his face as he was carrying his cross towards Calvary. On wiping his sweating face, the supposed authentic likeness of the features of the Christ was miraculously impressed upon the cloth. The lucky lady "went to Rome, bringing with her this image of Christ, which was long exposed to public veneration. To her are likewise traced several other relies of the Blessed Virgin venerated in several Churches of the West. To distinguish at Rome the oldest and best known of these images it was called vera icon (true image), which ordinary language soon made veronica ... By degrees popular Imagination mistook this word for the name of a person" (CE. xv, 362),—and, Lo! Saint Veronica emerges from the canonizing Saint-mill of Holy Church. Here we plainly see myth-in-the-making; and may appreciate the moral splendor as well as crafty thriftiness of the Church of God which thus supplies its Faithful ready-made with one of the most cherished female Saints of the Calendar,—a confessed myth and forgery. His Holiness especially displayed and vouched for this fake on March 19, 1930, when he preached his crusade against Russia. But the Church also, in the Roman Martyrology, credits this holy icon to Milan, so as to fool many other Faithful. (Ib. p. 363.) This mythical female Saint "has also been confounded with a pious woman who, according to [Bishop] Gregory of Tours, brought to the neighboring town of Bazas some drops of the blood of John the Baptist, at whose beheading she was present," and CE. doesn't even wink. (Ib.) {104}

JOSEPHUS FORGERY TESTIFIES OF JESUS

So many confessed Christian forgeries in Pagan and Christian names having been wrought to testify to Jesus Christ, it was, "one naturally expects," says CE., that a Jewish "writer so well informed as Josephus" must know and tell about Jesus; "one naturally expects, therefore, a notice about Jesus Christ in Josephus." And with pride it pursues: "Antiquities, VIII, iii, 3, seems to satisfy this expectation." It proceeds to quote the passage, which differeth only as one translation naturally differs from another, from that in the Whitson translation; so I follow CE. In Chapter iii Josephus treats of "Sedition of the Jews against Pontius Pilate"; in section 1 he relates the cause and the suppression of the mutiny, the ensigns of the army displaying the idolatrous Roman Eagle, brought into the Holy City; in section 2 he tells of the action of Pilate in bringing "a current of water to Jerusalem, and did it with the sacred money," thus again arousing a clash with the fanatics; "there were great numbers of them slain by this means." Passing for the moment the notorious section 3, Josephus the Jew begins section 4: "About the same time, also, another sad calamity put the Jews in disorder," which he proceeds to relate, ending the long chapter. Note that these section numbers were not put in by Josephus, but are modern editor's devices to facilitate citation, like the chapters and verses in the Bible. And now for the much-debated section, sandwiched, in a whole chapter on "Seditions of the Jews," between the accounts of two massacres of his

countrymen and “another sad calamity”; and thus we read—note the parentheses of CE. (viii, 376):—

“About this time,” quotes CE., “appeared Jesus, a wise man (if indeed it is right to call Him a man; for He was a worker of astonishing deeds, a teacher of such men an receive the truth with joy), and He drew to Himself many Jews (and many also of the Greeks. This was the Christ). And when Pilate, at the denunciation of those that are foremost among us, had condemned Him to the cross, those who had first loved Him did not abandon Him. (For He appeared to them alive on the third day, the holy prophets having foretold this and countless other marvels about Him.) The tribe of Christians named after Him did not cease to this day.” (sec. 3.)

About this time, also “another sad calamity [?] put the Jews into disorder,” (sec. 4). continues Josephus. CE. devotes over three long columns to the task of trying to prove that this section 3, or at least “the portions not in parentheses,”—is genuine, and was written, sometime before his death in 94 A.D., by the Jewish Pharisee, Josephus. “A testimony so important,” well says CE., “could not escape the critics,”—and it has not. We cannot follow the lengthy and labored arguments; the simple reading or the section, in its bizarre context, and a moment’s reflection, condemn it as a pious Christian forgery. If the Pharisee Josephus wrote that paragraph, he must have believed that Jesus was the Prophesied Messiah of his people—“This was the Christ.” Josephus is made to aver, he must then needs have been of “the tribe of Christians named after Him.” But whatever Josephus may have said about Jesus is, indeed, not “a testimony so important”—when we remember what he did aver that he saw with his own eyes; the pillar of salt into which Mrs. Lot was turned; and Eleazar the magician drawing the {105} devil by a ring and Solomonic incantations, through the nose of one possessed, before Vespasian and all his army. If Josephus had written that he knew Jesus the Christ personally, and had personally seen him ascend into heaven through the roof of the room in Jerusalem (Mk. xvi, 19, 20), or from the open countryside by Bethany (Lk. xxiv, 50, 51), or “on the mount called Olivet” (Acts i, 9, 12),—we should remember that pillar of salt and that devil-doctor, and smile.

But, when and how did this famous passage get into The Antiquities of the Jews? It is pertinent to ask. The first mention ever made of this passage, and its text, are in the Church History of that “very dishonest writer,” Bishop Eusebius, in the fourth century,—he who forged the Letters between Abgar and Jesus, falsely declaring that he had found the original documents in the official archives, whence he had copied and translated them into his Ecclesiastical History. CE. admits, and I have the Contra Celsum here before me,—that “the above cited passage was not known to Origen and the earlier patristic writers,”—though they copied from Josephus the forged tale of the Letter of Aristeas about the translating of the Septuagint; and “its very place in the Josephan text is uncertain, since Eusebius (Hist. Eccl., II, vi) must

have found it before the notices concerning Pilate, while it now stands after them" (HE. I, ii, p. 63); and it makes the curious argument, which implies a confession: "But the spuriousness of the disputed Josephan passage does not imply the historian's ignorance of the facts connected with Jesus Christ"! For a wonder, that "a writer so well informed as Josephus" should not, perhaps, know by hearsay, sixty years after Jesus Christ, some of the remarkable things circulated about him in current country-side gossip—(if, indeed, it were then current). But the fact is, that with the exception of this one incongruous forged passage, section 3, the wonder-mongering Josephus makes not the slightest mention of his wonder-working fellow-countryman, Jesus the Christ, -- though some score of other Joshuas, or Jesuses, are recorded by him, nor does he mention any of his transcendent wonders, But, as CE. and I were saying, none of the Fathers, before Eusebius (about 324), knew or could find a word in the works of Josephus, of this momentous "testimony to Jesus," over a century after Origen. That it did not exist in the time of Origen is explicit by his own words; he cites the supposed references by Josephus to John the Baptist and to James, and expressly says that Josephus ought to have spoken of Jesus instead of James; though Origen does not correctly describe the reference to James; and the James passage, if not that also about John, has a suspicious savor of interpolation.

For a clear understanding of this, I will quote the passage of Origen in his work against Celsus; it completely refutes the claim that Josephus wrote the disputed and forged section 3. Origen says:

"I would like to say to Celsus, who represents the Jew accepting John somehow as a Baptist, who baptized Jesus, that the existence of John the Baptist, baptizing for the remission of sins, is related by one who lived no great time after John and Jesus. For in the 18th book of his Antiquities of the Jews, Josephus bears witness to John as having been a Baptist, and as promising purification to those who underwent the rite. Now this writer, {106} although not believing in Jesus as the Christ, in seeking after the cause of the fall of Jerusalem and the destruction of the temple [said that it was 'to avenge James the Just'], whereas he ought to have said that the conspiracy against Jesus was the cause of these calamities befalling the people, since they put to death Christ, who was a prophet, says nevertheless—being, although against his will, not far from the truth—that these disasters happened to the Jews as a punishment for the death of James the Just, who was a brother of Jesus (called Christ),—the Jews having put him to death, although he was a man most distinguished for his justice." (Origen, Contra Celsum, I, xlvii; ANF. iv, 416.)

Josephus is thus quoted as bearing witness to John the Baptist, not as the Heaven-sent "forerunner" of the Christ, but simply as a Jewish religious teacher and baptizer on his own account; and not a word by

Josephus about the Christ, in whom it is admitted that he did not believe as such, nor even mentions as the most illustrious of those baptized by John, to the wondrous accompaniment of a voice from Heaven and the Holy Ghost in dove-like descent upon his head as he came up from the water. But Origen, in his effort to get some Christian testimony from him, misquotes Josephus and makes him say that John was baptizing "for the remission of sins," whereas Josephus expressly says that the efficacy of John's baptism was not for remission of sin but for the purification of the body, as any washing would be. To vindicate Josephus against Origen, the former's words are quoted. Josephus recounts the defeat of Herod by Aretas, king of Arabia Petrea; and goes on to say:—

"Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist; for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness toward one another, and piety toward God, and so to come to baptism; for that the washing would be acceptable to him, if they made use of it, not in order to the putting away of some sins, but for the purification of the body: supposing still that the soul was thoroughly purified beforehand by righteousness. Now, when many others came in crowds about him, for they were greatly moved by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do anything he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it should be too late. Accordingly, he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death." - (Josephus, Antiq. Jews, Bk. XVIII, v, 2.)

Beginning in section 4 of the same Book, and at length in various chapters, Josephus goes into details regarding Salome; but never a word of the famous dance-act and of the head of John the Baptist being brought in on a charger to gratify her murderous whim: the historical reason for the murder of John was political, not amorous or jealous, as related by Gospel-truth. {107}

Father Origen again falls into error in citing Josephus, this time in the dubious passage where Josephus, who does not believe in the Christ, yet gives him that title in speaking of the death of James. With typical clerical bent Father Origen imputes the fall of Jerusalem and the destruction of the temple to the sin of the Jews in crucifying the Christ; and says that Josephus, in seeking the cause of the disasters which befell the Holy City and people, attributes them to the killing of the Christ's brother. The Holy City and temple were destroyed in 70 A.D., which was well after the time of the supposititious James, as his demise is recorded in the suspected passage of Josephus. He related the death of Festus, which was in 62 A.D., the appointment by Nero of Albinus as his successor, and the murder of James at the instigation

of the high priest Ananus, before Albinus can arrive. this sentence is to be read in the text of Josephus:

"Festus was now dead, and Albinus was but upon the road; so he (Ananus) assembled the sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others; and when he had formulated an accusation against them all breakers of the law, he delivered them to be stoned." - (Jos., Antiq. Jews, Bk. XX, ix, i.)

Bishop Eusebius cannot pass over this chance to turn another Jewish testimony for his Christ; he says that "The wiser part of the Jews were of the opinion that this—(the killing of James)—was the cause of the immediate siege of Jerusalem ... Josephus also has not hesitated to superadd his testimony in his works. "These things,' he says, 'happened to the Jews to avenge James the Just, who was the brother of him that is called Christ, and whom the Jews had slain, notwithstanding his preeminent justice.'" (Euseb. Hist. Eccles. Bk. II, ch. 23.)

The reader may judge of the integrity of these pretended Jewish testimonies to the Baptist and to the brother of the Christ, both suspicious per se, and both falsely cited by Father Origen, who in all this could not find the famous section 3, first found a century later by Bishop Eusebius; and which Origen makes it positive Josephus had not written and could not have written. Is it a violent suspicion, and uncharitable, to suggest that the holy Bishop who forged the Letter of his Christ, and lied about finding it in the Edessa archives, really "found," in the sense of invented, or forged, the Josephus passages first heard of in his Church History?

But Bishop Eusebius, with a sort of "stop thief" forethought, himself imputes forgery to those who would question or discredit his own pious inventions, while with unctuous fervor pretended truth he appeals to the wonderful "testimonies of Josephus," which he has just fabricated. After quoting and misquoting Josephus with respect to John the Baptist and Jesus Christ, he thur solemnly couches for their false witness: "When such testimony as this is transmitted to us by an historian who sprung from the Hebrews themselves, both respecting John the Baptist and our Savior, what subterfuge can be left, to prevent those from being convicted destitute of all shame, who have forged the acts against them?" (Eusebius, HE. I, xi.) The Bishop justly pronounces his own {108} condemnation. This, says Gibbon, "is an example of no vulgar forgery." (Chap. xvi.) In view of the convicting circumstances, and of his notoriously bad record, it, is not uncharitable to impute this Josephus forgery to Bishop Eusebius.

THE OWL-ANGEL FORGERY

Another story of Pagan superstition related by Josephus, and twisted by the Christian invention of Bishop Eusebius and the sacred writers of Acts into inspired "history" and truth of God, is the celebrated angel-owl passage relating to the tragic death of the King, Herod Agrippa. Josephus tells that Herod went to Caesarea to attend a celebration in honor of Caesar; that as Herod entered the stadium, clad in a robe of silver tissue, the rays of the sun shone upon it resplendently, making him look like a supernatural being; whereupon the crowd cried out hailing him as more than mortal, as a god; but his mortality was quickly made evident by his sudden illness and death. It may be explained that the word "angel" (Greek, angelos) means simply "messenger" or herald. Thus proceeds Josephus:

"But" he [Herod] presently afterward looked up, he saw an owl sitting upon a certain rope over his head, and immediately understood that this bird was a messenger [Gr. angelos] of ill-tidings." Herod was shortly seized with "severe pains in his belly," and died after five days of suffering." - (Jos. Antiq. Jews, XIX, viii, 2.)

This was too Paganish and prosaic for the pious Christian fancy of Bishop Eusebius; so while he was forging the "Jesus passage," he proceeded to give Christian embellishment for edification to the "owl" story, with its use of the word "angelos." So he quotes in full the narration of Josephus, under the chapter heading "Herod Agrippa persecuting the Apostles, immediately experienced divine Judgment." he first relates the "martyrdom of James" by Herod, and the imprisonment of Peter, as recorded in Acts, and proceeds: "The consequences, however, of the king's attempts against the apostles, were not long deferred, but the avenging minister of divine justice soon overtook him. ... As it is also recorded in the book of Acts, he proceeded to Caesarea, and there on a noted festival, being clad in a splendid and royal dress, he harangued the people. ... The whole people applauding him for his harangue, as it were the voice of a god, and not of a man, the Scriptures relate, 'that the angel of the Lord immediately smote him and being consumed by worms, he gave up the ghost.' It is wonderful to observe, likewise, in this singular event, the coincidence of the history given by Josephus, with that of the sacred Scriptures. In this he [Josephus] plainly adds his testimony to the truth, in the nineteenth book of his Antiquities, where he relates the miracles in the following words: [here quoting Josephus in full, until he reaches the owl-story, when he thus falsifies]:—'After a little While, raising himself, he saw an angel [angelos] hanging over his head upon a rope,, and this he knew immediately to be an omen of evil'! Thus far Josephus: in which statement, as in others, I can but admire his agreement with the divine Scriptures"! (Eusebius, HE. II, x.) An angel hanging on a rope over one's head might well have been taken by a superstitious {109} person as ominous of something—maybe of a hung angel. This pious story, with the owl piously metamorphosed into an angel, was apparently cribbed from Josephus also by the

writer of Acts, or maybe "interpolated" into it by the fanciful Bishop. There we find this Pagan-Jewish anecdote retold by divine inspiration thus embellished over Josephus and Eusebius: "And immediately the angel of the Lord [Gr. angelos Kurioul smote him, because he gave not God the glory: and he was eaten of worms and gave up the ghost"! (Acts xii, 20-23.) Note the almost identical words, except for the progressive embellishments: Josephus' owl thus became first an angel of evil omen, then the avenging minister of the wrath of God, aided by devouring worms to give true Christian zest and spite to the simple Pagan superstition. Herod probably died from acute indigestion caused by the excesses of the festivities, or from an attack of peritonitis or appendicitis. Profane history of the event does not chronicle the devouring, avenging worms of God.

The forgery of pious documents of every imaginable character was among the most constant and zealous activities of the holy propagandists of the Christian Faith, from the beginning to the critical era when forgeries were no longer possible or profitable. A fitting close to this review is the following omnibus confession—the Churches cheating each other by forgeries:

"Indeed, in later times, we hear of recovered autographs of Apostolic writings in the controversies about the Apostolic origin of some Churches or about claims for metropolitan dignity. So the autograph of the Gospel of St. Matthew was said to have been found in Cyprus. ... Eusebius (Hist. Eccles. vii, 19) relates that in his time the seat of St. James was as yet extant in Jerusalem. Of old pictures of Apostles, see Eusebius, ibid, vii, 18. Whether or not even the oldest of these statements are historically true remains still a mooted question. We regard it as useless to record what may be found on these topirg in the vast amount of matter that makes up the apocryphal Acts of the Apostles and other legendary documents." (CE. 635.)

Among some of these not already mentioned are found "The Gospel of Our Lord Jesus Christ, the Canons of Pseudo-Hippolytus, The Egyptian Church Ordinance." (CE. i, 636.) Also: "In the last years of the fifth century a famous document attributed to Popes Gelasius and Hormisdas adds ... a list of books disapproved, the works of heretics, and forged Scriptural documents." (CE. vi, 4.) A glance at the Index-volume of CE. reveals the numerous forged works attributed to many of the Fathers of the early Church, listed under the word Pseudo, or false, which word is to be understood as prefixed to each of the following names: Pseudo-Alquin, Ambrosius, Antoninus, Areopagite, Athanasius, Augustine, Barnabas, Callisthenes, Chrysostom, Clement, Epiphanius, Gelasius, Gregory, Nazianzen, Hegesippus, Hippolytus, Ignatius, Isidore, Jonathan, Justin, Matthew, Prochorus, Tertullian, Zaeharius. The pious ignorant "Christians, who for the most part are untrained and illiterate persons," as shown in the Octavius of Minucius Felix (V, xi), and the whole Church, were gulled by these frauds for a thousand years. {110}

Before looking into the forgery of the New Testament Books, we shall first draw, from their own words, cameo pen-sketches of those great men of God and of Holy Church, who under the fond name of Fathers, but with the minds and devious ways of little children, forged the sacred documents of the Faith, and by their pious labors of fraud and forgery founded what is credulously called the Church of Christ and the Most Holy Christian Faith. {111}

CHAPTER IV THE SAINTLY "FATHERS" OF THE FAITH

To Table of Contents of Wheless' 'Forgery in Christianity'

"The greater Saint, the greater Liar." Diegesis.

"The principal historians of the patristic period cannot always be completely trusted." (CE. vi, 14.)

EMBRACED WITHIN CE.'s confession of patristic untrustworthiness and perversion of truth is every "Father" and Founder of the Church of Christ of the first three centuries of the fabrication of the new Faith,—as by their own words will now be demonstrated. Yet upon these self-same not-to-be-trusted fabulists and forgers do the truth and validity of the Christ and the Christian religion solely and altogether depend. They destroy it.

The Fathers of our country, framers of our Constitution and form of government, were men of personal honor and of public probity; the most of them were Infidels. The "Fathers" and founders of the Christian religion and Church of Christ were, all of them, ex-Pagan charlatans—"we who formerly used magical arts," as Father Justin Martyr admits (I Apology, xiv), who took up the new Christian superstition and continued to ply the same old magical arts under a new veneer, upon the ignorant and superstitious pagans and near-pagans, as the ensuing pages will demonstrate. The, Fathers will show themselves to be wholly destitute of common sense of opinion and of common honesty of statement, credulous and mendacious to the n-th degree.

It is of capital importance to an intelligent and adequate understanding of the Christian religion, of which these Fathers were the originators and propagandists, to see their work in the making, and to know the mental and moral limitations and obliquities of these fatuous, fabling, forging Fathers of the Church. We shall see them to be grotesquely credulous of every fable, many of which themselves fabricated: reckless of truth to the highest degree; fluent and unscrupulous Liars of the Lord, whose lies, if thereby the "glory of God" were made the more to abound, they, like Paul, counted it no sin (Rom. iii, 7), as we have seen confessed. lake Paul, "being crafty," they made a holy craft of catching the credulous with guile; and like Paul, they boasted of it. (2 Cor. xii, 16.)

For the ampler appreciation of the utter incapacity of these pious ex-Pagan and ex-Magician Fathers to comprehend truth or to tell it, and of their childish and reckless irresponsibility in relating as truth what they knew was not true, we need but look briefly at their records and wonder at their moronic mentality. For this purpose, and to watch the snow-ball-like roll and growth of their Fatherly "traditions" and fabrications into forged Church, Creed, and Dogma, a brief sketch is given, in chronological order—a veritable Roll of Dishonor—of the chiefest of them; citing under each name a few—out of innunierable—of their extravagant, childish-minded and tortuous precepts and practices of Christian propaganda; together with sundry forgeries perpetrated by them or in their sainted names. {112}

An admirable norm and test of trustworthiness is stated by Middleton, one of the keenest critics of the Miracle-mongering of the Feathers: "The authority of a writer who affirms any questionable fact, must depend on the character of his veracity and judgment. In many cases the want of judgment alone has all the same effect, as the want of veracity, too, towards invalidating the testimony of a witness; especially in cases of an extraordinary or miraculous nature, where the weakness of men is more apt to be imposed upon." (A Free Inquiry, P. 26.) It will give pause to think, to that yet great and priest-taught clash of Believers who, like the Fathers themselves, "think the credibility of a witness sufficient evidence of the certainty of all facts indifferently, whether natural or supernatural, probable or improbable, and knowing no difference between faith and facts, take a facility of believing to be the surest mark of a good Christian." (Ibid, Preface, v.) Their faith reasons—if at all—in the terms of Father Tertullian: "It is by all means to be believed, because it is absurd; the fact is certain, because it is impossible." (De Carne Christi, ch. v, ANF. iii, 525.)

The mental limitations of the Fathers we have seen several times admitted and apologized for by CE.; further it confesses of them: "It was natural that in the early days of the Church, the Fathers, writing with little scientific knowledge, should have a tendency" to fall into sundry

comical and preposterous errors "now entirely abandoned" (iii, 731). This is but another of its many luminous confessions of the ignorance and uncritical credulity of the pious Fathers, extending over fifteen hundred years of Church history, and even yet!

The childlike mental processes of the Fathers, their all-accepting credulity, and the utter worthlessness of their opionns and "traditions" as to things divine and human, is oft-admitted and will be made manifest. We shall soon see that the Four Gospels which Christians, with childlike faith accept as the genuine handiwork of the apostles and immediate companions of Christ, are anonymous forgeries of a century and more after their time, and that the other New Testament booklets, Acts and Epistles of the alleged apostles, are so many other forgeries made long after their times.

The forged New Testament booklets and the foolish writings of the Fathers, are the sole "evidence" we have for the alleged facts and doctrines of our most holy Faith, as is admited by (CE.: "Our documentary sources of knowledge about the origins of Christianity and its earliest development, are chiefly the New Testament Scriptures and various sub-Apostolic writings, the authenticity of which we must to a great extent take for granted here. (CE, iii, 712.) The Christian religion and the Church thus confessedly exist upon data and documents the authenticity and verity of which "must be taken for granted,"—but which are well known, and are here easily shown, to be false and fabricated, with deceptive intent. {113}

PATRISTIC "TRADITION"

This word "tradition," of Fathers and Church, we shall frequently meet, such "tradition" being urged as evidence of the reality and verity of these things with easy gesture "taken for granted" by the beneficiaries of the System based upon them. What, then, is "tradition"? Of what value is "tradition," as evidence of things naturally incredible and unverifiable,—of alleged events and miraculous happenings over a century before the "traditions"—invariably contradictory—which first allege them as facts for Faith? For instance: "The famous texts of Irenaeus on Apostolic Succession are a testimony to the faith [i.e. "traditions"] of the second century, rather than an example of historical narrative." (CE. vii, 341.)

Tradition is popular stories and hand-me-down reports or gossip current in the community or passing current among any particular class of people; it is of the same stuff as legend is made of. One pious Father or propagator of the Faith would aver some wonder-tale which would attract credulous interest; the next, in repeating it, invariably

embroiders it with new fancies, and so it grows like a snowball of fables. We have seen the example of the garnishments of the Fathers to the forged Aristeas-tale regarding the Septuagint; we shall see the Fatherly "traditions" suddenly crop up a century or two after some alleged event, embroider and expand—and contradict themselves from Father to Father in the telling, with respect to every single instance: Gospel-tales, forged "apocrypha" narratives, false foundations of churches, bishops, popes, apostolic successions. Thus the Fathers inflated their originally fictitious "traditions" of this and that, and on such bases the New Testament and the Church of Christ arose. Of course, the credibility of any "tradition" or alleged fact depends wholly on the credit of the first narrator of it, to all later repeaters it is purely hearsay, and gains no further credit from the number of those repeating the original tale. If a thing is a lie when first told, repetaion ad infinitum cannot make it into a truth.

In a note to one instance of patristic tradition recorded in the bulky collection, the editors of the ANF., to which we are indebted for most of what follows regarding these fatuous Fathers, make fhis sententious comment: "Hearsay at second-hand, and handed about among many, amounts to nothing as evidence." And this is the comment of Father Bishop Eusebius, the first Church historian, on the "traditions" of good Father Bishop Papias, firist of the sub-Apostolic Fathers: "These sayings [of Jesus Christ and apostles] consisted of a number of strange parables, and doctrines of our Saviour, which the authority of so venerable a person, who had lived with the apostles, imposed on the Church as genuine." (Mist. Eccles. Bk. III, ch. 39.) But this is simply another fictitious "tradition," that Papias "lived with the apostles," for he did not, as his own words and CE. will disclose when we come to sketch that pious fabulist of a Father. Such are patristic and ecclesiastical "traditions," of which sufficient examples are yet to be noticed, {114}

THE TWELVE "TRADITIONAL" APOSTLES

There were Twelve Tribes of Israel: and Moses, coming down from Sinai, appointed twelve young men "according to the twelve tribes of Israel" to sacrifice at the twelve phallic pillars which he get up to celebrate the giving of the Law. (Ex. xxiv, 4-5.) So "tradition" has it that Jesus appointed Twelve Apostles: "The number twelve was symbolical, corresponding to the twelve tribes of Israel" (EB. i, 264); but the whole story is fictitious, says EB. (iii, 2987), with the soundest Scriptural basis for its conclusion. As this—and many other fictional features of the Christ-biographies—are fully examined in my Is It God's Word? (Chaps. XIII-XIV), I must refer to it for the confused "traditions" of the Twelve, for the purpose of showing their wholly fictitious character,

After the same “symbolical” fashion the legendary “Seventy Elders of Israel,” commanded by Yahveh and chosen by Moses (Num. xi, 16, 24), had their counterpart in the equally legendary “Seventy Disciples, whom also the lord appointed” (Luke x, 1),—and who furnished so many zealous missionaries and early church-founders, as their “records” pretend, and so many of which are by CE,. declared to be fraudulent and forged. Bear in mind that the “Gospel”’ records, as we shall see, are anonymous forgeries of a century and more after the “traditional” events recorded; and the unreliable nature of “tradition” is further illutitrated.

The probability if not assurance will appear the stronger, as we proceed with the Fathers and with the “sacred writings,” that the Holy Twelve had no exintence in the flesh, but their “cue” being taken from the Old Testament legends, they were mere names—dramatic persons,—masks of the play,—of “tradition,” such as Shakespeare and all playwrights and fiction-writers create for the actors of their plays and works of admitted fiction.

A very curious and challenging admission is made by CE. in speaking of the noted forgeries, long regarded as inspired, of the “Pseudo-Dionysius the Areopagite,” who “clove unto Paul” after his Mar’s Hill harangue (Acts xvii, 34), and all whose name many precious forgeries—“a series of famous writings” (CE. v, 13)—were forged by pious Christians “at the very earliest in the latter half of the fifth century,” and which were “of highest and universully acknowledged authority, both in the Western and in the Eastern Church, lasting until the beginning of the fifteenth century,” followed by a “period of aharp conflict Waged about their authenticity, begun by Laurentius Valla, and closing only within recent years.” (CE. v, 15.) “Those writings,” says CE.—with more far-reaching suggestion than intinded “with intent to deceive, weave into their narrative certain fictitious personages, such as Peter, James, John, Timothy, Carpus, and others.” (CE. vii, 345.) If these great Apostles and “pillars of the Faith” are “fictitious personages” in the long-revered but now admitted forgeries of Pseudo-Dionysius, by what token may they be any the less fictitious personages in the hundreds of other equally forged Christian writings Which we shall notice,—as also in the to-be-deomonstrated forgeries of Gospel, Acts and Epistles, in which the identical personages, or dramatis personae, play their imaginary {115} and self-contradictory roles, as we shall promptly see? For fifteen hundred years, and until “only within recent years,” were the Dionysian forguries tenaciously proclaimed as genuine by the Holy-Ghost-guided Church; may it not have been equally misguided as to the “suthenticity” of its Gospels and other “sacred writings”? If, in the venerated “pseudo-Areopagite,” the sainted Peter, Paul, John, et als., are admittedly “fictitious personages,” how do they acquire the flesh and blood of actual persons in Gospels and Epistles? We shall see.

THE APOSTLES

Two of them, the principal, Peter and John, are described to be "anthropoi agrammatoi kai idiotai—unlearned and ignorant men" (Acts iv, 13); all Twelve were of the same type and well matched. They were variously picked up from among the humblest and most superstitious of the Galilee peasants, fishermen and laborers, "called" personally, we are told by the Son of God, the proclaimed King-to-be of the Jews, to be his counsellors and associates in the establishment of his earthly and heavenly Kingdoms—of Jews. As for the King-to-be and his prospective Court, a saddening and repellent portraiture is sketched in the inspired Biographies: though it is true, "The chronology of the birth of Christ and the subsequent Biblical events is most uncertain." (CE. vii, 419.) His parents and family regarded him as insane and sought to resrtrain him by foree. (Mark iii, 21; cf. John x, 20.) He and his Apostle-band toured Palestine with a retinue of bare-foot and unwrshed peasant men and women, shocking polite people by their habits of not washing even their hands to eat when invited as guests, and by the violence of their language. These traits ran in his peasant family and relatives, His cousin, known as John the Baptist, was a desert dervish, unwashed and unshorn, who wore a leather loin-strap for clothes and whose regular diet, was wild bumble-bee honey and raw grasshoppers. His own brother James was an unkempt and filthy as any Saint in the calendar; of him Bishop Eusebius records: "James, the brother of the Lord, ... a razor never came upon his head, he never anointed with oil, and never used a bath"! (HE. II, 23.) With the Master at their head, the Troupe wandered up and down the little land, proclaiming the immediate end of the world, playing havoc with the legions of devils who infested the peasantry, and preaching Hell and Damnation for all who would not heed their fanatical preachments.

APOSTOLIC GREED AND STRIFE.

As for the Twelve, the hope of great reward was the inspiredly recorded motive of these peanants; who left their petty crafts for hope of greater gain by following the lowly King-to-be. The zeal and greed for personal aggrandizement of the Chosen Twelve is constantly revealed throughout the inspired record. hardly had the Holy Twelve gotten organized and into action, when the cunning and crafty Peter, spokesman for the craft, boldly came forward and advanced the itching palm: "Then answered Peter and said unto him, Behold we have forsaken all, and followed thee; what shall we have therefore?" (Matt. xix, 27.) And the Master came back splendidly with the Promise: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son {116} of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones,

judging the twelve tribes of Israel" (Matt. xix, 28). But even these brillant future rewards could not satisfy the greed of the Holy Ones, and led not to gratitude, but to greater greed and strife.

The Mother of James and John, probably inspired by them, and zealous for their greater glory, came secretly with her two sons, to Jesus, "worshipping him, and desiring a certain thing of him" (Matt. xx, 20); and when Jesus asked her what it was, "she saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." (v. 21.) But Mark contradicts the assurance of Matthew that it was Mrs. Zebedee who came and made the request, and avers that "James and John, the sons of Zebedee, come unto him, stying, Maister, we would that thou shouldst do for us whatsoever we shall desire," and stated their own modest demands for preferment. (Mark x, 35-37.) But, in either contradictory event, both agree that "when the ten heard it, they were moved with indignation against the two brethren." (Matt. xxix, 24; Mark x, 41.)

Not during the whole one—or three—years of association with their Master, did these holy Apostles abate their greed and strife. Several times are recorded desputes among them as to "who should be greatest among them" (Matt. xviii, 1; Mark ix, 33-34; Luke ix, 46)—here again the "harmony of the Gospels" assuring the constant inharmony of the Apostles. And even at the Last Supper, when Jesus had announced that one of them would that night betray him to death, "there was also strife among them, which of them should be accounted the greatest." (Luke xxii, 24.) And great was the disgust of the Master at his miserable Apostles, and especially at the craven and crafty Peter, Jesus had spurned him with blasting scorn, "and said unto Peter, Get thee behind me, Satan; thou art an offense to me" (Matt. xvi, 23); and again the Gospels are in harmony (Mt. xvi, 23; Mk. viii, 33). Such are the Holy Apostles of Jesus Christ, said to be painted by some of themselves through inspiration. This "Satan" Peter, later constituted "Saint" Peter, shall again deserve our attention.

THE APOSTOLIC FATHERS

Under this rubric CE. lists, as those who were "converted with the apostles," and, after them, were the first propagandists of the Truth, the Catholic Saints Clement, Ignatius, Polycarp, Barnabas, and Hermas; they fill up the first half of the second century of the era. The "traditions" preserved of these saintly Fathers of the Church are very scanty and dubious; but from what exists they were all within the apostolic description of Peter and John, "ignorant and unlearned men," and like Bishop Pipias, as described by Bishop Eusebius, "men of very small minds, if we may judge from their own words," of which we shall now read for ourselves. It will be noted that all these Fathers,

like all the sub-apostolic Fathers for the first two centuries and more, were ex-Pagans, and (with the alleged exception of "Pope" Clement), were Greeks, of scattered parts of the Empire, who wrote and taught in Greek, and with the very questionable exception of Clement, had nothing to do with "the Church which sojourns at Rome." Each was the Bishop and head of his {117} own local, and independent, Church; and never once does one of them (except Clement of Rome, in a forged Epistle), speak of or mention the Church of Rome, or more than barely mention Peter (and only as one of the Apostles), nor mention or quote a single book of the New Testament,—though they are profuse in quoting the Old Testament books, canonical and apocryphal, the Pagan gods, and the Sibylline oracles, as inspired testimonies of Jesus Christ. The significance of all this will appear.

1. Clement of Rome(about 30-96 A.D.). He is alleged to be the first, second, third, or fourth, Bishop, or Pope, of Rome (CE. iv, 13); and to be the author of two Epistles to the Corinthians, besides other bulky and important forgeries, thus confessed and catalogued by CE:

"Many writings have been falsely attributed to Pope St. Clement: (1) The 'Second Clementine Epistle to the Corinthians.' Many critics have believed them genuine [they having been read in the Churches]. ... But it is now admitted on all hands that they cannot be by the same author as the genuine [?] Epistle to the Corinthians. ... (2) Two Epistles to Virgins.' (3) At the head of the Pseudo-Isidorian Decretals stand five letters attributed to St. Clement. (4) Ascribed to Clement are the 'Apostolic Constitutions,' 'Apostolic Canons,' and the "Testament of our lord.' (5) The 'Clementines' or 'Pseudo-Clementines,' including the Recognitions and Homilies," hereafter to be noticed. (CE. iv, 14-15; cf. 17, 39.)

The second of these alleged Epistles of Clement to the Corinthians is thus admittedly a forgery, together with everything else in his name but the alleged First Epistle. The case for this First Epistle is little if any better; but as it is the very flimsy basis of one of the proudest claims of Holy Church—though suppressed as "proof" of another claim which it disproves,—it is, as it were, plucked as a brand from the burning of all the other Clementine forgeries, and placed at the head of all the writings of the Fathers. Of this I Clement EB. says: "The author is certainly not Clement of Rome, whatever may be our judgment as to whether or not Clement was a bishop, a martyr, a disciple of the apostles. The martyrdom, set forth in untrustworthy Acts, has for its sole foundation the identification of Clement of Rome with Flavius Clement the consul, who was executed by cominand of Domitian,"—A.D. 81-96. (EB. iii, 3486.) This First Epistle is supposed to have been written about the year 96-98, by Clement, friend and coworker of Paul, according to the late "tradition" first set in motion by Dionysius, A.D. 170. But "This Clement," says CE., after citing the Fathers, "was probably a Philippian." (CE. iv, 13.) "Who the Clement

was to whom the writings were ascribed, cannot with absolute certainty be determined." (ANF. i, 2.)

It is notable that the pretendedly genuine "First Epistle" does not contain or mention the name of any one as its author, nor name Clement; its address is simply: "The Church of God which sojourns at Rome, to the Church of God sojurning at Corinth." There is only one MS. of it in existence, a translation into Latin from the original Greek. This is the celebrated MS. of "Holy Scripture" {118} known as Codex A, which was discovered and presented to Charles I of England by Cyril of Alexandria, in 1628; the Fathers cited both I and II Clement as Scripture. On this MS., at the end of I Clement, is written, "The First Epistle of Clement to the Corinthians": a subscription which proves itself a forgery and that it was not written by Clement, who could not know that a later forger would write a "Second Clement," so as to give him occasion to call his own the First. (ANF. viii, 55-56.)

By whomever this "First Epistle" was written, by Father, Bishop, or Pope of Rome, his zeal and his intelligence are demonstrated by his argument, in Chapter xxv, of the truth of the Resurrection; in proof of which he makes this powerful and faith-compelling plea: "Let us consider that wonderful sign [of the resurrection] which takes place in Eastern lands, that is, in Arabia and the countries round about. There is a certain bird which is called a phoenix. This is the only one of its kind, and lives five hundred years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense, and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays a certain kind of worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up that nest in which are the bones of its parent, and bearing these it passes from the land of Arabia into Egypt, to the City called Heliopolis. And, in open day, flying in the sight of all men, it places them on the altar of the sun, and having done this, hastens back to its former abode. The priests then inspect the registers of the dates, and find that it has returned exactly as the 500th year was completed." (ANF. i. p. 12. Note: "This fable respecting the phoenix is mentioned by Herodotus (ii, 73) and by Pliny (Nat. X, 2), and is used as above by Tertullian (De Resurr., see. 13), and by others of the Fathers." CF,. iv, 15.)

The occasion for the pretended writing of this Epistle, and the very high significance of it, will be noticed when we treat of the origin of the Church which sojourns at Roine.

2. Ignatius: Saint, Bishop of Antioch (born in Syria, c. 50—died rather latitudinously "between 98 and 117"). "More than one of the early ecclesiastical writers has given credence, though apparently without

good reason, to the legend that Ignatius was the child whom the Saviour took up in his armos, as described in Mark, ix, 35." (CE. vii, 644.) "If we include St. Peter, Ignatius was the third Bishop of Antioch," (CE, vii, 644),—thus casting doubt on another and a most monumental but confused Church "tradition." He was the subject of very extensive forgeries; fifteen Epistles bear the name of Ignatius, including one to the Virgin Mary, and her reply; two to the apostle John, others to the Philippians, Tarsians, Antiocheans, Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrneans, and to Polycarp, besides a forged Martyrium; the clerical forgers were very active with the name of Saint Ignatius. Of these, eight Epistles and the Martyrium are confessedly forgeries; "they are by common consent set aside as forgeries, which were at various dates and to serve special purposes, put forth under the name of the celebrated Bishop of Antioch" (ANF. i, 46; CE. vii, 645); though, says CE., "if the {119} Martyrum is genuine, this work has been greatly interpolated." As to the seven supposed by some to be genuine, "even the genuine epistles were greatly interpolated to lend weight to the personal views of its author. For this reason they are incapable of bearing witness to the original form" (CE. vii, 645); and even the authenticity of the "genuine seven" was warmly disputed for several centuries. The dubious best that CE. can say is: "Perhaps the best evidence for their authenticity is to be found in the letter of Polycarp to the Philippians, which mentions each of them by name ... UNLESS, indeed, that of Polycarp itself be regarded as interpolated or FORGED." (Ib. p. 646.)

As good proofs as may be that these "seven genuine" are late forgeries, are: of each one of them, as printed in the ANF., there are "two recensions, a shorter and a longer," printed in parallel columno, thus demonstrating that the longer at least is "greatly interpolated"; the most significant being a refercnce to Peter and Paul, constituting the "interpolated" part of Chap. vii of the Epistle to the Romans, hereafter noticed. That as a whole they are late forgeries, is further proved by the fact, stated by Cardinal Newman, that "the whole system of Catholic doctrine may be discovered, at least in outline, not to say in parts filled up, in the course of his seven Epistles" (CE, vii, 646); this including the impossibilities—for that epoch—of the elaborated hierarchy of the Imperial Church as having been instituted by the humble Nazarene,—who was to "come again" and put an end to all earthly things within the generation; the infallibility of the Church, the supernatural virtue of virginity, and the primacy of the See of Rome,—at the supposed time of Ignatius, a little horde of nondescripts burrowing in the Catacombs of imperial Rome! Oh, Church of God: never a scrap of paper even touched by you but was a loathsome forgery to the glory of your fictitious God and Christ! So as Father Saint Ignatius did not write anything authentic, he escapes the self-condemnation of the other Apostolic Fathers. May his martyred remains rest in peace.

3. Polycarp: (69—155). Saint, Bishop of Smyrna, Martyr. Only one Epistle, addressed to the Philippians, remains of Polycarp, and of it CE. discusses the "serious question" of its genuineness, which depends upon that of the Ignatian Epistles, and vice versa, above discussed; it says: "If the former were forgeries, the latter, which supports—it might almost be said presupposes—them, must be a forgery from the same hand." (CE. xii, 219.) Poor Church of God, cannot you produce something of your Saints that isn't a forgery?

But if Saint Polycarp did not write anything genuine, his Church of Smyrna did itself proud in doing honor to his pretended Martyrtioin, in A.D. 154-5, or 165-6 (Ib.)—so exact is Church "tradition." In one of the earliest Encyclicals—(not issued by a Pope)—the wondrous tale is told. It it; addressed: "The "The Church of God which sojourns at Smyrna, to the Church of God sojourning in Philomelium, and to all the congregations of the holy and Catholic—[first use of term]—Church in every place"; and proceeds in glowing words to recount the virtues, capture, trial and condemnation to death by fire, of the holy St. Polycarp. Just before his capture, polycarp dreamed that his pillow was afire; he {120} exclaimed to those around, "prophetically, 'I am to be burned alive.'" The forged and fabling Epistle proceeds: "Now, as Polycarp was entering into the stadium, there came to him a voice from heaven, saying, 'Be strong, and show thyself a man, O Polycarp.' No one saw who it was that spoke to him; but those of our brethren who were present heard the voice" (Ch. ix). Then the details of his trial before the magistrates, and the verbatim report of his prayer when led to his fate (xiv). Then (Chap. xv):

"When he had pronounced this amen, and so finished his prayer, those who were appointed for the purpose kindled the fire. And as the flame blazed forth in great fury, we, to whom it was given to witness it, beheld a great miracle, and have been preserved that we might report to others what then took place. For the fire, shaping itself into the form of an arch., like the sail of a ship when filled with the wind, encompassed as by a circle of fire the body of the martyr. And he appeared within not like flesh which is burnt, but as bread that is baked, or as gold and silver glowing in a furnace. Moreover, we prececived such a sweet odor (coming from the pile), as if frankincene or some such precious spices had been smoking there. (Ch. xvi.) At length, when those wicked men perceived that his body could not be consumed by the fire, they commanded an executioner to go near and pierce him through with a dagger. And on his doing this, there came forth a dove, and a great quantity of blood, so that the fire was extinguished"! (Letter of the Church at Smyrna, ANF. i. 39-44; CE. xii, 221.)

Even this holy Encyclical, at least as to its appended date, is not without suspicion; for, "The possibility remains that the subscription was

tampered with by a later hand. But 155 must be approximately correct." (CE. xii, 221.) Oh, for something saintly above suspicion!

4. Barnabas: (no dates given): Saint, a Jew; styled an Apostle, and variously a Bishop, and wholly "traditional." "Though nothing is recorded of Barnabas for some years, he evidently acquired a high position in the Church"; for "a rather late tradition recorded by Clement of Alexandria and Eusebius—[over 200 years later]—says he was one of the Seventy Disciples; but Acts (iv, 36-37)" indicates the contrary. "Various traditions represent him as the first Bishop of Milan, as preaching at Alexandria and at Rome, whose fourth Bishop, St. Clement, he is said to have converted, and as having suffered martyrdom in Cyprus. The traditions are all late and untrustworthy. He is credited by Tertullian (probably falsely) with the authorship of the Epistle to the Hebrews, and the so-called Epistle attributed to him." (CE. ii, 300, 301.) Saint Barnabas, or his clerical counterfeiter, had some queer notions of natural history. Expounding the reasons why Moses banned certain animals as "unclean" and unfit for "Kosher" food, the Saintly writer says: that Moses banned the hare, "Because the hare multiplies, year by year, the places of its conception; for as many years as it lives, so many it has"; and the hyena, "Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female"; and the weasel, "For this animal conceives by the mouth." (Epist. Barnabas, Ch. x,; ANF. i, 143.) {121} Perhaps from this, other holy Fathers derived the analogous idea, to save the rather imperiled virginity of "the proliferous but ever Virgin mother of God," Mary, that she "per aurem concepit—conceived through her ear"—as sung in the sacred Hymn of the Church:

"Gaude Virgo, mater Christi,

Quae per aurem concepisti,

Gabriels nuntio."

(Lecky, Rationalism in Europe, 1, p. 212.)

Thus we have, in CE. (supra) several Fathers imputed as liars, and a suspicion suggested as to Paul's inspired Epistle to the Hebrews (which is another forgery), and the admission of a forged Epistle of Saint Barnabas. Poor Church of Christ!

5. Hermas: Saint, Martyr, seems to have missed being Bishop, "first or second century,"—though the Church Saint record is so confused that I cannot vouch whether this one is the reputed author of the forged Epistle of Barnabas. But "in the lists of the Seventy Apostles by the Pseudo-Doretheus and the Pseudo-Hippolytus [two more forgeries], Hermas figures as Bishop of Philippi. No one any longer supposes that he was the author of the Shepherd of Hermas, the date of which is about 40 A.D., though from Origen onwards Church-writers have expressed this view, and accordingly have given that allegorical work a place among the writings of the apostolic Fathers." (EB. ii, 2021; cf. CE. vii, 268.) The latter says that this "work had great authority in

ancient times and was ranked with Holy Scripture" and included as such in the MSS. of Holy Writ; but it is called "apocryphal and false,"—like everything else the Holy Church has ever had for "Scripture" or for self-aggrandizement. The pious author quotes the quaint forged Eldad and Medad as Scripture, and the Pagan Sibyls as inspired Oracles of God.

THE SUB-APOSTOLIC FATHERS

6. Papias: (about 70-155 A.D.); Bishop of Hieropolis, in Phrygia, of whose "life nothing is known" (CE. xi, 459); who, after the Apostles and contemporary with the early Presbyters, was the first of the sub-Apostolic Fathers. He was an ex-Pagan Greek, who flourished as a Christian Father and Bishop during the first half of the second Christian century; the dates of his birth and death are unknown. He is said to have written five Books entitled "Expositions of the Oracles of the Lord"—that is, of the Old Testament "prophecies"; these are now lost, "except a few precious fragments" (CE. vi, 5), whether fortunately or otherwise may be judged from the scanty "precious fragments" preserved in quotations by some of the other Fathers. According to Bishop Eusebius (HE. iii, 39), quoted by CE. (xi, 549), "Papias was a man of very small mind, if we may judge by his own words";—though again he calls him "a man well skilled in all manner of learning, and well acquainted with the [O.T.] Scriptures." (HE. iv, 36,) As examples, Eusebius cites "a wild and extraordinary legend about Judas Iscariot attributed to Papias," wherein he says of Judas; "his body having swollen to such extent that he could not pass where a chariot could pass easily, he was crushed by the chariot, so that {122} his bowels gushed out." (ANF. i, 153.) This Papian "tradition" of course impeaches both of the other contradictory Scriptural traditions of Judas, to wit, that "he went and hanged himself" (Matt. xxvii, 5), and Peter's alleged statement that "falling headlong, he burst asunder in the midst and all his bowels gushed out." (Acts i, 15-18.) Bishop Eusebius says that Bishop Papias states that "those who were raised to life by Christ lived on until the age of Trajan,"—Roman Emperor from 98-117 A.D. Father Papias falls into what would by the Orthodox be regarded as "some" error, in disbelieving and denying the early crucifixion and resurrection of Jesus Christ—evidently not then a belief; for he assures us, on the authority of what "the disciples of the Lord used to say in the old days," that Jesus Christ lived to be an old man; and so evidently died in peace in the bosom of his family, as we shall see explicitly confessed by Bishop Irenaeus. Father Papias relates the raising to life of the mother of Manaimos; also the drinking of poison without harm by Justus Barsabas; which fables he supported by "strange parables of the Savior and teachings of his, and other mythical matters," says Bishop Eusebius (quoted by CE.), which the authority of so venerable a person, who had lived with the Apostles, imposed upon the Church as genuine." (Eusebius, Hist. Eccles. Bk. III, ch. 39.) But Father Papias—this is important to

remember—is either misunderstood or misrepresented, in his claim to have known the Apostles, or at least the Apostle John; for, says CE., in harmony with EB. and other authorities: "It is admitted that he could not have known many Apostles. ... Irenaeus and Eusebius, who had the works of Papias before them, understood the presbyters not to be Apostles, but disciples of disciples of the Lord, or even disciples of disciples of the Apostles." (CE. xi, 458; see Euseb. HE. III, 39.) This fact Papias himself admits, that he got his "apostolic" lore at second and third hand: "If, then, any one who had attended on the elders came, I asked minutely after their sayings,—what Andrew or Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the Lord's disciples: which things Aristion and the presbyter John, the disciples of the Lord, say. For I imagined that what was to be got from books was not so profitable to me as what came from the living and abiding voice." (Papias, Frag. 4; ANF. i, 153.)

One of the "wild and mythical matters" which good Father Papias relates of Jesus Christ, which is a first-rate measure of the degree of his claimed intimacy with John the Evangelist, and of the value of his pretended testimony to the "Gospels" of Matthew and Mark, to be later noticed, is the "curious prophecy of the miraculous vintage in the Millennium which he attributes to Jesus Christ," as described and quoted by CE. In this, Papias assures us, on the authority of his admirer Bishop Irenaeus, that he "had immediately learned from the Evangelist St. John himself," that: "the Lord taught and said, That the days shall come in which vines shall spring up, each having 10,000 branches, and in each branch shall be 10,000 arms, and on each arm of a branch 10,000 tendrils, and on each tendril 10,000 bunches, and on each bunch 10,000 grapes, and each grape, on being pressed, shall yield five and twenty gallons of wine; and when any one of the Saints shall take hold of one of these bunches, another shall cry out, 'I am a better bunch, take me, and bless the Lord by me.'" The same infinitely {123} pious twaddle of multiplication by 10,000 is continued by Father Papias with respect to grains of wheat, apples, fruits, flowers and animals, precisely like the string of jingles in the nursery tale of The House that Jack Built; even Jesus got tired of such his own alleged inanities and concluded by saying: "And those things are believable by all believers; but the traitor Judas, not believing, asked him, 'But how shall these things that shall propagate thus be brought to an end by the Lord?' And the Lord answered him and said, 'Those who shall live in those times shall see.'" "This, indicates," explains Bishop Irenaeus, who devotes a whole chapter to the repetition and elaboration of this Christ-yarn as "proof" of the meaning of Jesus, that he would drink of the fruit of the vine with his disciples in his father's Kingdom,—"this indicates the large size and rich quality of the fruits." (CE. xi, 458; Iren. Adv. Haer. IV, xxxiii, 4; ANF. i, 564.) How far less wild a myth, one may wonder, is this prolific propagation than that fabled by this same John the Evangelist in his supposed "Revelation,"

wherein he saw in heaven the River of Life proceeding out of the Throne of God and of the Lamb, and "in the midst of the street of it, and on either side of the River, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the Tree were for the healing of the nations." (Rev. xxii, 1, 2.) Verily, "out of the mouth of babes and sucklings thou hast perfected praise"! (Mt. xxi, 16.)

7. Justin Martyr: (c. 100-165): Saint, Martyr, a foremost Christian Apologist. A Gentile ex-Pagan of Samaria, turned Christian, and supposed to have suffered martyrdom in the reign of Marcus Aurelius, in whose name he forged a very preposterous rescript. His principal works, in Greek, are his two Apologies, the first addressed to the Emperor Antoninus Pius, whose reply he also forged; the second to "the sacred Senate" of Rome; his Dialogue with Trypho the Jew, and his Hortatory Address to the Greeks. He describes himself and fellow Christian Fathers as "we who formerly used magical arts." (I Apol. ch. xiv.) The burden of his arguments is Pagan "analogies" of Christianity, the contents of many of his chapters being indicated by their captions, as "The Demons Imitate Christian Doctrine," and "Heathen Analogies to Christian Doctrine," in chapters xiv and xv of his First Apology, and elsewhere. His whole faith in Christ and in Christianity, he declares, is confirmed by these heathen precedents and analogies: "Be well assured, then, Trypho, that I am established in the knowledge of and faith in the Scriptures by those counterfeits which he who is called the Devil is said to have performed among the Greeks; just as some were wrought by the Magi in Egypt, and others by the false prophets in Elijah's days. For when they tell that Bacchus, son of Jupiter, was begotten by [Jupiter's] intercourse with Semele, and that he was the discoverer of the vine; and when they relate, that being torn in pieces, and having died, he rose again, and ascended to heaven; and when they introduce wine into his mysteries, do I not perceive that [the devil] has imitated the prophecy announced by the patriarch Jacob, and recorded by Moses? ... And when he [the devil] brings forward AEsculapius as the raiser of the dead and healer of all diseases, may I not say in this matter likewise he has imitated the prophecies about Christ? ... And when I hear that Perseus was begotten of a virgin, I understand that the deceiving serpent counterfeited this also." (Dial, with Trypho, ch. Ixix; ANF. i, 233.) {124}

Father Justin accepts the heathen gods as genuine divine beings; but says they are only wicked demons who lead men astray; and he says that these "evil demons, effecting apparitions of themselves, both defiled women and corrupted boys." (I Apol. ch. v, eh. liv, passim.) The devils "having heard it proclaimed through the prophets that the Christ was to come, ... they put forward many to be called the sons of Jupiter, under the impression that they would be able to produce in men the idea that the things which were said in regard to Christ were more marvelous tales, like the things which were said by the poets.

The devils, accordingly, when they heard these prophetic words, said that Bacchus was the son of Jupiter, and gave out that he was the discoverer of the vine"; and so through many twaddling chapters, repeating the argument with respect to Bellerophon and his horse Pegasus, of Perseus, of Hercules, of AEsculapius, etc., as "analogies" prophetic of baptism, sacraments, the eucharist, resurrection, etc., etc. The Pagan myths and miracles are true; therefore like fables of the Christ are worthy of belief: "And when we say also that the Word, who is the first-born of God, was produced without sexual union, and that He, Jesus Christ, our Teacher, was crucified. and rose again, and ascended into heaven, we propound nothing different from what you believe regarding those whom you esteem sons of Jupiter. ... But as we have said above, wicked devils perpetrated these things. And if we assert that the Word of God was born in a peculiar manner, different from ordinary generation, let this, as said above, be no extraordinary thing to you, who say that Mercury is the angelic word [Logos] of God. ... And if we even affirm that He was born of a virgin, accept this in common with what you accept of Perseus. And in what we say that he made whole the lame, the paralytic, and those born blind, we seem to say what is very similar to the deeds said to have been done by AEsculapius." (I Apol., chs. xxi, xxii; ANF. i, 170; cf. Add. ad Grace. ch. lxix; Ib. 233.)

Father Justin also retails to the Emperor the old fable of Simon Magus and his magical miracles at Rome, and attributes it all to the work of the devils. For "the evil spirits, not being satisfied with saying, before Christ's appearance, that those who were said to be sons of Jupiter were born of him, but after he appeared, ... and when they learned how He had been foretold by the prophets, put forward again other men, the Samaritans Simon and Menander, who did many mighty works by magic; ... and so greatly astonished the sacred Senate and people of the Romans that he was considered a god, and honored with a statue; ... which statue was erected in the river Tiber, between the two bridges, and bore this inscription in the language of Rome: 'Simoni Deo Sancto—To Simon the holy God" (I Apol. chs. xxvi, lvi; ANF. i, 171, 182; cf. Iren. Adv. Haer. ch. xxiii; ANF. i, 347-8; Euseb. HE. II, 13.) We have seen this much embroidered "tradition" myth exploded, and the statue discovered and deciphered, it being a simple private pious monument to a Pagan god!

Father Justin in many chapters cites and appeals for Christian proofs to "The Testimony of the Sibyl," of Homer, of Sophocles, of Pythagoras, of Plato. (Add. ad Grace. chs. 18-20; ANF. i, 279-280.) Of the Sibyl, so often quoted: "And you may in part learn the right religion from the ancient Sibyl, who by some kind of potent {125} inspiration teaches you, through her oracular predictions, truths which seem to be much akin to the teachings of the prophets. ... Ye men of Greece, ... do ye henceforth give heed to the words of the Sibyl, ... predicting, as she does in a clear and patent manner, the advent of our Savior Jesus

Christ," quoting long verses of Christian-forged nonsense. (Ib. chs. 37-38; ANF. i, 288-289.)

8. Irenaeus (120-c. 200) Saint, Martyr, Bishop of Lyons; ex-Pagan of Smyrna, who emigrated to Gaul and became Bishop; "information of his life is scarce, and [as usual] in some measure inexact. ... Nothing is known of the date of his death, which may have occurred at the end of the second or beginning of the third century." (CE., vii, 130.) How then is it known that he was a Martyr? Of him Photius, ablest early critic in the Church, warns that in some of his works "the purity of truth, with respect to ecclesiastical traditions, is adulterated by his false and spurious readings" (Phot.; Bibl. ch. cxx);—though why this invidious distinction of Irenaeus among all the clerical corruptors of "tradition" is not clear. The only surviving work of Irenaeus in four prolific Books is his notable Adversus Haereses, or, as was its full title, "A Refutation and Subversion of Knowledge falsely so Called,"—though he succeeds in falsely subverting no little real knowledge by his own idle fables. This work is called "one of the most precious remains of early Christian antiquity." Bishop St. Irenaeus quotes one apt sentiment from Homer, the precept of which he seems to approve, but which he and his Church confreres did not much put into practice:

"Hateful to me that man as Hades' gates,

Who one thing thinks, while he another states."

(Iliad, ix, 312, 313; Adv. Haer. III, xxxiii, 3.)

JESUS DIED OF OLD AGE!

Most remarkable of the "heresies" attacked and refuted by Bishop Irenaeus, is one which had just gained currency in written form in the newly published "Gospels of Jesus Christ," in the form of the "tradition" that Jesus had been crucified to death early in the thirties of his life, after a preaching career of only about one year, according to three of the new Gospels, of about three years, according to the fourth. This is rankly false and fictitious, on the "tradition" of the real gospel and of all the Apostles, avows Bishop Irenaeus, like Bishop Papias earlier in the century; and he boldly combated it as "heresy." It is not true, he asserts, that Jesus Christ died so early in life and after so brief a career. "How is it possible," be demands, "that the Lord preached for one year only?"; and on the quoted authority of John the Apostle himself, of "the true Gospel," and of "all the elders," the saintly Bishop urges the falsity and "heresy" of the Four Gospels on this crucial point. Textually, and with quite fanciful reasonments, he says that Jesus did not die so soon:

"For he came to save all through means of Himself—all, I say, who through Him are born again to God—infants, and children, and boys, and youths, and old men. He therefore passed through every age,

becoming an infant for infants, thus sanctifying infants; a child for children, thus sanctifying {126} those who are of this age; a youth for youths, and thus sanctifying them for the Lord. So likewise He was an old man for old men, that He might be a perfect Master for all, not merely as respects the setting forth of the truth, but also as regards age, sanctifying at the same time the aged also, and becoming an example to them likewise. Then, at last, He came on to death itself, that He might be 'the first-born from the dead.'

"They, however, that they may establish their false opinion regarding that which is written, 'to proclaim the acceptable year of the Lord,' maintain that he preached for one year only, and then suffered in the twelfth month. [In speaking thus], they are forgetful to their own disadvantage, destroying His work and robbing Him of that age which is both more necessary and more honorable than any other; that more advanced age, I mean, during which also, as a teacher, He excelled all others. ...

"Now, that the first stage of early life embraces thirty years, and that this extends onward to the fortieth year, every one will admit; but from the fortieth and fiftieth year a man begins to decline towards old age, which our Lord possessed while He still fulfilled the office of a Teacher, even as the Gospel and all the elders testify; those who were conversant in Asia with John, the disciple of the Lord, (affirming) that John conveyed to them that information. AND HE REMAINED AMONG THEM UP TO THE TIMES OF TRAJAN [Roman Emperor, A.D. 98-117]. Some of them, moreover, saw not only John, but the other Apostles also, and heard the very same account from them, and bear testimony as to [the validity of] the statement. Whom then should we rather believe?" (Iren. Adv. Haer. Bk. II, ch. xxii, secs. 3, 4, 5; ANF. I, 891-2.)

Bishop's closing question is pertinent, and we shall come back to it in due course.

Irenaeus also vouches his belief in magic arts, repeating as true the fabulous stories of Simon Magus and his statue in the Tiber and the false recital of the inscription on it; and as a professional heresy-hunter he falls upon Simon as the Father of Heresy: "Now this Simon of Samaria, from whom all heresies derive their origin. ... The successor of this man was Menander, also a Samaritan by birth; and he, too, was a perfect adept in the practice of magic." (Adv. Haer. I, xxiii; ANF. i, 348.)

9. Tertullian: Bishop of Carthage, in Africa; ex-Pagan born about 160, died 220. He was "the first of the Latin theological writers; ... and the first witness to the existence of a Latin Bible ... Tertullian's canon of the O.T. included the deutero-canonical books—[i.e. the forged apocrypha]. ... He also cites the Book of Henoch [Enoch] as inspired, ... also recognizes IV Esdras and the Sibyl." (CE. xiv, 525.)

He was the most violent diatribist of them all in promoting the Christian religion, but renounced Christianity after 200 and became equally violent in propagating the extravagant heresy of {127} Montanus. In this recantation of faith he gave evidence that he was in error in his former complete acceptance of Christianity as the last word and irrevocable posture in revealed truth,—and revealed his own errant credulity. In attacking the heretics—before he became one, of the most preposterous sect,—he thus formulates the assurance of the finality of Christian Faith: "One has succeeded in finding definite truth, when he belie lies. ... After we have believed, search should cease." (Against Heresies, ch. xi; ANF. iii, 248.) Tertullian is noted for several declamations regarding the assurance of faith which have become famous, as they are fatuous: "Credo quia incredibilis est—I believe because it is unbelievable"; and, like Paul's "I am become a fool in glorying," he vaunts thus his own folly: "Other matters for shame I find none which can prove me to be shameless in a good sense, and foolish in a happy one, by my own contempt for shame. The Son of God was crucified; I am not ashamed [to believe it] because men must needs be ashamed of it. And the Son of God died; it is by all means to be believed, because it is absurd. And He was buried and rose again; the fact is certain because it is impossible." (De Carne Christi, ch. v; ANF. iii, 525.) Reasoning thus,—or quite without reason—Christians yet believe these confessed absurdities and impossibilities.

Tertullian denounces the sin of theater-going, and in this awful illustration he invokes his God to witness of one of his lies to God's glory: "We have the case of the woman—the Lord Himself is witness—who went to the theater, and came back possessed. In the outcasting (exorcism), accordingly, when the unclean creature was upbraided with having dared to attack a believer, he firmly replied: 'And in truth I did most righteously, for I found her in my domain.'" (De Spectaculis, ch. xxvi; ANF. iii, 90.) In one of his sumptuary diatribes on woman's dress—yet a favorite theme of the Vicars of God, though nowadays the complaint is of nether brevity—he warns and assures: "to us the Lord has, even by revelations, measured the space for the veil to extend over. For a certain sister of ours was thus addressed by an angel, beating her neck," and telling her that she had as well be "bare down to your loins" as any elsewhere below the neck. (On the Veiling of Virgins, ch. xvii; ANF. iv, 37.) And he expresses the clerical concept of women, saying that "females, subjected as they are throughout to men, bear in their front an honorable mark of their virginity." (Ib. ch. x, p. 33.) The celibate Fathers all glorified the suppression of sex: "Marriage replenishes the earth, virginity fills Paradise," says St. Jerome. (Adv. Jovianum, I, 17; N&PNF. vi, 360.) The Fathers regarded Woman as did St. Chrysostom: "a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, and a painted ill!" Good Father Tertullian, in his Exhortation to Chastity, has chapters captioned: "Second Marriage a Species of Adultery," and

"Marriage Itself Impugned as akin to Adultery." (On Chastity, chs. ix, x; ANF. iv, 55.)

Strongly, and upon what seems good physiological reason, he "denies the virginity of Mary, the mother of Christ, in part, though he affirms it [oddly] ante partum." (CE. xiv, 523.) Father Tertullian was strong in advocacy of virginity not alone feminine, but of the men, exclaiming, "So many men-virgins, so many voluntary {128} eunuchs" (Ib.). He commends with marked approval the fanatical incitation of the Christ to self-mutilation "for the kingdom of heaven's sake" (Mt. xix, 11), and avers that to this same cause was due Paul's much-complained-of "thorn in the flesh," saying: "The Lord Himself opens the kingdoms of heaven to eunuchs, as being Himself a virgin; to whom looking, the apostle [Paul] also—for this reason—gives the preference to continence (I Cor. vii, 1, 7, 37, 40). ... 'Good,' he says, 'it is for a man not to have contact with her, for nothing is contrary to good except evil.'" (On Monogamy, ch. iii; ANF. iv, 60.) For like reason it was, he assures, that Noah was ordered to take two of each animal into the ark, "for fear that even beasts should be born of adultery. ... Even unclean birds were not allowed to enter with two females each." (Ib. ch. iv; p. 62.) Father Tertullian shares the fantastic notions of natural history stated by Bishop St. Barnabas; in proof of the eternal renovation of all things, Tertullian says: "The serpent crawls into a cave and out of his skin, and uncoils himself in a new youth; with his scales, his years, too, are repudiated. The hyena, if you observe, is of annual sex, alternately masculine and feminine. ... The stag, feeding on the serpent, languishes—from the effects of the poison—into youth." (On the Pallium, ch. iii; ANF. iv, 7.) Magic admirably supplements nature and medical remedies as cure for the scorpion's sting, assures Father Tertullian: "Among cures certain substances supplied by nature have very great efficacy; magic also puts on some bandages." (Scorpiace, ch. i; ANF. iii, 633.)

Like all the credulous ex-Pagan Fathers of Christianity, Tertullian is a confirmed Sibyllist, and believes the forged Pagan oracles as inspired truth of God. Citing several of her "prophecies," he assures with confidence: "And the Sibyl is thus proved no liar." (Pallium, ch. ii; ANF. iv, 6.)

Tertullian admits, in a tu quoque argument, that the Christians are sun-worshippers: "You [Pagans] say we worship the sun; so do you." (CE. xiv, 525; Ad. Nationes, xiii; ANF. iii, 123.) He is in common with the Fathers in the belief in magic and astrology, which since Christ, however, are turned into holier channels in token of His divinity: "But Magi and astrologers came from the East (Matt. ii). We know the mutual reliance of magic and astrology. The interpreters of the stars, then, were the first to announce Christ's birth, the first to present gifts. ... Astrology now-a-days, forsooth, treats of Christ—is the science of the stars of Christ; not of Saturn, or of Mars. But, however, that science has been allowed until the Gospel, in order that after Christ's

birth no one should thenceforward interpret anyone's nativity by the heaven." (On Idolatry, ch. ix; ANF. iii, 65.)

In common with all the Fathers, Tertullian appeals to the Phoenix as proof supreme of the resurrection of the body. It will be noticed, that the modern false translators of our Bibles have slipped in another bit of falsification by suppressing the word "phoenix" in the passage quoted by Tertullian, and have substituted the word "palm-tree" to express the flourishing state of the righteous, as there depicted: {129}

"Then take a most complete and unassailable symbol of our hope [of resurrection], subject alike to life and death. I refer to the bird which is peculiar to the East, famous for its singularity, marvelous from its posthumous life, which renews its life in a voluntary death; its dying day is its birthday, for on it it departs and returns: once more a phoenix where just now there was none; once more himself, but just now out of existence; another, yet the same. What can be more express and more significant for our subject; or to what other thing can such a phenomenon bear witness? God even in His own Scripture says: 'The righteous shall flourish like the phoenix' [Greek Septuagint: Dikaios os phoenix anthesei; Ps. xcii, 12]. Must men die once for all, while birds in Arabia are sure of a resurrection?" (Tert., On the Resurrection of the Flesh, ch. xiii; ANF. iii, 554.)

Tertullian vouches, too, with the other Fathers, for the bogus official Report of Pilate to Caesar, and for Pilate's conversion to Christianity, saying: "All these things Pilate did to Christ; and now in fact a Christian in his own convictions, he sent word of Him to the reigning Caesar, who was at the time Tiberius. Yes, and even the Caesars would have believed on Christ, if either the Caesars had not been necessary for the world, or if Christians could have been Caesars." (Apol. ch. xxi; ANF. iii,. 35.) Father Tertullian gives fall credence to the fable of the Septuagint, and assures the Emperors: "To this day, at the temple of Serapis, the librariis of Ptolemy are to be seen, with the identical Hebrew originals in them." (Apology, to the Rulers of the Roman Empire, I, xviii; ANF. iii, 32.) And, as all the other Fathers, he gives full faith and credit to the Pagan gods, as "effective witnesses for Christ";—"Yes, and we shall prove that your own gods are effective witnesses for Christ ... "Yes, and we shall prove that your own gods are effective witnesses for Christ. ... Against the Greeks we urge that Orpheus, at Piera, Musaeus at Athens, (etc.) imposed religious rites. ... Numa Pompilius laid on the Romans a heavy load of costly superstitions. Surely Christ, then, had a right to reveal Deity." (Apol. ch. xxi; ANF. iii, 36.) Like the other Fathers, Tertullian is also in the ranks of patristic forgers of holy fables, being either the author or the publisher of "The Passion of the Holy Martyrs Perpetua and Felicitas," the fabulous Martyrdom of two of the Church's most celebrated bogus Saints, annexed to his accredited works. (ANF. iii, 699-706.)

10. Clement of Alexandria: (c. 153-c. 215). Ex-Pagan; head of the catechetical school of Alexandria; tutor of Origen. He wrote an Exhortation to the Heathen, the Poedagogus, or Instructor, and eight

books called Stromata, or Miscellanies. From the latter a few random assays are taken which fully accredit him among the simple-minded and credulous Fathers of Christianity.

Clement devotes ample chapters to showing the 'Plagiarism by the Greeks of the Miracles related in the Sacred Books of the Hebrews"; he quotes as inspired the forged book "Peter's Preaching," and the heathen Sibyls and Hystaspes; he assures us, with his reason therefor, that "The Apostles, following the Lord, preached the Gospel to those in Hades. For it was requisite, in my opinion, that as here, so also there, the rest of the disciples {130} should be imitators of the Master." Abraham was a great scientist: "As thin in astronomy we have Abraham as an instance, so also in arithmetic we have the same Abraham," the latter diploma being founded on the feat that Abraham, "hearing that Lot had been taken captive, numbered his own. servants, 318"; this mystic number, expressed in Greek letters T I E, used as numerals: "the character representing 300 (T) is the Lord's sign (Cross), and I and E indicate the Savior's name," et cetera, of cabalistic twaddle. (Strom. VI, xi; ANF. ii, 499.) Clement believes the heathen gods and the Sibyls, and all the demigods and myths of Greece: "We have also demonstrated Moses to be more ancient, not only than those called, poets and wise men, but than most of their deities. Not alone he, but the Sibyl, is more ancient than Orpheus. ... On her arrival at Delphi she sang:

'O Delphians, ministers of far-darting Apollo,

I come to declare the mind of AEgis-bearing Zeus,

Enraged as I am at my own brother Apollo.'"

(Strom. ii, 325.

11. Origen: born in Alexandria, Egypt, about, 165; a wild fanatic, he made himself "a eunuch for the Kingdom of Heaven's sake"; died at Tyre or Caesarea about 254; was the first of the' Fathers said to be born of Christian parents; he was a pupil and protege of Clement of Alexandria. Origen was the greatest theologian and biblical scholar of the Church up to his time; he was the author of the famous Hexapla, or comparative edition of the Bible in Hebrew, with Greek transliteration and the Greek texts of the Septuagint and other versions, in six parallel columns. Origen was badly tainted with the Arian heresy which denied the divinity of Jesus Christ, and was deposed from the priesthood, but his deposition was not generally recognized by all the Churches,—which again proves that they were not then subject to Rome. For sheer credulity and nonsense Father Origen was the peer of any of the Pagan-born Patriarchs of "the new Paganism called, Christianity," as is evidenced by the following extracts from his chief works.

Accepting as living realities the heathen gods and their miracles, he argues that the Hebrews must have had genuine miracles because the heathens had many from their gods, which were, however, only devils; that the Hebrews viewed. "with contempt all those who were considered as gods by the heathen" as not being gods, but demons, 'For all the gods of the nations are demons' (Ps, xcvi, 5). ... In the next place, miracles were performed in all countries, or at least in many of them, as Celsus himself admits, instancing the case, of AEsculapius, who conferred benefits on many, and who foretold future events to entire cities,"—citing instances. If there had been no miracles among the Hebrews "they would immediately have gone over to the worship of those demons which gave oracles and performed cures." (Contra Celsum, III, ch. ii-iii; ANF. iv, 466.) The heathen oracles were indeed inspired and true, but were due to a loathsome form of demoniac inspiration, which he thus—(with my own polite omissions)—describes: {131}

"Let it be granted that the responses delivered by the Pythian and other oracles were not the utterances of false men who pretended to a divine inspiration; but let us see if, after all, that they may be traced to wicked demons,—to spirits which are at enmity with the human race. ... It is said of the Pythian priestess, that when she sat down at the mouth of the Castalian cave, the prophetic spirit of Apollo entered her private parts; and when she was filled with it, she gave utterance to responses which are regarded with awe as divine truths. Judge by this whether that spirit does not show its profane and impure nature." (Contra Cetsum, VII, iii; ANF. iv, 611-612). ... "It is not, then, because Christians cast insults upon demons that they incur their revenge, but because they drive them away out of the images, and from the bodies and souls of men." (Ib. c. xliii, p. 655.)

Father Origen clung to the pagan superstition that comets and new stars portend and herald great world-events, and urges that this undoubted fact gives credibility to the fabled Star of Bethlehem: "It has been observed that, on the occurrence of great events, and of mighty changes in terrestrial things, such stars are wont to appear, indicating either the removal of dynasties or the breaking out of wars, or the happening of such circumstances as may cause commotions upon the earth"—why not then the Star of Bethlehem? (Contra Celsum, I, lix; ANF. iv, 422.) All the stars and heavenly bodies are living, rational beings, having souls, as he curiously proves by Job and Isaiah, as well as upon clerical reason:

"Let us see what reason itself can discover respecting sun, moon, and stars. ... To arrive at a clearer understanding on these matters, we ought first to inquire whether it is allowable to suppose that they are living and rational beings; then, whether their souls came into existence at the same time with their bodies, or seem to be anterior to them; and also whether, after the end of the world, we are to understand that they are to be released from their bodies; and whether, as we cease to live, so they also will cease from illuminating

the world. ... We think, then, that they may be designated as living beings, for this reason, that they are said to receive commandments from God, which is ordinarily the case only with rational beings: 'I have given commandments to all the stars' (Isa, xiv, 12), says the Lord." (De Principiis, I, vii; ANF. iv, 263.)

12. Lactantius: (-?-330). Ex-Pagan, and eminent Christian author and defender of the faith. On account of his great reputation for learning, he was invited by the Emperor Constantine to become the tutor of his son Crispus, about 312-318 A.D. Thus, omitting two entire volumes (V and VI) of the Fathers, we are brought to the beginning of Christianity as the official or state religion—accredited yet by fables and propagated by superstitious myth. The great work of Lactantius, The Divine Institutes, dedicated to the Emperor, was thus addressed: "We now commence this work under the auspices of your name, O mighty Emperor Constantine, who were the first of the Roman princes to repudiate errors, and to acknowledge and honor the majesty of the one and only true God." (I, i.) This work, in seven lengthy Books, occupies over 200 double-columns of vol. VII of the Ante-Nicene Fathers. {132}

Written for the purpose of confirming Constantine in his very uncertain "Christian" faith, and to appeal for conversion of the higher classes of the Pagans under the imperial favor, no work of the Fathers is more positive in the recognition of the Pagan gods as divine realities, who are rather demons of very active malignity; and none equalled him in profuse appeals to the Pagan gods and the Sibyls as their prophetesses, as divine "testimonies" to Jesus Christ and virtually every natural and supernatural act attributed to him in the romantic Gospels. In fact, his whole work is a sort of digest of Paran mythology taken as divinely true and inspired antecedents and evidences of the fictitious "facts" of the new Paganism called Christianity. We have already noticed some of his tributes to the Sibyls as prophecies of Jesus Christ; as it is impossible to cite but a few out of exceeding many, these are selected, demonstrating the origins of the heathen gods as actually demons; the verity of their being, words and deeds, and that they one and all testify of Jesus Christ and the holy mysteries of the Christian faith. In a word, Christianity is founded on and proved by Pagan myths. And first, of the demon-gods, for whom he thus vouches:

"God in his forethought, lest the devil, to whom from the beginning He had given power over the earth, should by his subtility either corrupt or destroy men, ... sent angels for the protection and improvement of the human race; and inasmuch as He had given these a free will, He enjoined them above all things not to defile themselves. ... He plainly prohibited them from doing that which He knew that they would do, that they might entertain no hope of pardon. Therefore, while they

abode among men, that most deceitful ruler of the earth ... gradually enticed them to vices, and polluted them by intercourse with women. Then, not being admitted into heaven on account of the sins into which they had plunged themselves, they fell to the earth. Thus from angels the devil makes them to become his satellites and attendants.

"But they who were born from these, because they were neither angels nor men, but bearing a kind of mixed nature, were not admitted into hell as their fathers were not into heaven. Thus there became two kinds of demons; one of heaven, the other of the earth. The latter are the evil spirits, the authors of all the evils which are done, and the same devil is their Prince. Whence Trismegistus calls him the ruler of demons. ... They are called demons, that is, skilled and acquainted with matters; for they think that these are gods.

"They are acquainted, indeed, with many future events, but not all since it is not permitted to them entirely to know the counsel of God. These contaminated and abandoned Spirits, as I say, wander over the whole earth, and contrive a solace for their own perdition by the destruction of men. Therefore they fill every place with snares, frauds and errors for they cling to individuals, and occupy whole houses from door to door. ... And these, since spirits are without substance and not to be grasped, insinuate themselves into the bodies of men; and secretly working in their inward parts, they corrupt the health, hasten diseases, terrify their souls with dreams, {133} harass their maids with frenzies, that by these means they may compel men to have recourse to their aid." (Lact. Divine Instit. II, xv; ANF. vii, 64.)

He assures us, in chapter headings, and much detail of text: "That Demons have no Power over Those who are Established in the Faith" (Ch. xvi); "That Astrology, Soothsaying, and Similar Arts are the Inventions of Demons" (Ch. xvii). These demon-gods are the most potent witnesses to the Christian faith, and scores of times he cites and appeals to them. The Hermes Trismegistus so often quoted and vouched for, is the god Mercury "Thrice Greatest," and is the greatest of the Christian witnesses. In many chapters the "divine testimonies" of Trismegistus, Apollo, and the other demon-gods, are confidently appealed to and their proofs recited. He proves the immortality of the soul and the resurrection of the dead by renewed appeals to Hermes, Apollo, and the Sibyl: "Of the Soul, and the Testimonies concerning its Eternity" (Ch. xiii). "And I will now allege the testimony of the prophets. ... Hermes, describing the nature of man, that he might know that he was made by God, introduced this statement. ... Let us therefore seek greater testimony. A certain Polites asked Apollo of Miletus whether the soul remains after death or goes to dissolution; and he replied in these verses [quoting the response]. What do the Sibylline poems say? Do they not declare that this is so, when they say that the time will come when God will judge the living and the dead?—whose authority we will hereafter bring forward. ... Therefore the Son of the most high and mighty God shall come to judge the quick and the dead, as the Sibyl testifies and says [quoting]. ... 'Dies

irae, dies illa, Teste David et Sibylla.'" (Ibid, VII, chs. xiii, xxii; ANF. vii, 210, 218.)

Malignantly powerful as these demon-gods are, the simple but potent name of Christ, or the "immortal sign" of the Cross, on the instant renders them impotent and puts them to flight; all the demon-gods may be evoked by magic, only Christ cannot be thus conjured.

As for man—here occurring the famous epigram Homo ex humo: "He formed man out of the dust of the ground, from which he was called man, because he was made from the earth. Finally Plato says that the human form was godlike; as does the Sibyl, who says,—'Thou are my image, O man, possessed of right reason.' (Ib. II, lviii; p. 58.) Chapter vi is entitled, "Almighty God begat His Son; and the Testimonies of the Sibyls and of Trismegistus concerning Him"; and he urges: "But that there is a Son of the Most High God is shown not only by the unanimous utterances of the prophets, but also by the declaration of Trismegistus and the predictions of the Sibyls [quoting them at length]. The Erythrean Sibyl proclaims the Son of God as the leader and commander of all [quoting] ... And another Sibyl enjoins: 'Know him as your God, who is the Son of God'; and the Sibyl calls Him 'Counsellor.'" (Ib. IV, vi; p. 105.)

THE PAGAN "LOGOS" CHRISTIANIZED

Treating at length of the prolific adoption and adaptation by "that new Paganism later called Christianity," of the terms, rites and ceremonies of Paganism, CE. says: "Always the Church has {134} forcefully molded words, and even concepts (as Savior, Epiphany, Baptism, Illimination, Mysteries, Logos, to suit her own Dogma and its expression. It was thus that John could take the [Pagan] expression 'Logos,' mould it to his Dogma, cut short all perilous speculation among Christians, and assert once for all that the 'Word was made Flesh' and was Jesus Christ." (CE. xi, 392.) And thus Father Lactantius, appealing to Pagan gods and Sibyls for cogent confirmation, deals with the ancient Pagan notion of the "Logos," converted now into a "revealed" and most holy Christian Mystery and the Son of God:

"For though He was the Son of God from the beginning, He was born again a second time according to the flesh: and this two-fold birth of His has introduced great terror into the minds of men, and overspread with darkness even those who retained the mysteries of true religion. But we will show this plainly and clearly. ... Unless by chance we shall profanely imagine, as Orpheus supposed, that God is both male and female. ... But Hermes also was of the same opinion, when he says that He was 'His own father' and 'His own mother' [self-father and self-

mother']. ... John also thus taught: 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made.'

"But the Greeks speak of Him as the Logos, more befittingly than we do as the word, or speech: for Logos signifies both speech and reason inasmuch as He is both the speech and reason of God. ... Zeno represents the Logos as the arranger of the established order of things, and the framer of the universe. ... For it is the spirit of God which he named the soul of Jupiter. For Trismegistus, who by some means or other searched into almost all truth, often describes the excellence and majesty of the Word." (Lact. Div. Inst. IV, viii-ix; ANF. vii, 106-7.)

As there can be no more positive and convincing proof that the Christ was and is a Pagan Myth,—the old Greek "Logos" of Heraclitus and the Philosophers revamped by the Greek priest who wrote the first chapter of the "Gospel according to St. John" and worked up into the "Incarnate Son" of the old Hebrew God for Christian consumption as the most sacred Article of Christian Faith and Theology, I append to the admission of Father Lactantius the culminating evidences of the "Gospel" and the further confession of the Church through the Catholic Encyclopedia. The inspired "revelation" of the Holy Ghost concerning the holy Pagan doctrine of the "Creative, Logos" or "Word of God," made flesh in Jesus Christ, is thus "taken and molded to his dogma" by the Holy Saint John:

"In the beginning was the Logos, and the Logos was with God, and the Logos was God. The same was in the beginning with God. All things were made by him [i.e. by the Logos]; and without him was not anything made that was made." (John, i, 1-3.){135}

The doctrine of the Logos was a Pagan speculation or invention of the Greek philosopher Heraclitus, who lived 535-475 Before Christ, and had never heard of Christ. From it the science of Logic takes its name; and on it the first principle of Stoicism and the Christian doctrine of "The Word" are based. If this startling statement out of secular history is questioned, let CE. bear its clerical witness to the Pagan origin of the Logos and the curious Christian metamorphosis of it wrought by "St. John" and the Church Fathers:

"The word Logos (Gr. Logos; Lat. Verbum) is the term by which Christian theology in the Greek language designates the Word of God, the Second Person of the Blessed Trinity. Before St. John had consecrated this term by adopting it, the Greeks and the Jews had used it to express religious conceptions which, under divers titles, have exercised a certain influence on Christian theology. ... It was in Heraclitus that the theory of the Logos appears for the first time, and it is doubtless for this reason that, first among the Greek philosophers, Heraclitus was regarded by St. Justin (Apol. I, 46) as a Christian before Christ. ... It reappears in the writings of the Stoics, and it is especially

by them that this theory is developed. God, according to them, 'did not make the world as an artisan does his work—[though Genesis ii says he did]—but it is by wholly penetrating an matter—[thus a kind of ether]—that He is the Demiurge of the universe.' He penetrates the world 'as honey does the honeycomb' (Tertullian, Adv. Hermogenem, 44). ... This Logos is at the same time a force and a law—[How, then, a Second Person Trinitarian God?]. ... Conformably to their exegetical habit, the Stoics made of the different gods personifications of the Logos, e.g. of Zeus and above all of Hermes. ... In the [apocryphal] Book of Wisdom this personification is more directly implied, and a parallel is established between Wisdom and the Word. in Palestinian Robbinism the Word (Memra) is very often mentioned. ... it is the Memra of Jehovah which lives, speaks, and acts. ... Philo's problem was of the philosophical order; God and man are infinitely distant from each other; and it is necessary to establish between them the relations of action and of prayer; the Logos is here the intermediary. ... Throughout so many diverse [Pagan and Jewish] concepts may be recognized a fundamental doctrine: the Logos is an intermediary between God and the world; through it God created the world and governs it; through it also men know God and pray to Him. ... The term Logos is found only in the Johannine writings. ... This resemblance [to the notion in the Book of Wisdom] suggests the way by which the doctrine of the Logos entered into Christian theology." (CE. ix, 328-9.)

Thus confessedly is the Divine Revelation of the "Word made flesh" a Pagan-Jewish Myth, and the very Pagan Demiurge is the Christian Christ—"Very God"—and the "Second Person of the Blessed Trinity"! Here is the evolution of a Pagan speculation into a Christian revelation: Heraclitus first devised "the theory of the Logos"; by the Stoics "this theory is developed" into the Demiurge—"at the same time a force and a law"—which wrought the several works of creation instead of Zeus or Hermes. In the {136} admittedly forged Book of Wisdom,—which is nevertheless part of the inspired Canon of the Catholic Bible,—the Pagan Demiurge becomes Divine Wisdom and "paralleled" with "the Word" of the Hebrew God, and "is the Memra of Jahveh which lives, speaks, acts." The Jewish philosopher Philo evolved it into "an intermediary—[Mediator]—between God and the world, through which God created the world." This Pagan notion echoes in: "There is one mediator between God and men, the man Christ Jesus." (1 Tim. ii, 5.) Then comes the Christian Greek priest who wrote the first chapter of "the Gospel according to John," and, Lo! "the Logos [Word] was God. ... All things were made by him"! The Pagan speculation is first philosophized, then personified, then Deified into the "Second Person" of a Blessed Trinity which was first dogmatized in 381 A.D.; and the blasphemy laws of England and a number of American States decree imprisonment for ridiculing this Most Holy Mystery of Christian Faith. Yet Christians decry the doctrine of Evolution and pass laws to outlaw teaching it.

Having pursued these incontestable Pagan "proofs" through his seven Books, and so vindicated the truth and divinity of Christianity, the

eminent Doctor Lactantius concludes with this strange apostrophe to the near-Pagan Emperor, assuring him of the overthrow now of all error and the triumph of Catholic Truth: "But all fictions have now been hushed, Most Holy Emperor, since the time when the great God raised thee up for the restoration of the house of justice, and for the protection of the human race. ... Since the truth now comes forth from obscurity, and is brought into light"! (Ib. VII, xxvi; p. 131.) Father Lactantius then quite correctly, from a clerical viewpoint, defines truth and superstition, but oddly enough confuses and misapplies the terms so far as respects the Christian religion: "Truly religion is the cultivation of the truth, but superstition is that which is false. ... But because the worshippers of the gods imagine themselves to be religious, though they are superstitious, they are neither able to distinguish religion from superstition, nor to express the meaning of the names." (Ib. IV, xxviii; p. 131.)

13. Augustine (354-430): Bishop of Hippo, in Africa; "Saint, Doctor of the Church; a philosophical and theological genius of the first order, dominating, like a pyramid, antiquity and the succeeding ages. ... Compared with the great philosophers of past centuries and modern times, he is the equal of them all; among theologians he is undoubtedly the first, and such has been his influence that none of the Fathers, Scholastics, or Reformers has surpassed it." (CE. ii, 84.) This fulsome paean of praise sung by the Church of its greatest Doctor, justifies a sketch of the fiery African Bishop and a look into his monumental work, De Civitate Dei—"The City of God," written between the years 413-426 A.D. This will well enough show the quality of mind of the man, a monumentally superstitious and credulous Child of Faith; and throw some light on the psychology of the Church which holds such a mind as its greatest Doctor, towering like a pyramid over the puny thinkers and philosophers of past centuries and of modern times. We may let CE. draw the biographical sketch in its own words, simply abbreviated at places to save space. Augustine's father, Patricius, was a Pagan, his mother, Monica, a convert to Christianity; when Augustine was born "she had him signed with the cross and enrolled {137} among the catechumens. Once, when very ill, he asked for baptism, but, all danger being passed, he deferred receiving the sacrament, thus yielding to a deplorable custom of the times." when sixteen years old he was sent to Cartage for study to become a lawyer; "Here he formed a sinful liaison with the person who bore him a son (372)—[Adeodatus, "the gift of God"]—'the son of his sin'—an entanglement from which he only delivered himself, at Milan, after fifteen years of its thralldom." During this time Augustine became an ardent heretic: "In this same year Augustine fell into the snares of the Manichaeans. ... Once won over to this sect, Augustine devoted himself to it with all the ardor of his character; he read all its books, adopted and defended all its opinions. His furious proselytism drew into error [several others named]. it was during this Manichaean

period that Augustine's literary faculties reached their full development." ...

In 383 Augustine, at the age of twenty-nine, went to Italy, and came to Milan, where he met and fell under the influence of Bishop Ambrose—[he who forged the Apostles' Creed]. "However, before embracing the Faith, Augustine underwent a three years' struggle. ... But it was only a dream; his passions still enslaved him. Monica, who had joined her son at Milan, prevailed upon him [to abandon his mistress]; and though he dismissed the mother of Adeodatus, her place was soon filled by another. At first he prayed, but without the sincere desire of being heard.—[In his "Confessions" (viii, 17) he addresses God: "Lord, make me pure and chaste but not quite yet"! Finally he resolved to embrace Christianity and to believe as the Church believed.]—The grand stroke of grace, at the age of thirty-three, smote him to the ground in the garden at Milan, in 386. ... From 386 to 395 Augustine gradually became acquainted with the Christian doctrine, and in his mind the fusion of Platonic philosophy with revealed dogmas was taking place. ... So long, therefore, as his philosophy agrees with his religious doctrines, St. Augustine is frankly neo-Platonist; as soon as a contradiction arises, he never hesitates to subordinate his philosophy to religion, reason to faith! (p. 86) ... He thought too easily to find Christianity in Plato, or Platonism in the Gospel. Thus he had imagined that in Platonism he had discovered the entire doctrine of the Word and the whole prologue of St. John." Augustine was baptized on Easter of 387. He did not think of entering the priesthood; but being in church one day at prayer, the clamor of the crowd caused him to yield, despite his tears, to the demand, and he was consecrated in 391, and entered actively into the fray. A great controversy arose "over these grave questions: Do the hierarchical powers depend upon the moral worth of the priest? How can the holiness of the Church be compatible with the unworthiness of its ministers?—[The moral situation must have been very acute to necessitate such a debate]. In the dogmatic debate he established the Catholic thesis that the Church, so long as it is upon earth, can, without losing its holiness, tolerate sinners within its pale for the sake of converting them" [?]—or their property.

In the City of God, which "is considered his most important work," Augustine "answers the Pagans, who attributed the fall of Rome (410) to the abolition of Pagan worship. In it, considering the problem of Divine Providence with regard to the Roman Empire, {138} in a burst of genius he creates the philosophy of history, embracing as he does with a glance the destinies of the world grouped around the Christian religion, the only one which goes back to the beginning and leads humanity to its final term." (CE. ii, 84-89.) Let us now admire

AUGUSTINE'S "PHILOSOPHY OF HISTORY"

whereof, says His present Holiness in a special Encyclical on the great Philosopher: "The teaching of St. Augustine constitutes a precious statement of sublime truths.", (Herald-Tribune, Apr. 22, 1930.)

The City of God, by which he intends the Christianized World-City of Rome, is a ponderous tome, which cost Augustine some thirteen years to write. Like the work of all the Fathers it is an embellished rehash of the myths of the Old Testament, highly spiced with "proofs" from the Pagan gods and their prophetic Sibyls, the same style of exegesis being also used for the Gospels, all of which he accepts as Gospel truth. He begins his philosophizing of history by swallowing the "Sacred Science" of Genesis whole; he entitles a chapter: "Of the Falseness of the History which allots Many Thousand Years to the World's Past"; and thus sneeringly dismisses those who knew better: "They are deceived, too, by those highly mendacious documents which profess to give the history of many thousand years, though reckoning by the sacred writings, we find that not yet 6,000 years have passed. ... There are some, again, who are of opinion that this is not the only world, but that there are numberless worlds." (Civ. Dei, Bk. xii, 10, 11; N&PNF. ii, 232, 233.) Such persons are not to be argued with but to be ridiculed: "For as it is not yet 6,000 years since the first man, who is called Adam, are not those to be ridiculed rather than refuted who try to persuade us of anything regarding a space of time so different from, so contrary to, the ascertained truth?" (Ib. xviii, 40; p. 384.) To prove that "there were giants in those days," and that the ante-Diluvians were of greater size than men of his times, he vouches: "I myself, along with others, saw on the shore at Utica a man's molar tooth of such a size, that if it were cut down into teeth such as we have, a hundred, I fancy, could have been made out of it. ... Bones of almost incredible size have been found by exposure of sepulchres." (xv, 9; p. 291.) And he shows how, "according to the Septuagint, Methuselah survived the Flood by fourteen years." (xv, 11; p. 292.) He accepts the earth as flat and inhabited on the upper side only: "As to the fable that there are Antipodes, that is to say, men who are on the opposite side of the earth, where the sun rises when it sets to us, men who walk with their feet opposite ours, is on no ground credible." (xvi, 9; p. 315.)

Augustine is credited with a scientific leaning towards the doctrine of Evolution and as recognizing the origin of species; but some of his species are truly singular, and withal are but variations from the original divine norm of Father Adam, who is father of them all. In all soberness, tinged with a breath of skepticism with respect to some, he thus philosophizes: "It is reported that some monstrous races of men have one eye in the middle of the forehead; some, the feet turned backward from the {139} heel; some, a double sex, the right breast like a man, the left like a woman, and that they alternately beget and bring forth; others are said to have no mouth. ... They tell of a race who have two feet but only one leg, and are of marvelous swiftness, though they do not bend the knee; they are called Skiopedes, because in the hot weather they lie down on their backs and shade themselves with their

feet. Others are said to have no head on their shoulders. ... What shall we say of the Cynocephali, whose doglike head and barking proclaim them beasts rather than men? But we are not bound to believe all we hear of these monstrosities. ... But who could enumerate all the human births that have differed widely from their ascertained parents? No one will deny that all these have descended from that one man, ... that one first father of all. ... Accordingly, it ought not to seem absurd to us, that as in the individual races there are monstrous births, so in the whole race there are monstrous races; ... if they are human, they are descended from Adam." (xvi, 8; p. 315.)

It is not alone in the realm of the genus homo that oddities exist, in the animal world there are some very notable singularities, for which the Saint vouches with all confidence as out of his personal knowledge and experience. Several times he repeats the marvel of the peacock, "which is so favored by the Almighty that its flesh will not decay," and "which triumphs over that corruption from which even the flesh of Plato is not exempt." He says: "It seems incredible, but a peacock was cooked and served to me in Carthage; and I kept the flesh one year and it was as fresh as ever, only a little drier." (xxi, 4, 5; pp. 455, 458.) The now exploded doctrine of abiogenesis was strong with Augustine; some animals are born without sexual antecedents: "Frogs are produced from the earth, not propagated by male and female parents" (xvi, 7; p. 314); "There are in Cappadocia mares which are impregnated by the wind, and their foals live only three years." (xxi, 5; p. 456.) There was much question as to the efficacy of hell-fire in toasting lost souls through eternity. The master philosopher of all time solves the knotty problem in two chapters, under the titles: "2. Whether it is Possible for Bodies to last Forever in Burning Fire," and, "4. Examples from Nature proving that Bodies may remain Unconsumed and Alive in Fire." In the first place, before the lamentable Fall of Adam, our own bodies were imperishable; in Hell we will again get unconsumable bodies: "Even this human flesh was constituted in one fashion before there was Sin,—was constituted, in fact, so that it could not die." (xxi, 8; p. 459.) But there are other proofs of this than theological say-so, the skeptical may have the proofs with their own eyes in present-day Nature: "There are animals which live in the midst of flames. ... The salamander is well known, that it lives in fire. Likewise, in springs of water so hot that no one can put his hand in it with impunity, a species of worm is found, which not only lives there, but cannot live elsewhere. ... These animals live in that blaze of heat without pain, the element of fire being congenial to their nature and causing it to thrive and not to suffer,"—an argument which "does not suit our purpose" on the point of painless existence in fire of these animals, in which particular the wisdom of God has differentiated the souls of the damned, that they may suffer exquisitely forever; in which argument Augustine implies the doctrine, as feelingly expressed by another {140} holy Saint, the "Angelic Doctor" Aquinas: "In order that nothing may be wanting to the felicity of the blessed spirits in heaven, a perfect view is granted to them of the tortures of the damned"; all these holy ones in gleeful praise to God

look down at the damned disbelievers "tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb: and the smoke of their torment ascendeth for ever and ever; and they have no rest day nor night." (Rev. xiv., 10, 11.)

In the realm of inorganic nature are many marvels, a long catalogue of which our philosopher makes, and at several places repeats; some of these are by hearsay and current report, for which cautiously he does not vouch the truth; "but these I know to be true: the case of that fountain in which burning torches are extinguished, and extinguished torches are lit: and the apples of Sodom, which are ripe to appearance, but are filled with dust"! (xxi, 7; p. 458.) The diamond is the hardest known stone; so hard indeed that it cannot be cut or worked "by anything, except goat's blood." (p. 455.)

The greatest of Christian Doctors, pyramid of philosophers, has abiding faith in the reality of the Pagan gods, who, however, as held by all the Fathers, are really demons or devils; they are very potent as wonder-workers and magicians. Some of them, however, are evidently not of a malicious nature: "The god of Socrates. if he had a god, cannot have belonged to this class of demons." (xiii, 27; p. 165.) Time and again he vouches for and quotes the famous Hermes Trismegistus, who he assures us was the grandson of the "first Mercury." (viii, 23, 24; pp. 159, 161.) And for history he says, that "At this time, indeed, when Moses was born, Atlas is found to have lived, that great astronomer, the brother of Prometheus, and maternal grandson of the elder Mercury, of whom that Mercury Trismegistus was the grandson." (xviii, 39; p. 384.) Also that "Picus, son of Saturn, was the first king of Argos." (xviii, 15; p. 368.) He accepts as historic truth the fabulous founding of Rome by Romulus and Remus, their virgin-birth by the god Mars, and their nursing by the she-wolf, but attributes the last to the provident interference of the Hebrew God. Some of his comments might be applicable to One later Virgin-born. "Rhea, a vestal virgin, who conceived twin sons of Mars, as they will have it, in that way honoring or excusing her adultery, adding as a proof that a she-wolf nursed the infants when exposed. ... Yet, what wonder is it, if, to rebuke the king who had cruelly ordered them to be thrown into the water, God was pleased, after divinely delivering them from the water, to succor, by means of a wild beast giving milk, these infants by whom so great a City was to be founded?" (xviii, 21; p. 372.)

The great philosopher, at one with Cicero in this respect, distinguishes between the ancient fables of the gods in an age of ignorance and superstition, and those true histories of their later deeds in a time, such as that of the Founding of the City, when intelligence reigned among men. A singular reversion to the mental state of the Homeric ages would seem to have come upon men with the advent of the new Faith. Cicero had related the fables of Homer and contrasted them with the true history of Romulus and his more enlightened times, saying: "Homer had flourished long before {141} Romulus, and there was now so much learning in individuals, and so generally diffused an enlightenment, that scarcely any room was left for fable. For antiquity

admitted fables, and sometimes very clumsy ones; but this age of Romulus was sufficiently enlightened to reject whatever had not the air of truth"! On this the great Saint Augustine thus philosophizes,—accounting, indeed, for the age-long persistence of all superstitions, as due to inheritance and early teaching: "But who believed that Romulus was a god except Rome, which was then small and weak? Then afterwards it was necessary that succeeding generations should preserve the traditions of their ancestors; that, drinking in this superstition with their mother's milk, their nation should grow great and dominate the world"? (xxii, 6; p. 483.) In likewise it may be queried: Who believed that Jesus was a virgin-born god except superstitious Pagans who already believed such things of Romulus, Apollo, AEsculapius, et id omne genus? and the succeeding generations, "drawing in this superstition with their mother's milk," have passed it on through the Dark Ages of Faith even unto our own day. Even the great St. Jerome has said, that no one would have believed the Virgin-birth of Jesus or that his mother was not an adulteress, "until now, that the whole world has embraced the faith"—and would therefore believe anything—except the truth!

All who did not believe such things, when related by the ex-Pagan Christians, were heretics instigated by the devil; for "the devil, seeing the temples of the gods deserted, and the human race running to the name of the living Mediator, has moved the heretics under the Christian name to resist the Christian doctrine." (xviii, 51; p. 392.) Whether St. Augustine, in his earlier Pagan years, practiced the arts of magic, as did many of the other ex-Pagan Christian Fathers, he maintained a firm Christian faith in magic and magicians, and explains how the gift is acquired. He gives an account of a remarkable lamp which hung in a temple of Venus in a great candelabra; although exposed to the open air, even the strongest winds could not blow out the flame. But that is nothing strange to the philosophic mind of the Saint: "For to this [inextinguishable lamp] we add a host of marvels wrought by man, or by magic, that is, by man under the influence of devils, or by the devils directly,—for such marvels we cannot deny without impugning the truth of the sacred Scriptures we believe. ... Now, devils are attracted to dwell in certain temples by means of the creatures who present to them the things which suit their various tastes. ... The devils cunningly seduce men and make of a few of them their disciples, who then instruct others. ... Hence the origin of magic and magicians." (xxi, 6; p. 457.) A most notable example of magical power is that which transforms men into animals, sometimes effected by the potent word, sometimes through material means, as where sundry inn-keepers used to put a drug into food which would work the transformation of their guests into wild or domestic animals.

The philosopher Saint vouches for such magical metamorphoses as of his own knowledge and on unimpeachable authority. At much length he relates: "A certain man named Praestantius used to tell that it happened to his father in his own house, that he took that poison in a

piece of cheese, ... and that he had been made a sumpter horse, and, along with other beasts of burden, had carried {142} provisions for the Rhoetian Legion. And all this was found to have taken place just as he told. ... These things have not come to us from persons we might deem unworthy of credit, but from informants we could not suppose to be deceiving us. Therefore, what men say and have committed to writing about the Arcadians being often changed into wolves by the Arcadian gods, or demons rather, and what is told in the song about Circe transforming the companions of Ulysses, if they were really done, may, in my opinion, have been in the way I have said—[that is, by demons through the permission of God]. ... As for Diomede's birds, that they bring water in their beaks and sprinkle it on the temple of Diomede, and that they fawn on men of Greek race and persecute aliens, is no wonderful thing to be done by the inward influence of demons." (xviii, 18; p. 370.) To the Saint and to all the Fathers, the air was full of devils: "All diseases of Christians are to be ascribed to these demons; chiefly do they torment fresh-baptized Christians, yea, even the guiltless new-born infant." (De Divinatione Daemonorum, ch. iii),—a whole tome devoted to the prophetic works of the Devil, "after the working of Satan with all power and signs and lying wonders," as avouched in Holy Writ (II Thess. ii, 9); for: "The responses of the gods are uttered by impure demons with a strong animus against the Christians." (De Civ. Dei, xix, 23; p. 416.) And no wonder, for "by the help of magicians, whom Scripture calls enchanters and sorcerers, the devils could gain such power. ... The noble poet Vergil describes a very powerful magician in these lines," (quoting; xxi, 6; p. 457).

Again, like all the holy Fathers and Popes down at least to Benedict XIV, elsewhere quoted, the great philosopher and Saint is [omission] utterances of these Pagan Seeresses, inspired by the devil through the permission of the Christian God to reveal the holy mysteries of the Christian Faith. Augustine devotes a chapter, entitled "Of the Erythraean Sibyl, who is known to have sung many things about Christ more plainly than the other Sibyls," to these signal Pagan proofs of the Christ; and he dwells with peculiar zest on the celebrated "Fish Anagram." On this theme he enlarges: "This Sibyl certainly wrote some things concerning Christ which are quite manifest [citing instances]. ... A certain passage which had the initial letters of the lines so arranged that these words could be read in them: 'Iesous Xristos Theou Uios Soter'—[quoting the verses at length]. ... If you join the initial letters in these five Greek words, they will make the word Ixthus, that is, 'fish,' in which word Christ is mystically understood, because he was able to live, that is, to exist, without sin, in the abyss of this mortality as in the depths of water." (xviii, 23; p. 372-3.)

With full faith the great Doctor Augustine accepts the old fable of the miraculous translation of the Septuagint, and to it adds some new trimmings betraying his intimate knowledge of the processes and purposes of God in bringing it about: "It is reported that there was an agreement in their words so wonderful, stupendous, and plainly

divine, each one apart (for so it pleased Ptolemy to test their fidelity), they differed from each other in no word, or in the order of the words; but, as if the translators had been one, so what all had translated was one, because in very deed the one Spirit had been in them all. And they received so {143} wonderful a gift of God, in order that these Scriptures might be commended not as human but divine, for the benefit of the nations. who should at some time believe, as we now see them doing. ... If anything is in the Hebrew copies and not in the version of the Seventy, the Spirit of God did not choose to say it through them, but only through the prophets. But whatever is in the Septuagint and not in the Hebrew copies, the same Spirit chose rather to say it through the latter, thus showing that both were prophets." (xviii, 42, 43; pp. 385-387.) If this latter be true, that some divine revelation is found in the Septuagint which is not in the Hebrew, and vice versa how then can it be true, as the Saint has just said, and as all the Fathers say, that there was perfect agreement between the Hebrew original and the Greek translations? If matters in the Hebrew text were omitted in the Greek, then the inspired truth of God was not in those parts of the original, or else what was inspired truth in the Hebrew became now false; and if there was new matter now in the Greek, such portions were not translation but were interpolations or plain forgeries of the translators, yet inspired by God. The divine origin of the Hebrew language, as invented by God for the use of Adam and Eve and their posterity, is thus fabled by the great Doctor: "When the other races were divided by their own peculiar languages [at Babel], Heber's family preserved that language which is not unreasonably believed to have been the common language of the race, and that on this account it was henceforth called Hebrew." (p. 122.) As for the origin of writing, our Saint agrees with St. Chrysostom, St. Jerome, and other erudite Saints, that "God himself showed the model and method of all writing when he delivered the Law written with his own finger to Moses." (White, Warfare of Science against Theology, ii, 181.)

This greatest philosopher of all time attacks with profound learning a problem which, he says, he had "previously mentioned, but did not decide," and he proceeds with acutest wisdom to solve the question: "Whether angels, inasmuch as they are spirits, could have bodily intercourse with women?" With all the powers of his mighty philosophico-clerical mind he reasons on the ethereal nature of angels, and reaches the conclusion, fortified by many ancient instances, that they can and do. There are, be points out, "many proven instances, that Sylvans and Fauns, who are commonly called 'Incubi,' had often made wicked assaults upon women, and satisfied their lusts upon them: and that certain devils, called Duses by the Gauls, are constantly attempting and effecting this impurity." (City of God, xv, 23; p. 303.) As the greatest Doctor and Theologian of the Church, he discusses weightily what books of Scripture are inspired and canonical, which are fables and apocryphal: "Let us omit, then, the fables of those Scriptures which are called apocryphal. ... We cannot deny that Enoch, the seventh from Adam, left some divine writings, for this is asserted by the Apostle Jude in his canonical

Epistle"! (Ibid,, p. 305.) Thus the great Doctor vindicates the potentiality of the Holy Ghost, in the guise of the angel Gabriel, to maintain carnal copulation with the "proliferous yet Ever Virgin" Mother of God; and vouches for the divinity of the crude Jewish forgery of the Book of Enoch, which is duly canonized as genuine and authentic work of the mythical Patriarch, by the equally mythical "Apostle" {144} author of the forged Epistle of Jude. So great a Doctor of the Church looks, by now, very much like an extraordinary "quack doctor" peddler of bogus nostrums.

Such are a few picked from numberless examples of the quasi-divine wisdom and philosophy of this unparalleled, pyramidal Saint and Doctor of the Church, who "never hesitated to subordinate his reason to Faith." Most luminously and profoundly of all the Fathers and Doctors, Augustine spoke the mind and language of the Church and of its Pagan-born Christianity; more ably than them all he used the same methods of propaganda of the Faith among the superstitious ex-Pagan Christians; with greater authority and effect than all the others, he exploited the same fables, the same falsehoods, the same absurdities, exhibited to the n-th degree the same fathomless fatuity of faith and subjugation of reason to credulity.

A final appeal to the Pagan Sibyls and to the fabulous Phoenix for "proofs" of the Christian mysteries, I add from the famous forged Constitutions of the Holy Apostles, falsely through the centuries attributed as the individual and collective inspired work of the mythic Twelve: "If the Gentiles laugh at us, and disbelieve our Scriptures, let at least their own prophetess Sibylla oblige them to believe, who says thus in express words: [quoting]. If, therefore, this prophetess confesses the Resurrection ... it is vain for them to deny our doctrine. They say there is a bird single in its kind which affords a copious demonstration of the Resurrection. ... They call it a phoenix, and relate [here repeating the old Pagan fable of the self-resurrecting phoenix]. If, therefore, as even themselves say, a resurrection is exhibited by means of an irrational bird, wherefore do they disparage our accounts, when we profess that He who by His power brings that into being which was not in being before, is able to restore this body, and raise it up again after its dissolution?" (Apost. Const. V, 1, vii; ANF. vii, 440-441.)

CHRISTIAN PAGANISM

The whole of Paganism we have seen taken over bodily into "that new Paganism later called Christianity," by the ex-Pagan Fathers of the Christ's Church, and all its myths and fables urged by them as the

credible and only "evidence of things not seen" of the new Faith. What does it all signify for proof of Christian Truth? "Nothing stands in need of lying but a Lie"; and by that unholy means we see the holy false new Faith established among the ignorant and superstitious Pagans.

These sainted ex-Pagan Fathers of Christianity, one and all, fully and explicitly accepted and believed in childlike simplicity of faith the reality and potency of their old heathen gods, reducing them only in immortal rank to demons or devils of fantastic origin and powers permitted by the One True God to work true miracles; by their inspired oracles to foretell futurity and the most sacred mysteries of the Christian faith, and maliciously to "imitate'—hundreds of years in advance—its most holy rites and sacraments; to endow their votaries with the gift of magic and the powers of magical practices,—practices to this day performed by their priestly successors under more refined euphemisms of thaumaturgy. To the malignant works of the Devil and the hordes of {145} devils the Fathers imputed, and their now-a-day successors yet impute, the working of mighty lying wonders designed to thwart, and often very effective in "queering" the inscrutable plans and providences of their Almighty God. "When pious Christians," mordantly says Middleton, "are arrived at this pitch of Credulity, as to believe that evil spirits or evil men can work real miracles, in defiance and opposition to the authority of the Gospels, their very piety will oblige them to admit as miraculous whatever is wrought in the defense of it, and so of course make them the implicit dupes of their wonder-workers." (A Free Inquiry, p. 71.)

This review of the ex-Pagan Fathers of Christ's True Church is made at some length because of its capital, fatal importance to the notion of the "authority," veracity and credibility of these the sole witnesses and vouchers for the pretended truth and validity of the new faith, and the "Gospel" wonders reputed as having occurred a century and more before their times, and for the foundation of the Church and the miraculous fundamentals of the Christian religion. Fabling, false and fatuous in point of every single pretended "proof" which they offer for Christianity, in every respect fatal to their intelligence, their intellectual honesty, their common veracity and general and particular credibility with respect to matters both natural and supernatural—How can they be believed as to the miracles and miraculous and incredible basic "truths" of Christianity? False in one thing, false and discredited in all, must be the verdict of every one concerned to know the truth of the new Faith sponsored and established alone through the mongering of Pagan myths of these fatuous, childishly credulous, unscrupulous ex-Pagan Fathers of Christianity. They knew not fable from fact, and scrupled not to assert fable for fact, recklessly lying to the greater glory of God and glorification of themselves and their Paganized Church, in the name of Divinely revealed Truth of God. But, as we have seen, there can be no "divine revelation" of fanciful "fact" and dogma which for centuries had been, and in the early Christian ages were, the current mythology of credulous Pagandom. Thus the

system of veneered Paganism which the ex-Pagan Fathers revamped under the name of Christianity, cannot be true; by a thousand tokens and tests of truth it is not true.

In the words of Macbeth is the whole mythical scheme to be appraised, and adjudged—and junked:

"...... It is a tale

Told by an idiot, full of sound and fury,

Signifying nothing!"

But—"What profit has not that fable of Christ brought us!"

Our review of the fabling forging Fathers of Christianity brings us through, the epoch of the establishment of Christianity—the whole of the second and third centuries of the Christ,—the epoch (in the latter half of the second), when the forged "Gospel" biographies of the Demiurge-Christ, and the forged Epistles of the Apostles, were, out of hundreds of like pious Christian forgeries, worked into shape and put into circulation by the growing Churches zealously gathering swarms of illiterate and superstitious ex-Pagan "converts" into the Fold of Christ. With Eusebius and Lactantius, contemporaries and retainers of the {146} "Christian" Constantine, we see the official "triumph" of Christianity in the early fourth century; with the Sainted Augustine, late in the fourth and early in the fifth centuries, we see the new Faith, by dint of Christian persecuting laws and of patristic lying, well established in the Empire,—"the human race running to the name of the living Mediator," but yet, at the instigation of the Devil, disturbed and threatened with extinction by the Christian "heretics," of whom Augustine says there were ninety-three warring sects up to his time; and against whom this great Doctor and Saint produced that fearful text of the Wedding Feast, "Compel them to come in," and that other fatal bloody precept of the Christ: "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me,"—murderous slogans of the Church Persecutrix which bloodily carried it to final triumph through a thousand years of the Dark Ages of Faith, as we shall soon see.

Others of the noted Fathers of the epochs under review will be noticed as the occasion arises. There are many of them; the four "great Latin Fathers ... are undoubtedly Sts. Augustine, Jerome, Ambrose, and Gregory the Great"; died 604. (CE. vi, 1.) Vast is their output of puerile superstition and pettifogging dialectic, of which we have seen but some random examples. The overwhelming volume of patristic palaver of nonsense is evidenced by the "Migne Collection." of their writings, which comprises 222 ponderous tomes in Latin and 161 in Greek. (CE. vi, 16.)

In the next chapter we shall consider the "canonical" Gospels and Epistles, and the palpable convincing and convicting evidences of their forgery by the priests and Fathers—original forgeries themselves

with multiplied forged "interpolations" or purpose-serving later additions to each of the original sacred forgeries. {147}

CHAPTER V THE "GOSPEL" FORGERIES

To Table of Contents of Wheless' 'Forgery in Christianity'

"Whether a Church which stands convicted of having forged its Creed, would have any scruple of forging its Gospels, is a problem that the reader will solve according to the influence of prejudice or probability on his mind." - Taylor, Diegesis, p. 10.

LET us now take up the holy Evangels and Epistles of Christ-propaganda. After even our cursory examination of the welter of Gospels, Acts, Epistles and other pious frauds of Christian missionary-work, all admittedly forged by holy hands in the early Christian "age of apocryphal literature" in the names of Jesus Christ himself, of the Twelve pseudo-apostles and other Worthies, including Mother Eve, even the most credulous and uncritical Believer must feel the intrusion of some question: How came the four "Gospels according to" Matthew, Mark, Luke, John, to be sometime accepted as genuine and inspired? and, Why are there only Four out of so much greater a number, as we have seen in circulation and acceptance? The questions are pertinent, and shall be given fair answer.

This entire aggregation of forged religious writings, under the guise of genuine Gospels, Acts, Epistles, Apocalypses, falsely attributed to apostolic writers, is know together as "Old Christian Literature," whether now called "canonical" or apocryphal. Of it EB. says that this present distinction "does not, in point of fact, rest upon any real difference in the character or origin of the writings concerned, but only upon the assumption of their differing values as sacred or non-sacred books." (EB. iii, 3481.) Furthermore, the common characteristic

and motive of them all is thus described, or explained: "To compose 'letters' under another name, especially under the name of persons whose living presentment, or real or supposed spiritual equipment, it, was proposed to set before the reader, was then just us usual as was the other practice of introducing the same persons into narratives and reporting their 'words' in the manner of which we have examples, in the case of Jesus, in the Gospels, and, in the case of Peter, Paul, and other apostles, in the Acts." (EB. iii, 3481.)

"The Gospel has come down to us," says Bishop Irenaeus (about 185 A.D.), which the apostles did at one time proclaim in public, and, at a later period, by the will of God, handed down to us in the Scriptures, to be the ground and pillar of our faith. ... For, after our Lord rose from the dead [the apostles] departed to the ends of the earth, preaching the glad tidings of the good things sent from God to us, who indeed do equally and individually possess the Gospel of God." (Iren., Adv. Haer, Bk. III, ch. i; ANF. i, 414.) Bishop Irenaeus and Bishop Papias have both averred that the Christ lived to old age (even as late as 98-117 A.D.), flatly denying thus as "heresy" the Gospel stories as to his crucifixion at about thirty years of age. In any event, the Apostles, according to the record, scattered "to the ends of the earth, preaching," orally, before they wrote anything at all.

But, says CE., although "the New Testament was not written all at once, the books that compose it appeared one after another in the space of fifty years, i.e., in the second half of the first {148} century." (CE. xiv, 530.) That this last clause is untrue will be fully and readily demonstrated. This statement, too, contradicts Bishops Papias and Irenaeus, who are, positively, the only two of the second century Fathers who up to their times at all mention written Gospels or their supposed authors, as we have seen and shall more particularly notice.

And CE. says, as is true, of the earliest existing manuscripts of any New Testament books: "We have New Testament MSS. written not much more than 300 years after the composition of the books"; and it admits (though with much diminution of truth, as we shall see): "And in them we find numerous differences, though but few of them are important." (CE. xiv, 526.) In this CE. at another place, and speaking much more nearly the truth, contradicts itself, saying: "The existence of numerous and, at times, considerable differences between the four canonical Gospels is a fact which has long been noticed and which all scholars readily admit. ... Those evangelical records (SS. Matthew, Mark, Luke) whose mutual resemblances are obvious and striking, and ... the narrative (that of St. John) whose relation with the other three is that of dissimilarity rather than that of likeness." (CE. vi, 658.)

But the so-called "canonical" books of the New Testament, as of the Old, are a mess of contradictions and confusions of text, to the present estimate of 150,000 and more "variant readings," as is well known and admitted. Thus CE.: "It is easy to understand how numerous would be the readings of a text transcribed as often as the Bible, and, as only one reading can represent the original, it follows that all the others are necessarily faulty. Mill estimated the variants of the New Testament at

30,000, and since the discovery of so many MSS. unknown to Mill, this number has greatly increased." (CE. iv, 498.) Who, then, is "inspired" to distinguish true from false readings, and thus to know what Jesus Christ and his entourage really said and did, or what some copyist's error or priest's forgery make them say or do, falsely? Of the chaos and juggling of sacred texts in the Great Dioceses of Africa, CE. says: "There never existed in early Christian Africa an official Latin text known to all the Churches, or used by the faithful to the exclusion of all others. The African bishops willingly allowed corrections to be made in a copy of the Sacred Scriptures, or even a reference, when necessary, to the Greek text. With some exceptions, it was the Septuagint text that prevailed, for the O.T., until the fourth century. In the case of the New, the MSS. were of the Western type. On this basis there arose a variety of translations and interpretations. ... Apart from the discrepancies to be found in two quotations from the same text in the works of two different authors, and sometimes of the same author, we now know that of several books of Scripture there were versions wholly independent of each other." (CE. i, 193.)

Bishop Victor of Tunnunum, who died about 569 A.D. and whose work, says CE., "is of great historical value," says that in the fifth century, "In the consulship of Messala, at the command of the Emperor Anastasius, the Holy Gospels, as written Idiotis Evangelists, are corrected and amended." (Victor of T., Chronica, p. 89-90; cited by Dr. Mills, Prolegom. to R.V., p. 98.) This would indicate some very substantial tinkering with Holy Writ; which {149} process was a continuing one, for, says CE., "Under Sixtus V (1585-90) and Clement VIII (1592-1605) the Latin Vulgate after years of revision attained its present shape." (CE., xii, 769.) And the Vulgate, which was fiercely denounced as fearfully corrupt, was only given sanction of divinity by the Council of Trent in 1546, under the Curse of God against any who questioned it. Though this amendatory tinkering of their two Holinesses was after the Council of Trent had put the final Seal of the Holy Ghost on the Vulgate in 1546!

STILL TINKERING AT IT!

The ancient clerical trick of tempering with the "Word of God" and amending its plenary Divine Inspiration and Inerrancy, goes on apace today, even to the extent of putting a veneer of civilization on the barbarian Hebrew God, and warping his own barbarian words so as to make a semblance of a "God of Mercy" out of the self-styled "Jealous God" of Holy Writ.

In 1902, after the sacred Council of Trent, in 1546, had put the Curse of God on any further tinkering with the Inerrant Bible, His Holiness Leo XIII appointed a Commission of Cardinals, known as the Pontifical Biblical Commission, to further amend Divine Inspiration; in 1907, "the Commission, with the approval of the sovereign pontiff, invited the Benedictine Order to undertake a collection of the variant readings of the Latin Vulgate as a remote preparation for a thoroughly amended

edition." (CE. ii, 557.) This august body has recently laid before His Holiness, after all these years of labor, the revised text of the revelations of Moses in the Book of Genesis; and is now worrying with Exodus and the "Ten Commandments" in chapter XX thereof.

Associated Press dispatches published to the world today, relate that "the Vatican's International Commission on the revision of the Bible [is] taking steps to correct one of the most famous Biblical passages, Exodus xx, 5, now believed to have been mistranslated"! (N.Y. Times, May 18, 1930.) The actual text, and "what the Vatican Commission thinks it should read," are here quoted so that all may judge of the immense farce and fraud of this capital falsification;—the material tampering being indicated by italics [Not in this version - RW]:-

Exodus xx, 5—as is.

"For I the Lord thy God am a Jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of then that hate me"; ...

Ditto—as falsified.

"For I, the Lord thy God, am a God of loving-kindness and mercy, considering the errors of the fathers as mitigating circumstances in judging the children unto the third and fourth generation"!

Even a fool knows that no set of words, humanly or divinely devisable, could bear such enormity of contrary translation; this {150} is self-evident. The simple Hebrew words of verse 5 do not admit of a word of tampering in translation. Even the present translations into modern languages make apparent the correctness of the familiar rendering. The words of verse 5—"visiting the iniquities ... of them that hate me," close with a semicolon, followed immediately by their antithesis:—"And showing mercy [Heb. chesed] unto thousands of them that love me, and keep my commandments." (v. 6; Deut. v. 9, 10.) The "Jealous God" pursues the progeny of those "that hate" him, and "shows mercy ... to them that love" him. The inspired "correction" of the "mistranslation" leaves verse 6 meaningless and redundant.

But the two simple Hebrew words chiefly involved make this fraudulent "correction" ridiculous and impossible. In Hebrew, Yahweh says from Sinai: "Anoki yahweh elohe-ka EL QANNA—I Yahweh thy God [am a] Jealous God." The only false translation in this verse is "Lord thy God" for the 6,000-times falsified "Yahweh thy God," as elsewhere noted. Always "qanna" means "jealous'—and is used of the "jealous god," husband, wife, etc. The "joker" in this false "correction" is apparent from the word "chesed—mercy," hundreds of times used in Holy Writ. There is no Hebrew word meaning "loving-kindness"; this is a fanciful rendering given by the pious translators to the same old word "chesed—mercy." Even the Infallible One knows—or can look in a Hebrew dictionary or concordance and see—that "el qanna ... visiting iniquity"—cannot be twisted into "et chesed and chesed ... showing chesed—mercy" to only those that love him. And how many thousands of "corrections" of words "now believed mistranslated,"

would be necessary to whitewash the barbarian Yahweh of Holy Writ into a "whited sepulchre" of civilized deity!

SOME TESTS FOR FORGERY

We have seen the debauchery of forgery out of which the Four Gospels were born. This makes pertinent the critical statement of one of the latest authorities on the subject: "Few genuine texts have come down to us from beyond the Middle Ages—most documents reaching us in the form of later copies made by scribes in monasteries"; and he adds: "The mere fact that documents have been accepted for centuries does not itself protect them from the tests of historical criticism." (Shotwell, See of Peter, Gen. Introd. xix, xxii.) It is pertinent to add here a paragraph from CE. which states with entire accuracy the elementary principles upon which literary criticism rests; due to the application of just these principles by honest and fearless critics, the Bible has been stripped of every clerical pretense of inspired inerrancy and of even common literary and historical honesty; so that even the inerrant Church has been driven to confess countless errors and forgeries; even, as we have seen, to the frank repudiation of the fables of Creation, the Mosaic authorship of the Pentateuch, and the divine revelation of the Hebrew religion, which is thus shown to be a very human evolution. These critical principles have destroyed the vast mass of Hebrew and Christian apocrypha; and may now be applied to the New Testament booklets which yet make false pretense to divine inspiration of truth. Says CE.: {151}

"Some broad principles [of literary criticism] are universally admitted by critical scholars. A fundamental one is that a literary work always betrays the imprint of the age and environment in which it was produced; another is that a plurality of authors is proved by well-marked differences of diction and style, at least when they coincide with distinctions of viewpoint or discrepancies in a double treatment of the same subject. A third received canon holds to a radical dissimilarity between ancient Semitic and modern Occidental, or Aryan, methods of composition."

(CE. iv. 492.)

The lines last above in italics point to the most fatal of all proofs—that of "double treatment" or forged "interpolations," than which nothing is clearer evidence of tampering and later fraudulent alterations of text. The most radical dissimilarity between the ancient Semitic methods of religious composition and our modern Occidental notions of literary honesty—or even of intelligent forgery—is, that the Hebrew and Greek religious forgers were so ignorant or careless of the principles of criticism, that they "interpolated" their fraudulent new matter into old manuscripts without taking care to erase or suppress the previous statements glaringly contradicted by the new interpolations. Though, as the great masses of the ignorant Faithful couldn't read, it may have suited the design of the priests to retain both contradictory matters, either of which might be used according to occasion to impose on their credulous Flocks.

When, therefore, in the same document, two statements of alleged fact or doctrine are found, one of which is in glaring contradiction of the other, one or the other is inevitably false and to a moral certainty the work of a later and different hand. When, furthermore, one of the statements is consonant with the time and conditions under which it was supposedly written, or to which it refers, and the contradictory "betrays the imprint of the age and environment in which it was written," later and different from that of the original, and/or betrays "distinctions of viewpoint or discrepancies" from the earlier version, inevitably the latter convicts itself of being forged. With these established and admitted principles in mind, we may now look a bit closely at these questioned documents of the Four Gospels.

THE GOSPEL TITLES

These Four are themselves forgeries and apocryphal "in. the sinister sense of bearing names to which they have no right," as well as by their contents being false, with many forged "interpolations" or spurious additions. Even if the Four Gospels were themselves genuine, as we shall see they are not, yet admittedly their present titles are not original and given to them by the writers. The present clerical position, seeking to save the works, is that, like the Acts of the Apostles, "the name was subsequently attached to the book, just as the headings of the several Gospels were affixed to them." (CE. i, 117.) More particularly speaking of the Gospel titles, the same authority says: "The first four historical books of the New Testament are supplied with titles (Gospel According to [Gr. kata] Matthew, According to Mark, etc.) which, however ancient, do not go back to {152} the respective authors of those sacred writings. ... That, however, they do not go back to the first century of the Christian era, or at least that they are not original, is a position generally held at the present day. ... It thus appears that the titles of the Gospels are not traceable to the Evangelists themselves." (CE. vi, 655, 656.) The very fact that the late second century Gospel-titles are of Gospels "according to" this or that alleged apostle, rather than "The Gospel of Mark" etc., is itself confession and plenary proof that "Mark," et als., were not—and were not intended to be represented as—the real authors of those "according to" Gospels. The form of the titles to the Epistles—also later tagged to them,—as "The Epistle of St. Paul to the Romans," etc. makes this clear and convincing, that no Apostles wrote the "according to" Gospel-biographies of the Christ.

It is obvious, too, from an attentive reading of the Four Gospels, that they are not arranged in our present collection in their order of composition; "Matthew" certainly is not first in order, and is only put first because it begins with the "Book of the Generation of Jesus Christ." The Gospel "according to Mark" is now well established as the earliest of the first three, the "Synoptics," and "John" is clearly the latest. There has been much dispute on this point: "The ancient lists, versions, and ecclesiastical writings are far from being at one with regard to the order of these (4) sacred records of Christ's words and deeds. In early Christian literature the canonical Gospels are given in

no less than eight orders, besides the one (Matthew, Mark, Luke, John) with which we are familiar." (CE. vi, 657.)

Let us pause a moment to catch the full force of these admissions by CE. and note their consequences fatal to the pretense of Apostolic authorship or origin of these Gospels. We shall shortly see amplest proofs that none of the Four existed until well into the last half of the second century after so-called Christ and Apostles; but here we have, by clearest inference, an admission that the Gospels were not written by Apostles or their contemporaries. These titles "do not go back to the respective authors of those sacred writings; ... do not go back to the first century; ... are not original; ... are not traceable to the Evangelists." What an anomaly, in all literature! most especially in apostolic "sacred records of Christ's words and deeds"!

Here we have these wonderful and "only true" inspired writings of the companions of the Christ, eye-witnesses to his mighty career, written for the conversion and salvation of the world, floating around loose and anonymous for a century and a half, without the slightest indication of their divine source and sanction! All the flood of forged and spurious gospels, epistles, acts and revelations—"the apocryphal and pseudo-Biblical writings with which the East especially had been flooded" (CE. iii, 272), bore the names of the pretended writers, from the false Books of Adam and Enoch to the forged "Gospel of Jesus Christ" and the "Apocalypse of St. Peter." But the authentic and true Gospels of the genuine Apostles of Christ, are nameless and dateless scraps of papyrus! Imagine the great Fathers and Bishops of the Churches, the inspired and all-wise "Popes" of the Church at Rome, rising in their pulpits before the gaping Faithful; taking up an anonymous roll of manuscript, and announcing: "Our lesson today is from, {153} (ahem!) one of the wonderful Gospels of our Lord and Savior Jesus Christ; but, (ahem!) I don't really know which one. It is by either Matthew, or Mark, or Luke, or John, I'm sure; but the writer forgot to sign or insert his name. We will, however, worship God by reading it anonymously in faith. No, here is one with a name to it; we will now read from the inspired 'Gospel of Barnabas,' or the sacred 'Shepherd of Hermas.' Let us sing that grand and reassuring old Hymn, 'How firm a foundation, ye Saints of the Lord, Is laid for your faith in His wonderful Word!' Let us pray for more faith; and remember to believe what I have told you. Ite, missa est—It's all over, beat it!"

Books, evidently, do not go the rounds of readers nor of inspired Churches for over a century without a title or name. The first mention of the names or titles, as of the "Gospels" to which they were "supplied" was, as we shall see, not until about 185 A.D., when the "Gospels according to" the Four first appear in ecclesiastical literature, and thereupon began their career in the current use of the Churches, and therefore, evidently, then first came into existence. The Four Gospels thus, self-evidently, did not—could not for more than a century exist anonymous, without the Apostolic titles certifying their origin and authenticity. To pretend otherwise is sheer deceit and false pretense.

THE "CANONICITY" OF THE FOUR GOSPELS

The only possible pretext whereby generations of men should be persuaded or cozened or compelled to accept and believe the Gospels (as well as the other N.T. books), even under the genial threat "he that believeth not shall be damned," is that these books were written by immediate companions and apostles of the Christ, faithful eye-witnesses to his work and word, commanded and inspired by Christ, God, or the Holy Ghost (which one is not explicit), to write and publish these wonderful biographies of the Christ. This is explicitly the teaching and dogma of the Church: no real Apostolic author, no true Gospel.

Through pious Christian fraud and forgery, there were fraudulently in vogue some couple of hundred "books current under an Apostle's name in the Early Church, such as the Epistle of Barnabas and the Apocalypse of St. Peter," as CE. (iii, 274) admits of these fraudulent "sacred writings"—with Apostolic titles. Our Ecclesiastical authority then states the "certain indubitable marks" whereby true Apostolic authenticity, essential to validity and credence, must be known: "For the primitive Church, evangelical character was the test of Scriptural sacredness. But to guarantee this character it was necessary that a book should be known as composed by the official witnesses and organs of the Evangel; hence to certify the Apostolic authorship, or at least sanction, of a work purporting to contain the Gospel of Christ." (CE. iii, 274.) All purported "Gospels" as to which Apostolic authorship or sanction could not be guaranteed and certified were, of course, spurious, as is natural and proper. Yet, for centuries, false and forged "Gospels," etc., as the two just named, bore the Apostolic certificates of authenticity—now confessed to be false. {154}

THE "MARK" FABLE BELIES "CANONICITY"

The impossibility of the pretense that the precious Four Gospels circulated nondescript and anonymous in the Churches for a century and a half, is patently belied by the specific instance of the "Gospel according to Mark," of which Gospel we have the precise "history" recorded three centuries after the alleged notorious event. Bishop Eusebius is our witness, in his celebrated Church History. He relates that Peter preached orally in Rome, Mark being his "disciple" and companion. The people wanted a written record of Peter's preachments, and (probably because Peter couldn't write), they importuned Mark to write down "that history which is called the Gospel according to Mark." Mark having done so, "the Apostle (Peter) having ascertained what was done by revelation of the Spirit, was delighted ... and that history obtained his authority for the purpose of being read in the Churches." (HE. Bk. II, ch. 15.) Thus Peter was dead at the time, but his ghost got the news and somehow communicated its delight and approval for the document to be a "Gospel" for the Churches. But in a later section the Bishop gives another version: the people who heard Peter "requested Mark, who remembered well what he [Peter] had said, to reduce these things to writing. ... Which, when Peter understood, he directly neither hindered nor encouraged it."

(HE. Bk. VI, ch. 14.) Peter, thus, was alive, but wholly indifferent about his alleged Gospel.

The impossibilities of these contradictory fables need not detain us now. But both join in declaring that the "Gospel according to Mark" was publicly given to the Churches, at Rome, just before or after the death of Peter, 64-67 A.D. The moment, then, that this famous manuscript fell from the inspired pen—(but it was not inspired: Mark only "remembered well"),—the Great Seal of the Holy Ghost was upon it, and it bore before the world the notorious crown of Canonicity,—And this fact was of course known to all the Roman Church. And so, of course, of the other three; every papyrus containing these precious productions of Divine Inspiration must ipso facto be "canonized" and notoriously sacred and of Divine sanction from the very day they were written. Every Church, Father, Bishop, and Pope must certainly have known the fact, and have glorified in their precious possession.

But so it was—not. Pope Peter evidently did not and could not know it; he was "martyred in Rome" 64-67, the Church tells us; and the earliest date clerically claimed for "Mark" is some years after the fall of Jerusalem in 70 A.D. The great Pope Clement I (died 97 A.D.?), first-to-fourth "successor" to Pope Peter, knew nothing of his great Predecessor's "Gospel according to Mark"; for, admits the CE.: "The New Testament he never quotes verbally. Sayings of Christ are now and then given, but not in the words of the Gospels. It cannot be proved, therefore, that he used any one of the Synoptic Gospels." (CE. iv, 14.) Of course, he did not, could not; they were not then written. And no other Pope, Bishop or Father (except Papias and until Irenaeus), for nearly a century after "Pope Clement," ever mentions or quotes a Gospel, or names Matthew, Mark, Luke or John. So for a century and a half—until the books bobbed up in the hands of Bishop St. Irenaeus and were tagged as "Gospels according to" this or that Apostle, there exists not a word of them in all the tiresome tomes of the Fathers. It is {155} humanly and divinely impossible that the "Apostolic authorship" and hence "canonicity" or divine inspiration of these Sacred Four should have remained, for a century and a half, unknown and unsuspected by every Church, Father, Pope and Bishop of Christendom—if existent. Even had they been somewhat earlier in existence, never an inspired hint or human suspicion was there, that they were "Divine" or "Apostolic," or any different from the scores of "apocryphal or pseudo-Biblical writings with which the East especially had been flooded,"—that they were indeed "Holy Scripture." Hear this notable admission: "It was not until about the middle of the second century that under the rubric of Scripture the New Testament writings were assimilated to the Old"! (CE. iii, 275),—that is, became regarded as apostolic, sacred, inspired and canonical,—or "Scriptures."

To argue and prove that the Four were regarded as "Apostolic" and hence "canonical" after the middle of the second century, argues and proves that until that late date they were not so regarded,—which we have seen is impossible if they had been written by Apostles a hundred

years and more previously and authorized by them "for the purpose of being read in the Churches," as the very ground and pillar of their foundation and faith.

Follow the proofs and argument of the Church to its own undoing: "From the testimony of St. Irenaeus (A.D. 185) alone there can be no reasonable doubt that the Canon of the Gospel was inalterably fixed in the Catholic Church by the last quarter of the second century ... to the exclusion of any pretended Evangels. [Sundry writings mentioned] presuppose the authority enjoyed by the Fourfold Gospel towards the middle of the second century. ... Even Rationalistic scholars like Harnack admit the canonicity of the quadriform Gospel between the years 140-175." (CE. iii, 275.) Even CE. does not prove or claim that it was any earlier; so here the Church and the Rationalists are in accord on this fatal fact! Certainly Popes Peter and Clement I, not to review the silent others, would have "inalterably fixed" the Divine Canonicity of the Four a century before, if they had known about these precious productions of the Apostles;—if, in fact, they had existed, the known works of Holy Apostles and apostolic men! But until "towards the middle of the second century" there was no "canon" or notion of divinely inspired Apostolic Gospels—simply for the reason that until just about that period they were not in existence.

The sudden appearance at a certain late date, of a previously unknown document, which is then attributed to an earlier age and long since dead writers, is one of the surest earmarks of forgery. Thus CE. speaking of another monumental Church forgery—(the "False Decretals" of Isidore, hereafter noticed)—urges this very fact as one of the most cogent grounds of the detection of that forgery: "These documents appeared suddenly in the ninth century and are nowhere mentioned before that time. ... Then again there are endless anachronisms,"—just as in the Gospels and Epistles. (CE. vi, 773.) More ample and compelling proofs of this destroying fact will soon be made. {156}

THE GOSPELS "ACCORDING TO" GREEK PRIESTS

According to the names "supplied" to the Four Gospels, as to the other New Testament books, the "Apostolic" authors were all of them Jews; the same is supposedly true of most of the now confessed apocrypha. All these were forgeries in the names of Jewish pseudo-apostles. But all of the Gospels, the other New Testament Books, and the forged apocrypha, were written in Greek. Self-evidently, these "ignorant and unlearned" peasant Apostles, speaking a vulgar Aramaic-Jewish dialect, could neither speak nor write Greek,—if they could write at all. The Old Testament books were written mostly in Hebrew, which was a "dead language," which only the priests could read; thus in the synagogues of Palestine the rolls were read in Hebrew, and then "expounded" to the hearers in their Aramaic dialect. But these Hebrew "Scriptures" had been translated into Greek, in the famous Septuagint version which we have admired. Here is another significant admission by CE.: it speaks of "the supposed wholesale adoption and approval, by the Apostles, of the Greek, and therefore larger Old Testament,"

that is, the Greek version containing the Jewish apocrypha; and then admits the fact: "The New Testament undoubtedly shows a preference for the Septuagint; out of about 350 texts from the Old Testament [in the New], 300 favor the Greek version rather than the Hebrew." (CE. iii, 271.) It was also the Greek Septuagint and Greek forged Oracles, that were exclusively used by the Greek Fathers and priests in all the Gospel-propaganda work of the first three centuries. Obviously, the Gospels and other New Testament booklets, written in Greek and quoting 300 times the Greek Septuagint, and several Greek Pagan authors, as Aratus, and Cleanthes, were written, not by illiterate Jewish peasants, but by Greek-speaking ex-Pagan Fathers and priests far from the Holy Land of the Jews.

There is another proof that the Gospels were not written by Jews. Traditionally, Jesus and all the "Apostles" were Jews; all their associates and the people of their country with whom they came into contact, were Jews. But throughout the Gospels, scores of times, "the Jews" are spoken of, always as a distinct and alien people from the writers, and mostly with a sense of racial hatred and contempt. A few instances only need be given; they all betray that the writers were not Jews speaking of their fellow Jews. The Greek writer of "Matthew" says: "this saying is commonly reported among the Jews until this day" (Mt. xxviii, 15),—showing, too, that it was written long afterwards; a Jew must have said "among our people," or some such. It is recorded by "Mark": "For the Pharisees, and all the Jews, except they wash their hands of it, eat not, holding to the tradition of the elders" (Mk. vii, 3); no Jew writing for his fellow-Jews would explain or need to explain this Jewish custom, known to and practiced by "all the Jews." Luke names a Jew and locates geographically his place of residence: "Joseph, of Arimathea, a city of the Jews"; an American writer, speaking of Hoboken, could not say "a city of the Americans" nor did Jews need to be told by a Jew that Arimathea was a "city of the Jews." The Greek priest who wrote "John" is the most prolific in telling his Pagan readers about Jewish customs and personalities; absurd in a Jew writing for Jews: "After the manner of the purifying of the Jews" (ii, 6); "And the Jews' passover was at hand" (ii, 13) "Then answered the Jews, and said unto Jesus" (iii, {157} 1); "Then there arose a question between some of John's disciples—[all Jews]—and the Jews about purifying" (iii, 25); "And therefore did the Jews persecute Jesus" (v, 16); "Therefore the Jews sought the more to kill him" (v, 18). More: "And the passover, a feast of the Jews, was nigh" vi, 4); no American would say "the Fourth of July, a holiday of the Americans," though a French writer might properly so explain. "After these things Jesus would not walk in Jewry, because the Jews sought to kill him" (vii, 1); "for they feared the Jews: for the Jews had agreed already" (ix, 22); "His disciples said unto him, Master, the Jews of late sought to stone thee with stones" (xi, 8); "As the manner of the Jews is to bury" (xix, 40), which need be explained to no Jew. These and many like passages prove that no Jews wrote the Gospels; that they were written by foreigners for foreigners; these foreigners were Greek-speaking aliens unfamiliar with Jewish customs; the writers were

therefore ex-Pagan Greek priests who were zealously "selling" the "glad tidings of great joy" to the ignorant and superstitious Pagan populace.

THE FOUR GOSPELS—"CHOSEN"

The Four Gospels are thus demonstrated as: not written by Jews; not written by any of the "Twelve Apostles"; not written nor in existence for over a century after the supposed Apostles. When finally the Gospel "according to" Luke came to be written, already, as "Luke" affirms, there were "many" other like pseudo-Apostolic Gospel-biographies of the Christ afloat (Luke, i, 1); he added just another. In his Commentary on Luke, Father Origen confirms this fact as well known: "And not four Gospels, but very many, out of which these we have chosen and delivered to the churches, we may perceive." (Origen, In Proem. Luc., Hom. 1, vol. 2, p. 210.) How, and why, out of half a hundred of other lying forgeries of Gospels, were these sacred Four finally "chosen" as truly "Apostolic," inspired, and canonical? Nobody knows, as CE. confesses.

It is a very strange and fatal confession, in view of the insistent false pretense of the Church for centuries of the patent Divinity of the Four Gospels, and of its own infallible inspiration and Divine guidance against all doubt and error; but it confesses:

"It is indeed impossible, at the present day, to describe the precise manner in which out of the numerous works ascribed to some Apostle, or simply bearing the name of gospel, only four, two of which are not ascribed to Apostles, came to be considered as sacred and canonical. It remains true, however, that all the early testimony which has a distinct bearing on the number of the canonical Gospels recognizes four such Gospels and none besides. Thus, Eusebius (d. 340) ... Clement of Alexandria (d. about 220), ... and Tertullian (d. 220), were familiar with our four Gospels, frequently quoting and commenting on them." (CE. vi, 657.)

The statement as to "all the early testimony" in favor of these Four only, is not only untrue, but it is contradicted by a true statement on the same page as the last above; it is, too, a further humiliating confession of blind and groping uncertainty with respect to the very foundation stones on which the Infallible {158} Church is built, and makes a bit less confident the forged assurance that the Gates of Hell—to say nothing of human Reason—shall not yet prevail against the ill-founded structure. Here is the destructive admission:

"In the writings of the Apostolic Fathers one does not, indeed, meet with unquestionable evidence in favor of only four canonical gospels. ... The canonical Gospels were regarded as of Apostolic authority, two of them being ascribed to the Apostles St. Matthew and St. John, respectively, and two to St. Mark and St. Luke, the respective companions of St. Peter and St. Paul. Many other gospels indeed claimed Apostolic authority, but to none of them was this claim universally allowed in the early Church. The only apocryphal work which was at all generally received, and relied upon, in addition to our

four canonical Gospels, is the 'Gospel according to the Hebrews.' It is a well-known fact that St. Jerome regards it as the Hebrew original of our Greek Canonical Gospel according to St. Matthew." (CE. vi, 657.)

Thus, admittedly, "numerous works" of pretended and false "gospels," some fifty, were forged and falsely "ascribed to some apostle" by devout Christians; after a century and a half only four "came to be considered" and were finally "chosen"—selected—as of divine utterance and sanction. Why? one may well wonder.

WHY FOUR GOSPELS?

Why Four Gospels, then,—when only one would have been aplenty and much safer, as fewer contradictions—out of the fifty ascribed by pious forging hands to the Holy Twelve? The pious Fathers are ready here, as ever, with fantastic reasons to explain things whereof they are ignorant or are not willing to give honest reasons for. "The saintly Bishop of Lyons," says CE. with characteristic clerical solemnity when anyone else would laugh, "Irenaeus (died about 202), who had known Polycarp in Asia Minor, not only admits and quotes our four Gospels, [he is the very first to mention them!]—but argues that there must be just four, no more and no less. He says: 'It is not possible that the Gospels be either more or fewer than they are. For since there are four zones of the world in which we live, and four principal winds, while the Church is scattered throughout the world. ... and the pillar and ground of the Church is the Gospel. ... it is fitting that we should have four pillars, breathing out immortality on every side and vivifying our flesh. ... The living creatures are quadriform, and the Gospel is quadriform, as is also the course followed by our Lord"! (CE. vi, 659.) Thus far CE. quoting the good Bishop; but we may follow the Bishop a few lines further in his very innocent ratiocinations from ancient Hebrew mythology, in proof of the divine Four:

"For this reason were four principal covenants given to the human race: One prior to the deluge, under Adam; the second, that after the deluge, under Noah; the third, the giving of the law, under Moses; the fourth, that which renovates man, and sums up all things by means of the Gospel, raising and bearing men upon its wings into the heavenly {159} Kingdom. ... But that these Gospels alone are true and reliable, and admit neither an increase nor diminution of the aforesaid number, I have proved by so many and such arguments. For, since God made all things in due proportion and adaptation, it was fit also that the outward aspect of the Gospel should be well arranged and harmonized. The opinion of those men, therefore, who handed the Gospel down to us, having been investigated, from their very fountainheads, let us proceed also [to the remaining apostles), and inquire into their doctrine with regard to God." (Iren. Adv. Haer. III, xi, 8, 9; ANF. i, 428-29.)

The true reason, however, for four finally "chosen" and accepted Gospels, is that stated by Reinach, after quoting Irenaeus and other authorities: "The real reason was to satisfy each of the four principal Churches each of which possessed its Gospel: Matthew at Jerusalem, Mark at

Rome, or Alexandria, Luke at Antioch, and John at Ephesus." (Reinach, Orpheus, p. 217.) This reason for the use of a different Gospel by each of the principal and independent Churches,—for the special uses of each of which the respective Gospels were no doubt worked up by forging Fathers in each Fold,—is confirmed by Bishop Irenaeus himself in this same argument. Each of the four principal sects of heretics, he says, makes use in their Churches of one or the other of these Four for its own uses, for instance: Matthew by the Ebionites; Mark by "those who separate Jesus from Christ"; Luke by the Marcionites; and John by the Valentinians; and this heretical use of the Four, argues the Bishop, confirms their like acceptance and use by the True Churches: "So firm is the ground upon which these Gospels rest, that the very heretics bear witness to them, and starting from these documents, each of them endeavors to establish his own peculiar doctrine [citing the use by each sect of a different Gospel as above named]. Since, then, our opponents do bear testimony to us, and make use of these documents, our proof derived from them is firm and true." (Iren., op. cit. sec. 7.) The "canonical Four," verily, as CE. confesses, were manufactured precisely for the purpose of meeting and confuting the heretics, as were the gradually developed and defined sacred dogmas of the Orthodox Church, even that of the Trinity. The fabrication of the Four can be seen working out under our very eyes, in the light of the foregoing statement of Irenaeus, and of that of CE. to be quoted.

In the next section we shall see proven, that no written, Gospels existed until shortly before 185 A.D., when Irenmus wrote; they are first mentioned in chapter xxii of his Book II; the above quotation is from Book III, when use of them became constant. Evident we see it to be, from what Irenaeus has just said, that the sects of heretics named were making use, each of them of one of the just-published Four as well as of other "spurious gospels"; the Orthodox claimed the Four as their own, and finally established the claim. The "gospel" up to about this time, a century and a half after Jesus Christ, was entirely oral and "traditional"; the Gnostics and other heretics evidently were first to reduce some "gospels" to writing; the Orthodox quickly followed suit, in order to combat the heretics by "apostolic" writings. This is clear from the following, that "the spurious gospels of the Gnostics prepared {160} the way for the canon of Scripture,"—meaning, for the now "canonical Scripture"; for, as the "canon" was not dogmatically established until 1546, the Four were not "canonized" when Irenaeus wrote in 185,—when the "way was prepared" for them by the earlier heretical "spurious gospels." Thus CE. writes:

"The endless controversies with heretics have been indirectly the cause of most important doctrinal developments and definitions formulated by councils to the edification of the body of Christ. Thus the spurious gospels of the Gnostics prepared the way for the canon of Scripture: the Patri-passian, Sabellian, Arian, and Macedonian heresies drew out a clearer concept of the Trinity; the Nestorian and Eutychian errors led

to definite dogmas on the nature and Person of Christ. And so on down to Modernism, which has called forth a solemn assertion of the claims of the supernatural in history." (CE. vii, 261.)

Heresy means "Choice"; heretics are those who choose what they will believe, or whether they will believe at all. It was to foreclose all choice on the part of believers, that the divinely-inspired, apostolic fictions of the Four Gospels were drawn up for the first time to combat the "spurious gospels" of the free choosers. Heresy could not exist in the time of Jesus Christ, for he laid down nothing for belief, except "He that believeth on me shall be saved" against his immediate "second coming" and end of the world. The gospels are thus anti-heretical documents of the second century, after Gnosticism first appeared.

In this connection it may be mentioned, as complained by Augustine, that there were some 93 sects of heretics during the first three centuries of the Christian Faith; all these were Christian sects, believing in the tales of Jesus Christ and him crucified, but each of them as rivals struggling for the profits and power of religion and warring to suppress all others, and make itself master in pelf and power. Hence the Fathers thundered against the heretics. The inspired Four Gospels, contradictory at every point, were impossible to believe in all points; they left every one free to disbelieve all, or to believe such as he could.

So incredible, even on their face, were one and all of these canonical Four Gospels, that the fanatic Father Tertullian thus stated the grounds of his holy faith in them: "Credo quia incredibilis est—I believe because it is unbelievable"; and St. Augustine, greatest of the Fathers, declared himself in these terms: "Ego vero Evangelio non crederem, nisi me Catholicae Ecclesiae conmoveret Auctoritas. ... Ego me ad eos teneam, quibus praecipientibus Evangelio credidi—I would not believe the Gospel true, unless the authority of the Catholic Church constrained me. ... I hold myself bound to those, through whose teachings I have believed the Gospel." (Augustine, On the Foundation, sec. 5, Ed. Vives, vol. xxv, p. 435; Orpheus, p. 223.)

In the work often cited, Bishop Irenaeus either falsely quotes the Gospel of Mark, or the sacred text has been seriously altered in our present copies; he says: "Mark commences with a reference to the prophetical spirit, saying, 'The beginning of the Gospel of {161} Jesus Christ, as it is written in Esaias the prophet'" (sec. 8, p. 428), as if Isaiah testified to the Gospel. The Bishop also quotes two long passages, one a written letter of the Apostles "unto those brethren from among the Gentiles who are in Antioch, and Syria, and Silicia, greeting,"—which are not in the Acts of the Apostles or any other New Testament book as we now have them. (Iren., Adv. Maer. III, xi, 14; p. 436.) The good Bishop seems either to have fabricated this alleged Epistle and passage, or other pious hands falsified the sacred Scriptures by forging them out of its pages. So it is evident that these inspired booklets, as we now know them, at least differ in very many material respects from the "traditional Gospel" and from the form in which the Four Gospels were first reduced to writing. Many other instances

exist, of which some of the most notorious will be shown in the course of the chapter.

INSPIRATION AND PLAGIARISM

In this connection a few words may be said as to the chronological order and manner of composition of the first three or Synoptic Gospels. "Historically Mark is the earliest, and its study the foundation of critical enquiry. But the ordinary Christian is not a historical critic." (New Commentary, Pt. III, p. 126; ef. pp. 33, 45.) With the latter statement all will agree; with the first CE. is in agreement with the leading critics, though holding to the exploded "tradition" that one Mark wrote "Mark," or, in its words: "If, then, a consistent and widespread early tradition is to count for anything, St. Mark wrote a work based upon St. Peter's Preaching." (CE. ix, 676.) The later writers of "Matthew" and "Luke" copied bodily from "Mark," with the utmost literality in many places, but with the greatest freedom of changes, additions and suppressions at others, to suit their own purposes. But one comparison, that between "Mark" and "Matthew," can here be given; the method extends quite as notably to "Luke." Thus CE. discloses the process: "Mark is found complete in Matthew, with the exception of numerous slight omissions and the following periscopes. ... In all, 31 verses are omitted"; and so with respect to the "analogies" with the other two. "Parts peculiar to Matthew are numerous, as Matthew has 330 verses that are distinctly his own." (CE,. x, 60, 61; cf. for thorough examination, New Comm. Pt. III, pp. 33, seq.) "These 'Matthean additions,' as they are called. ... seem to be authentic when they relate our Lord's words; but, when they relate incidents, they are extremely questionable." (New Comm. Pt. III, p. 127-128.)

We have just seen the same authority admit the want of authenticity of one set of words imputed by Matthew to his Lord; our next section will demonstrate another famous "Matthean addition" to be a gross and bungling forgery. This bodily copying from Mark, with so many "additions and suppressions," implies, as we have seen, "a very free treatment of the text of Mark in Matthew and Luke (a freedom which reaches a climax in the treatment of Mk. x, 17f. in Mt. xix, 16f.). ... Just as the latter (Matthew) tampered more with the Markan order than St. Luke did." (New Comm. Pt. III, 36, 40.) But this textual tampering is well explained, for clerical apologists: "Nor need such freedom surprise us. Mark, at the time when the others used it, had not attained anything like {162} the status of Scripture, and an evangelist using it would feel free, or might indeed feel bound, to bring its contents into line with the traditions of the particular Church in which he lived and worked"! (Ib. p. 36.)

This perfectly confirms the position taken in the section "Why Four Gospels?" that these Gospels were framed up each in a different Church, to meet its own uses and special purposes, and in answer to the "gospels" of the Heretics. "Mark," being first in order, was

probably in the hands of several Churches, some of whose "traditions" did not accord with the "gospel" narratives therein retailed; the local gospel-mongers, therefore, taking "Mark" as good "copy" for a start, took their blue-pencil styluses in hand and "edited" its text by profuse "tampering" until they produced, severally, the "gospels according to" Matthew and Luke, for use in more "orthodox" and approved form according to the local traditions. The "John" gospel-fabrication alone of the Four quite disregarded the "Mark" document, and is in the most complete contradiction with it, and with all the first three. The "Big Four" gradually won their way against and were "chosen" from all the other fifty or more in circulation, which then became "apocrypha," or admitted forgeries.

GOSPELS LATE FORGERIES

We have seen the admissions of CE. that the earliest notice of the Four Gospel's now known to us was towards the close of the second century, quoting as the earliest witnesses the African Bishops, Clement of Alexandria and Tertullian, both of whom died about 220 A.D. It presents, however, one earlier witness to Gospels going in the name of the Four: "Irenrus, in his work Against Heresies (A.D. 182-188), testified to the existence of a Tetramorph or Quadriform Gospel, given by the Word and unified by one Spirit," (CE. iii, 275),—of which we have just had occasion to admire his quaint and cogent proofs. This first mention, by Irenaeus, of Four Gospels, with the names of their supposed writers, we shall in a moment quote; first we will get the record in honest and correct form by citing an even earlier partial naming of something like Gospels, and their reputed writers.

1. Bishop Papias , about 145 A.D., is the very first name of something like written "Gospels" and writers; and this is what he says, quoting his anonymous gossipy old friends, the presbyters:

"And the presbyter said this. MARK having become the interpreter of PETER, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord, nor accompanied him. ... For one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into the statements. MATTHEW put the Oracles (of the Lord) in the Hebrew language, and each one interpreted them as best he could." (Papias, quoted by Eusebius, Hist. Eccles. iii, 39; ANF. i, 154-5.) {163}

Here, then, over one hundred years after Christ, we have the first mention of written gospels and of Mark, and the recital, by hearsay on hearsay, that he wrote down "whatsoever he remembered" that Peter had said the Lord had said and done. This is rather a far cry from divine inspiration of inerrant truth in this first hearsay by memory recital of the supposed Gospel-writers. Thus "Mark" is admittedly not "inspired," but is hearsay, haphazard "traditions," pieced together a generation and more afterwards by some unknown priestly scribe. But note well, even if Mark may have written some things, alleged as retailed by Peter, yet this is not, and is not an intimation even

remotely, that this by-memory record of Mark is the "Gospel according to Mark" which half a century after Papias came to be known. Indeed, such an idea is expressly excluded; Mark's notes were "not in exact order," but here and there, as remembered; while the "Gospel according to Mark" is, or purports to be, very orderly, proceeding from "The beginning of the gospel of Jesus Christ" orderly and consecutively through to his death, resurrection and ascension. It includes the scathing rebuke administered by the Christ to Peter: "Get thee behind me, Satan: for thou savourest not the things that be of God" (Mk. viii, 33) ; one may be sure that Peter never related these eminently deserved "sayings of Christ" to Mark or to anyone.

Moreover, the present "Gospel according to Mark" relates the crucifixion of Jesus at about thirty years of age, after one year's ministry; which is wholly false, as Jesus died at home in bed of old age, in effect says Bishop Papias, on the "tradition" of these same presbyters. So, every other consideration here aside, Papias is not a witness to "The Gospel according to Mark." As for Matthew, Papias simply reports the elders as saying that Matthew wrote down the "ORACLES" or words of the Lord, and in Hebrew; the "Gospel according to Matthew" is much more than mere "words of the Lord"; it is the longest and most palpably fictitious of the "Lives" of the Christ; it was written in Greek, and very obviously by a Greek priest or Father, many years after the reputed time of Jesus Christ. And Bishop Papias, more than a century after Christ, did not have in his important church, and had never seen, these alleged apostolic writings, and only knew of some such by the gossip of the elders at second or third hand. So we must count Papias out as a witness for these two of our written Gospels. None of the present Four Gospels was thus in existence in about A.D. 145. And it is obvious that, even by "tradition," the Gospels in the names of Luke and John did not exist in the time of Papias.

2. Justin Martyr (145-149) quotes sundry "sayings" of Jesus which we find here and there in the present Four,—just as like alleged "sayings" identically are to be found in almost any of the confessedly forged or apocryphal gospels; but he names no names nor Gospels, but only says "memoirs of the apostles," or simply "it is said." (See all instances cited, in EB. ii, 1819.) So Justin is no witness to our present Four Gospels, which evidently did not exist in his time about 150 years after Jesus Christ,—though he assiduously quotes the Sibyl and the heathen gods as proofs of Jesus Christ, as we have seen. {164}

3. Irenaeus (182-188) makes the very first mention of Four Gospels and names the reputed authors. These are textually the interesting, and as we shall see, at least in part, spurious words of Bishop Irenaeus:

"Matthew also issued a Gospel—[see it grow—Papias said only "oracles of the Lord"] among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundations of the Church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by

Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards, John, the disciple of the Lord, who also had leaned upon his breast, did himself publish a Gospel during his residence at Ephesus in Asia."

(Iren. Adv. Haer. Bk. III, Ch. 1, i; ANF. i, 414.)

Irenaeus, therefore, about the year 185 of our Lord, to use a medium date, or some one hundred and fifty years after his death, is the first of all the zealous Christ-bearers to record the fact that, at the time he wrote, there were in existence four wonderful biographies or histories of the Lord and Savior Jesus Christ, two under the names of holy Apostles, and, he "implies that the Gospels of Mark and Luke were, in effect, apostolic, as being written by companions of Peter and Paul." (EB. i, 1830.) If any such apostolic and authentic works had been in existence before the years, we will say, 150-180 A.D., it is beyond comprehension and possibility that the zealous Fathers, who so eagerly quoted, and misquoted, the Old Testament and its apocrypha, the forged New Testament apocrypha, and the heathen Oracles, in proof of their Christ, should have been silent as clams about the apostolic Jesus-histories "according to" Matthew, Mark, Luke and John. Even all the later Fathers, and ecclesiastical writers, and the CE., admittedly are unable to trace their genealogy further back into "the age of apocryphal literature" than about 150 A.D. or later. It is impossible, therefore, to believe or to pretend, that these Four Gospels were written by apostles and their personal disciples, some hundred years and more before they were ever heard of by the zealous and myth-mongering Fathers. A confused medley of alleged words and wonderful deeds of the Christ, handed down by ancient tradition or new-invented for any occasion, existed in oral "tradition," and were worn threadbare by rote repetition; but never a written word of the Four for a century and a half after the apostles had their say, and had handed down that wonderful and inexhaustible "Deposit of Faith," which, oral and unedited, is yet drawn upon until this day by the inspired Successors of Peter for their every new Dogma.

One may turn the thousands of pages of the Ante-Nicene Fathers before Irenaeus in vain to find a direct word of quotation from written Gospels, nor (except as above, recorded) even bare mention of the names of Matthew, Mark, Luke or John, as writers of Gospels. The above words of Irenaeus are registered in his Book III, chapter i; in the first two Books, while, like Justin, he quotes "sayings" which are to be found in our present texts, as in the apocryphas, he does not mention "Gospel" or any of the four reputed evangelists, until chapter xxii of Book II, where he mentions the word "Gospels" and those of John and Luke, and assails their record {165} of the early death of Jesus as "heresy." But beginning with chapter x of Book III, he bristles with the names of and direct quotations from all Four; and so with all the following Fathers. It seems, therefore, a fair inference that Irenaeus had just heard of these Four Gospels at the time the last chapters of the second of the two Books were composed; and that they came into existence, or to his knowledge, just before the time be began to

compose Book III. And certainly these Four Gospels could not have been in existence and circulation very long before they would come to the eager hands of the active and prolific Bishop of Lyons, who had recently come from the tutelage of his friend Polycarp,—"disciple of the Apostle John"—venerable Bishop of Smyrna, who sent him to Lyons, and who, for his part, shows not a suspicion of knowledge of them. And these Gospels, just now come into existence, were immediately and fiercely attacked by Bishop Irenaeus as false and "heresy" in the vital points of the crucifixion and early death of Jesus, who, says the Bishop, lived to very old age, even maybe till the times of Trajan, 98-117, as vouched for by the Apostle John and other apostles and by the [oral] "Gospel." This, too, casts discredit on these Gospels as containing authentic record of the apostolic "traditions," condemned in this vital particular by the only two Bishops, Papias and Irenaeus, who—for a century and a half—mention any Gospel-writings at all.

"LUKE" DISCREDITS APOSTOLICITY

Moreover, at the time that the Gospel bearing the name of Luke was published, already many Gospels or purported histories and sayings of Jesus Christ were in active circulation: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word; it has seemed to me good also, having had a perfect understanding of all things from the very first, to write unto thee, in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." (Luke, i, 1-4). Now, these "many" Gospels were clearly not by any of the apostles, else Luke would certainly have so stated; they were not "inspired" writings, but they were by sundry anonymous "eye-witnesses and ministers of the word"; they are either totally lost to posterity, or are among the fifty admittedly forged and apocryphal Gospels which we have previously noticed. Thus we see two of the "Four," i.e., "Mark," and "Luke" are, on their face, uninspired, hear-say, and long ex post facto.

That neither apostle nor contemporary of Jesus wrote a line of "gospel" is thus perfectly evidenced by Luke: "According to the prologue of Luke, no eye-witness of the life of Jesus took pen in hand—none at least appear to have produced any writings which Luke would have called a 'narrative.'" (EB. ii, 1892.) These conclusions are confirmed by the learned clerical translators and editors of the ANF, respectively, as follows:

"Though a few of the Apocryphal Gospels are of comparatively early origin, there is no evidence that any Gospels purporting to be what our Four Gospels are, existed in the first century, or that any other than fragmentary {166} literature of this character existed even in the second century." (Ed. note to Apocrypha of the New Testament, ANF.

viii, 349.)—"There is abundant evidence of the existence of many of these traditions in the second century, though it cannot be made out that any of the books were then in existence in their present form." (Translator's Introductory Notice to Apocryphal Gospels. ANF. viii, 351.)

Such apocryphal gospels would naturally contain—as they do—many of the same reputed words and deeds of the Christ as those now reported by Luke and the others; many are indeed in large sections in the very same words. Luke does not say or imply that these "many" were false, but, on the contrary, being by alleged "eye-witnesses" they were necessarily more or less the same things which Luke undertook, not to belie or correct, but simply to repeat in good order for the edification of his friend Theophilus. It is very significant, for the date of the authorship of "Luke," to note the fact that the only Theophilus known to early Church history is a certain ex-Pagan by that name, who, after becoming Christian, and very probably before being instructed in the certainty of the faith by "Luke," himself turned Christian instructor and Father, and wrote the Tract, in three Books, under the title Epistle to Antolychus, preserved in the Collection of Ante-Nicene Fathers, vol. ii, pp. 89-121. This Theophilus became Bishop of Antioch about 169-177 A.D. (CE. xiv, 625); and thus illuminates the date of "Luke."

That these Four Gospels, then, are forgeries, falsely ascribed to Apostles and their companions, a century and a half after Christ and the apostles, and were compounded of very conflicting "traditions" and out of the existing 50 or more forgeries circulating in apostolic names—is proven as positively as negative proofs permit, and "beyond a reasonable doubt"—which is proof ample for conviction of capital crime.

Most people, says Bishop Papias, took pleasure in "voluminous falsehoods" in reporting or writing of Jesus Christ and his life and deeds, for which reason, says the Bishop, he was driven to "the living voice of tradition" for his own accounts,—samples of which we have seen. These fanciful and distorted oral traditions, finally reduced into some fifty fantastic written records of "voluminous falsehoods," were later, about the time of Book III of Bishop Irenaeus, crystallized into four documents, one each of which was held by one of the principal churches as its authoritative biography of the Christ, or "gospel"; to which, the titles "According to" Matthew, Mark, Luke, John, were tacked for pretended apostolic sanction.

The truth of the late second century origin of the Gospels and Epistles may be garnered from the guarded words of a standard theological textbook on Christian Evidences: "The Christian literature which has survived from the latter part of the first century and the beginning of the second is scanty and fragmentary—[which could not be true if the Gospels and Epistles had then existed]. But when we come into the light of the last quarter of the second century, we find the Gospels of

the canon in undisputed possession of the field.". (The Grounds of Theistic and Christian Belief, by George Parker Fisher, D.D., LL.D.; 1902.) {167}

Summarizing the results of critical study of the four Gospels, upon all the evidences, internal and external, which are there fully reviewed, the conclusions of modern Biblical scholarship are thus recorded by the Encyclopedia Biblica:

As to Matthew: "The employment of various sources, the characteristic difference of the quotations from the LXX (Septuagint) and the original (Hebrew), the indefiniteness of the determinations of time and place, the incredibleness of the contents, the introduction of later conditions, as also the artificial arrangement, and so forth, have long since led to the conclusion that for the authorship of the first Gospel the apostle Matthew must be given up." (EB. ii, 1891.)

As to Mark: "According to Papias, the second gospel was written by Mark. ... In what Papias says the important point is not so much the statement that Mark wrote the gospel as the further statement that Peter supplied the contents orally. ... The supposition that the gospel is essentially a repetition of oral communications by Peter, will at once fall to the ground. ... Should Mark have written in Aramaic then he cannot be held to have been the author of canonical Mark, which is certainly not a translation, nor yet, in view of the LXX quotations which have passed over into all three gospels, can he be held to have been the author of the original Mark." (EB. ii, 1891.)

As to Luke: "This tradition [that Luke was the author of the third gospel and of Acts] cannot be traced farther back than towards the end of the second century (Irenaeus, Tertullian, Clement of Alexandria, and the Muratorian fragment). ... It has been shown that it is impossible to regard Luke with any certainty as the writer even of the 'we' sections of Acts, not to speak of the whole book of Acts, or of the Third Gospel. ... If Luke cannot have been the author of Acts, neither can he have been the author of the Third Gospel." (EB. ii, 1893, 2831.)

As to John: "No mention of the Fourth Gospel which we can recognize as such carries us further than to 140 A.D. As late as 152, Justin, who nevertheless lays so great value upon the 'Memorabilia of the Apostles, regards John—if indeed he knows it at all—with distrust, and appropriates from it a very few sayings. ... If on independent grounds some period shortly before 140 A.D. can be set down as the approximate date of the production of the gospel [a certain statement in it is explained]. ... The Apostolic authorship of the gospel remains impossible, and that not merely from the consideration that it cannot be the son of Zebedee who has introduced himself as writer in so remarkable a fashion, but also from the consideration that it cannot be an eye-witness of the facts of the life of Jesus who has presented, as against the synoptists, an account so much less credible, nor an original apostle who has shown himself so readily accessible to Alexandrian and Gnostic ideas, nor a contemporary of Jesus who

survived so late into the second century and yet was capable of composing so profound a work." (EB. ii, 2550, 2553.) {168}

None of these Four Gospels, then, being of apostolic authorship or even of the apostolic age, but anonymous productions of over a century after the apostles, all are exactly of like origin and composition as all the other fifty apocryphal Jesus-writings: the Four "do not, in point of fact, rest upon any real difference in the character or origin of the writings concerned," from all the other fifty admittedly apocryphal and forged gospels dating about the middle of the second century, at the height of the Christian age of apocryphal literature. They are therefore late Christian forgeries of the Catholic Church.

FORGERIES IN THE FORGED GOSPELS

That the Four Gospels, as we have them, are very late productions, issued in the names of apostles a century and more dead, and are therefore forgeries, is now proven beyond peradventure. That they are not, even in the form that Bishop Irenaeus first knew them, each the work of one inspired mind and pen, is as readily and conclusively provable. They are, each and all Four, clumsy compilations framed by different persons and at very different times, as is patent on their face; they are thus concatenations of forgeries within forgeries. This we shall now demonstrate.

The Church claims these Four Gospels to be apostolic and divine works, and together with all the other books of the Trentine Bible, to be throughout divinely inspired, having God himself for their Author. This 1546 Dogma of the Infallible Church has been thus reaffirmed by the Sacred Vatican Council (A.D. 1870):

"These books are sacred and canonical because they contain revelation without error, and because, written by the inspiration of the Holy Ghost, they have God for their Author." (CE. fi, 543.)

More recently, Pope Leo XIII, in his Encyclical Prov. Deus. (1893), thus reaffirms the plenary inspiration and inerrancy of Holy Writ:

"It will never be lawful to restrict inspiration merely to certain portions of the Holy Scriptures, or to grant that the sacred writers could have made a mistake. ... They render in exact language, with infallible truth, all that God commanded, and nothing else"! (Ib.)

For the Protestant sects the notion of divine inspiration and inerrant truth of Scripture—excepting always the dozen and more of Old Testament "apocrypha" Books and parts, as Tobias and the history of the Assyrian great god Bel and the Dragon,—a typical profession is that of the first Article of the Baptist Declaration of Faith: "The Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction. ... It has God for its Author, and truth without any admixture of error for its matter." {169}

All this priestly "confidence stuff" must remind one of what Cicero said of the Roman augurs. Even CE., valiant but often perplexed defender of the orthodox Faith, can not give full credit to that inspired canard,

which even the infallible authors of it could not have themselves believed. Timorously "reasoning in chains" and minimizing the truth, the orthodox apologist, forced by scholarly criticism, confesses—utterly belying Council and Holiness:

"In all the Bible, where the same event is several times narrated by the same writer, or narrated by several writers, there is some slight [sic] divergency, as it is natural there should be with those who spoke or wrote from memory. Divine inspiration covers the substance of the narration." (CE. i, 122.)

Those sacred writers, putting on papyrus rolls from errant and therefore necessarily uninspired "memory," their intimate familiarities with the thoughts and desires, purposes and providence of God, make not "some slight divergences" from accurate recording of the promptings of the Spirit to them; they committed incessant contradictions of so gross a nature as to impeach and destroy the possibility of truth and credibility of Virtually every word they said or wrote "in all the Bible," Old and New Testaments alike. I have so fully exposed some thousands of these glaring and self-destroying contradictions in my previous work, that here I simply notice only those most vital ones which are pertinent and incidental to our present subject of apostolic forgeries.

In a work accompanying the Revised Version of the Bible, in which the Revisers pointed out some 30,000 (now over 150,000) variant readings in the New Testament, the reverend author makes this naive explanation: "In regard to the New Testament, no miracle has been wrought to preserve the text as it came from the pens of the inspired writers. That would have been a thing altogether out of harmony with God's method of governing the world"! (Dr. Alex. Roberts, Companion to the Revised Version, p. 4.) One may wonder at the writer's intimacy with God's governmental methods, as well as at God's indifference to the preservation of his miraculously-revealed Holy Word, so awfully necessary to save us from eternal damnation; when, as we shall see, by special miraculous intervention and providence he has, the Church vouches, preserved wholly "incorrupt" through the Ages of Faith countless whole cadavers and ghastly scraps and miraculous relics galore of the unwashed Saints of Holy Church.

CONTRADICTIONS AND TRUTH

No more compelling proofs of forgery in a document can well be than the glaring contradictions between two parts of the text. Remember that in the "age of apocryphal literature" there were no printed books, thus fixing the text, and no "copyright" existed. All books, sacred and profane, were manuscripts, tediously written by hand on rolls of papyrus or sheets of parchment-skin; like the manuscripts of the Gospels, Epistles, etc., they were usually unsigned and undated, and frequently gave no clue to the anonymous writers. When one man came into possession of a manuscript which he {170} desired, he sat down and copied it by hand, or employed slaves or professional

copyists to do the labor. There was absolutely no check against errors of copying, or intentional omissions, alterations or insertions into the text, to suit the taste or purpose of the copyist. Religious books were written, and copied, by priests, monks or Fathers; religious notions and doctrines were very diversely held, and developed or were modified incessantly. Traditions of what was said or done by Jesus Christ and the apostles were, as we have seen, very variant and conflicting. Very often, as we shall see, conflicting traditions or accounts are found in the same book. As no honest writer of intelligence and care would put into one short work which he is writing, two totally contradictory statements regarding the same fact, the only way in which such contradictions can occur in what purports to be an original or genuine manuscript, is by the intentional insertion by a later copyist of the new and contradictory material, euphoniously called "interpolations" (CE. iv, 498, post),—without the critical sense to perceive the contradiction, and omit the original statement with which his addition conflicts.

Father Tertullian, in his work Against Heresies, denying that 'Christians do such things—do not need to, he says, because the Scriptures are favorable to the Orthodox—accuses the Heretics of such practices, and naively explains how such interpolations or forgeries of text are done, and why they needs must be:

"All interpolation must be believed to be a later process. ... One man perverts the Scriptures with his hand, another their meaning by his exposition. ... Unquestionably, the Divine Scriptures are more fruitful in resources of all kinds for this sort of facility [of introducing interpolations]. Nor do I risk contradiction in saying that the very Scriptures were even arranged by the will of God in such a manner as to furnish materials for heretics, inasmuch as I read that 'there must be heresies' (I Cor. xi, 19), which there cannot be without Scriptures"! (Praes. xxxviii-xxxix; ANF. iii, 262.)

Speaking of instances related to the birth of Jesus Christ, EB. makes a remark, which it extends to others, and is generally applicable to the conflicting Gospel narratives:

"From the nature of the case both canonical narratives were accepted by faith and incorporated with each other. The gospels themselves supply ample justification of a criticism of the gospel narratives. In spite of all the revisions which the gospels received before they became canonically fixed, they still not infrequently preserve references to conditions which are irreconcilable with the later additions." (EB. iii, 3343, 3344.)

"For Christian orthodoxy," says the same authority, "reconcilability of the two canonical accounts was always a necessary dogma"; and on this point, the orthodox CE. makes a quaint but typically clerical argument, in effect that the confessed contradictions of Holy Writ make it all the more credible: "As can readily be seen, variations are naturally to be expected in four distinct, and in many ways independent, accounts of Christ's words and deeds, so that their presence, instead of {171}

going against, rather makes for the substantial value of the evangelical narratives"! (CE. vi, 659.) Fanciful and disingenuous as this is, and derogatory of the Papal theory that it is not possible that "the sacred writers could have made a mistake," the argument loses even its rhetorical force when we find the most monumental contradictions in the inspired words of the same writer in the same inspired little book. We will notice some of the most obvious and fatal forgeries by "interpolations" into the Gospel Christ-tales.

JESUS—MAN OR GOD?

The Jews, in their "canonical," more definitely in their apocryphal or admittedly forged Scriptures, expected a "Messiah," or anointed King of the race and lineage of David, who should deliver them from the rule of their enemies,—at the time of the Gospel tales, the Romans; previously, the Assyrians, Persians, and Greeks, successively. This King, says Isaiah, shall sit and reign "upon the throne of David, and upon his kingdom, to establish it" (Isa. ix, 7); and that this prophecy was in order of fulfillment, Gabriel the Angel announced to Mary the Ever-Virgin Mother of eight sons and daughters: "Thou shalt bring forth a son, and shalt call his name Jesus; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever." (Lk. i, 32, 33.) There is not a word of "prophecy" anywhere that this King should be divine, a Son of the God of Israel; he was to be a human king of the house of Jacob, of David. There were many false pretenders to the still vacant Messiahship, and even Jesus was not the last to proclaim himself the Messiah or Christ: "For many shall come in my name, saying, I am Christ; and shall deceive many." (Mt. xxiv, 4, 23, 24; Mk. xiii, 6, 21, 22.)

That this Messiah Jesus who was come was mere man, but instinct with the spirit of God, is positively avowed by both Peter and Paul. Says Peter in his first sermon at Pentecost: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you [etc.]. The patriarch David ... therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loam according to the flesh, he would raise up Christ to sit upon his throne." (Acts, ii, 22, 29, 30.) And Paul: "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. ii, 5); and again: "Jesus Christ of the seed of David" (2 Tim. ii, 8); Therefore, in the times when the two cited sacred books were, by whomever, written, Jesus was at that time regarded simply as a man, a "son" or descendant of David. So, when, many years later, the Gospels "according to" Matthew and Luke came to be by whomever written, in their original form Jesus Christ was mere man.

Matthew's first chapter begins very humanly and explicitly: "The book of the generation of Jesus Christ, the son of David, the son of Abraham"; and Matthew gives an unbroken line of human begettings, father of son, until "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ"! (Matt. i, 1-16.) And Matthew

names and catalogues twenty-eight generations between David and Jesus, to-wit: David, Solomon ... Jacob, Joseph,—Jesus,—a purely human ancestry. Also Luke {172} still reflected the belief, held at the time he wrote, that Jesus was of human ancestry; he gives his human genealogy all the way back to Adam, and through many mythical patriarchs who assuredly never existed. This human genealogy by Luke vastly differs, however, from that of Matthew; instead of twenty-eight generations from David, through Solomon ... Jacob and Joseph, our Luke genealogist makes out in detail forty-two generations, to wit: David, Nathan. ... Heli, Joseph, Jesus; and only three of the intermediate names are the same in the two lists. So one or the other of the two inspired genealogies is fictitious, false and forged, necessarily: both are, of course, if Jesus was not the son of David, but the immediate "Son of God." The truth is thus stated: "The genealogy could not have been drawn up after Joseph ceased to be regarded as the real father of Jesus." (EB. iii, 2960.)

And CE. thus 'Scraps the inspired genealogy of Luke: "The artificial character of Luke's genealogy may be seen in the following table [copying Luke's list] ... The artificial character" is shown by details cited. (CE. vi, 411.) It also explodes the seventeenth century clerical pretense,—heard often today—in attempted explanation of these glaring contradictions, that one or the other of these sacred genealogies, preferably that of Luke, was the genealogy, not of Joseph, but of Mary: "It may be safely said that patristic tradition does not regard St. Luke's list as representing the genealogy of the Blessed Virgin." (CE. vi, 411.) And, as CE. itself points out, Mary is not mentioned as in the line of descent from David in either list. To bring her into the genealogy, in one list or the other, it must have been written: "And Jacob begat Mary the wife of Joseph," instead of "And, Jacob begat Joseph the husband of Mary": or "And Jesus ... being the son of Mary, which was the daughter of Heli," instead of the recorded "the son of Joseph (as was supposed), which was the son of Heli" (Luke iii, 22-31). Both the genealogies are false and forged lists of mostly fictitious names, in the original Gospel-forgeries, fabricated to prove Jesus a direct son or descendant of David, and thus to fulfill the terms of the pretended prophecies that the human Messiah should be of the race and lineage of David the king.

Moreover, Joseph and Mary both knew nothing of the Holy-Ghostly paternity of their child Jesus. The celebrated Angelic "Annunciation" of this Fable to the "prolific yet ever-virgin Mother of God," recorded by Dr. Luke (i, 28), is itself a forgery, admits CE.: "The words: 'Blessed art thou among women' (v. 28) are spurious and taken from verse 42, the account of the Visitation ... [Adding] The opinion that Joseph at the time of the Annunciation was an aged widower and Mary 12 or 15 years of age, is founded only upon apocryphal documents"—like all the rest of these Fables of Christ. (CE. i, 542.) Simon came into the temple when Joseph and Mary had brought the child there "to do for him after the custom of the law," and indulged in some ecstasies which would have been quite intelligible if Gabriel had made the

revelations attributed to him; but, hearing them, "Joseph and his mother marvelled at those things which were spoken of him" (Lk. ii, 33). It is false, the original says: "His father and his mother marvelled." etc. Here is another holy forgery stuck into Luke ii, as is the later verse, "and Joseph and his mother knew not of it" (v. 43). The true original reads "and his parents knew not of it,"—just as in {173} verse 41; "Now his parents went to Jerusalem every year at the feast of the passover"; and as in verse 48, "thy father and I have sought thee sorrowing." In "John," Jesus is twice: expressly called the son of Joseph; Philip say's to Nathaniel, "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (i, 45); and again: "Is not this Jesus, the son of Joseph, whose father and mother we know'?" (vi, 42) all which "convincingly proves that in the mind of the narrator Joseph and Mary were and knew themselves to be, in the natural sense of the words, the parents of Jesus." (EB. iii, 3344.) The same authority thus sums up the whole of the New Testament evidence prior to the "interpolations" of miraculous birth: "The remark has long ago and often been made that, like Paul, even the Gospels themselves know nothing of the miraculous birth of our Savior. On the contrary, their knowledge of his natural filial relationship to Joseph the carpenter, and to Mary, his wife, is still explicit." (Ibid.) And if Jesus had been a God he could hardly have been crazy; yet his own family thought him so and sent to arrest him as a madman, as above noticed. It is therefore self-evident, that the original Jesus "tradition," down as late as Papias and Irenaeus, regarded Jesus simply as a man, and as a very old man when he died a peaceful and natural death. But the zeal to Combat and win the Pagans, when, after the failure with the Jews, the Gospel "turned to the Gentiles," and to exalt the man Jesus into a God, as was Perseus or Apollo, grew with the Fathers; by the same token Jesus was now made to be the son of the Hebrew God Yahveh: we have heard the Fathers so argue. So later pious tampering grafted the "Virgin-birth" and "son of God" Pagan myths onto the simple original "traditions" of merely human origin as the "son of David," carelessly letting the primitively forged Davidic genealogies remain to contradict and refute them. These "interpolations" are self-apparent forgeries for Christ's sake, in two of the Gospels.

But if Tertullian spoke truly (if the passage is genuine with him), the other Gospels have been yet further tampered with; for Tertullian explicitly says: "Of the apostles, John and Matthew, and apostolic men, Luke and Mark, these all start with the same principles of the faith ... how that He was born of the Virgin, and came to fulfill the law and the prophets." (Adv. Marcion, IV, ii; ANF. iii, 347.) As these Gospels now stand, Mark and John say not a word of the Virgin-birth, but throughout assume Jesus to have been of human birth, and only "son of God" in a popular religious sense; for "son of God" was in current usage to mean any person near and dear to God. Indeed, the Greek text of the Gospels makes this plain, that no supernatural progeneration and actual God-sonship was intended. In most

instances the Greek texts read simply "son of God—huios Theou," not "the Son—o huious": the definite article is a clerical falsification.

"UPON THIS ROCK I WILL BUILD MY CHURCH"

Of transcendent importance as the sole basis of the Church's most presumptuous False Pretense—its Divine founding by Jesus Christ—this Peter-Rock imposture, the most notorious, and in its evil consequences the most far-reaching and fatal of them all, will now be exposed to its deserved infamy and destruction. {174}

Upon a forged, and forced, Greek Pun put into the mouth of the Jewish Aramaic-speaking Jesus, speaking to Aramaic peasants, the Church of Christ is falsely founded. "The proof that Christ constituted St. Peter the head of His Church is found in the two famous Petrine texts, Matt. xvi, 17-19, and John xxi, 15-19." (CE. xii, 261.) The text in John is that about "Feed my Lambs"; but this forgery is not of present interest. The more notorious "proof" is Matthew's forged punning passage: "Thou art Peter, and upon this rock I will build my church," etc.

It may first be noticed, that "Matthew" is the only one of the three "Synoptic" gospelers to record this "famous Petrine text." And he records this pun as made in Greek, by Jesus—just before his crucifixion, under very exceptional circumstances, and upon the inspiration of a "special divine revelation" then and there first made by God to Peter, as below to be noted. But in this, "Matthew" is flatly contradicted by "John," who ascribes this as an Aramaic pun by Jesus in the very first remark that he made to Peter, upon his being introduced by his brother Andrew, on the self-same day of the baptism of Jesus; when "Andrew first findeth his brother Simon ... and brought him to Jesus"; whereupon, "when Jesus beheld him, he said, Thou art Simon son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." (John i, 42.) Thus was Simon Barjona nick-named "Cephas—Rock" by Jesus on the very first day of the public appearance and mission both of Jesus and of Peter, and not a year or more later, towards the close of the career of Jesus! So the famous Petrine Pun, if ever made by Jesus—as it was not—was made in the Aramaic speech spoken by these Galilean peasants; the Greek Father who forged the "Gospel according to John" had to attach the translation into Greek of the Aramaic "Cephas," into "Petros, a stone," for the benefit of his Greek readers.

After this first explosion of the famous Greek "Rock" pun on which the Church is founded, and as the matter is of highest consequence, let us expose the "Matthew" forgery of the whole "Petrine text" by arraying the three Synoptics in sequence in the order of their composition and evolution from simple to complex fabrication:

Mark (viii, 27-38).

"And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

"And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. "And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

"And he charged them that they should tell no man of him.

"And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

"And he spak that saying openly. And Peter took him, and began to rebuke him. {175}

"But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men."

Luke (ix, 18-22).

"And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?

"They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

"He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

"And he straitly charged them, and commanded them to tell no man that thing.

"Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

Matthew (xvi, 13-22).

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou are the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. [Here about the Keys, and "binding and loosing"].

"Then charged he his disciples that they should tell no man that he was Jesus the Christ.

"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

"Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

"But he turned and said unto Peter, Get thee behind me. Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

Let it be noted, in passing, that all three of the Synoptists expressly aver in the above narration, as elsewhere in their texts, that Jesus positively declared and predicted, that he should be put to death, and after three days rise again: distinctly, his Resurrection from the dead. All three on this important point are liars, if John be believed; for after the crucifixion and burial of Jesus, and the discovery on the third day of his empty grave by the {176} Magdalene, which she immediately reported to Peter and John, they ran doubting to the grave, looked in, and "saw, and believed"; and John positively avers: "For as yet they knew not the scripture, that he must rise again from the dead." (John xx, 9.) But this inspired assertion contains a grave anachronism: for "as yet" there was, of course, no "scripture" about the death and resurrection at all, nor for well over a century afterwards, as in this chapter is proven.

Let us examine for a moment into the context of this "famous Petrine text" and into its antecedents, in order to get the "stage setting of this dramatic climacteric Pun of such vast and serious consequences unto this day.

The original simple narrative is told in the earlier writer, "Mark," and copied almost verbatim into "Luke." There Jesus is reported to have put a sort of conundrum to the Twelve, "saying unto them, Whom do men say that I am?" The answer showed a very superstitious belief in reincarnations or "second comings" of dead persons to earth; for "they answered, John the Baptist: but some say, Elias; and others, One of the prophets, or Jeremias," to fuse the somewhat disparate replies. Jesus himself shared this reincarnation superstition, for he had positively asserted that John the Baptist was Elijah redivivus: "This is Elias, which was for to come," (Matt. xi, 14; xvii, 11-13); though John, being questioned about it, "Art thou Elias?" contradicted the Christ, "and he saith, I am not." (John i, 20, 21.)

After hearing the disciples report what others said about him, who he was, Jesus then "saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him" (Mk. viii, 27-30; Lk. ix, 18-22). There was certainly nothing novel or unexpected in this alleged reply of Peter; it was exactly the proclaimed mission of Jesus as the

"promised Messiah," as the precedent texts of "Mark" verify. On the day of his baptism by John, before all the people, "the heavens opened ... And there came a voice from heaven, saying, Thou art my beloved Son" (i, 2); what the devils cried out in the synagogue, "I know thee who thou art, the Holy one of God" (i, 24) just what all the devils unanimously proclaimed before the disciples and all hearers, "And unclean spirits, when they saw him. ... cried, saying, Thou art the son of God" (iii, 2); just what the possessed man with the legion of devils cried out before all the disciples, "What have I to do with thee, Jesus, thou Son of the most high God" (v, 7);—all as recorded by "Mark" prior to the above reply by Peter. So, naturally, Peter's "confession" caused no surprise; it was the expected thing: so Jesus made no remark on hearing it, except the peculiar injunction that "they should tell no man"—what all men and devils already knew by much-repeated hearsay. So Jesus at once proceeded to speak of his coming persecution, death, and resurrection; "And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men" (Mk. viii, 31-33). The identical story in its same simple form, minus the Satan colloquy, is told also in Luke (ix, 18-22). This is the round, unvarnished tale of the first Greek {177} Father "gospel" writers, a century after the reputed conversation, and long before the "primacy of Peter" idea dawned as a "good thing" upon the Fathers of the Church. There is not a word about "church" in the passage, nor in the entire "gospel according to Mark," nor in Luke, nor in even the much later "John."

The later Church Father who wrote up the original of the "gospel according to Matthew," copied Mark's story substantially verbatim, Mark's verses 27-33, being nearly word for word reproduced in Matthew's 13-16, 20-24 of chapter xvi; the only material verbal difference being in Peter's answer, in verse 16, where Peter's words are expanded: "Thou art the Christ, the Son of the Living God,"—obviously padded in by the "interpolator" of verses 17-19, which we now examine.

As the years since "Mark" rolled by, the zeal of the Fathers to exalt Peter increased; we have seen many admitted forgeries of documents having that purpose in view. So it was, obviously, a new forging Father who took a manuscript of "Matthew," and turning to the above verses copied from "Mark," added in, or made a new manuscript copy containing, the notable forgery of verses 17-19. There, onto the commonplace and unnoticed reply of Peter, "Thou art the Christ," the pious interpolator tacked on:

"the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind

on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. xvi, 16b-19.)

It is impossible that the original writer of "Matthew" should have written those remarkable and preposterous verses, in which Jesus is made to take Peter's commonplace announcement, "Thou art the Christ," as a "special revelation from heaven" to Peter and a great secret mystery here first "revealed";—this matter of common notoriety and even devil-gossip throughout Israel, as we have seen from "Mark's" numerous Christ-texts; the same is true in Luke. These avowals that Jesus was the Christ are even more numerous and explicit in "Matthew" up to the interpolation. That Jesus was "Christ" is the identical disclosure and announcement, which had been declared by Gabriel to Mary; by a dream to the suspicious Joseph; by wicked Herod, who "demanded of them where Christ should be born" (ii, 4); by the voice from heaven proclaiming to the world, "This is my beloved Son" (iii, 17); that was declared by the Devil in the wilderness, "If thou be the Son of God" (iv, 6); that the Legion of Devils cried aloud, "What have we to do with thee, Jesus, thou son of God" (viii, 29); that Jesus himself avowed of himself time and again, "All things are delivered unto me by my Father, Lord of heaven and earth" (xi, 25-27) that all the crew of Peter's fishing-boat acclaimed when they "worshipped him, saying, Of a truth thou art the Son of God" (xiv, 33). 'Just two chapters earlier in Matthew, is the fable of Jesus {178} and Peter "walking on the water," as "foretold" by the Sibyls; when Peter began to sink, he was rescued and dragged aboard the little fishing boat by Jesus;—"and they that were in the ship came and worshipped him, saying, Of a truth thou art the son of God." (Mt. xiv, 29-33.) So that Peter's wonderful information was no novelty and special divine revelation, to himself, but was the common credulity and gossip of the whole crew of fishermen, devils and Palestinian peasantry. And long before, on the very next day after his baptism by John, and before Peter was "called" or even found, and when his brother Andrew went and found him to bring him to Jesus, Andrew declared to Peter. "We have found the Messiah, which is, being interpreted, the Christ"! (John i, 41.) And, on the next day Nathaniel said to Jesus: "Rabbi, thou art the Son of God; thou art the King of Israel"! (John i, 49.) Peter's wonderful "special revelation" and confession thus lose an originality and are without merit of the great "reward" which CE. (xii, 261) says Jesus bestowed upon him for this pretended original and inspired discovery, as we shall in due order notice.

That Jesus Christ never spoke the words of those forged verses, that they are a late Church forgery, is beyond any intelligent or honest denial. The first mention of them in "patristic literature," and that only a reference to the "keys," is this scant line of Father Tertullian, in a little tract called Scorpiace or "The Scorpion's Sting," written about 211 A.D., in which he says: "For, though you think heaven is still shut, remember that the Lord left to Peter and through him to the Church, the keys of it." (Scorpiace, x; ANF. iii, 643.) That Jesus did not use the words of those verses, interpolated into a paragraph of [omitted - RW]

from "Mark," and repeated in their original form by "Luke,"' is thus conclusive from "internal" evidences; the later and embroidered form is a visible interpolation and forgery. That this is true, is demonstrated, moreover, by the inherent impossibility of the thing itself.

THE "CHURCH" FOUNDED ON THE "ROCK"

First of all, in proof that Jesus Christ never made this Pun, did not establish any Christian Church—nor even a Jewish reformed synagogue!,—are his own alleged positive statements to be quoted in refutation of the other forged "missionary" passage in Matthew: "Go ye into all the world, and teach all nations." The avowed mission of Jesus, as we have seen from his reputed words, was exclusively to his fellow Jews: "I am not sent but to the lost sheep of the house of Israel"; and he expressly commanded his disciples not to preach to the Gentiles, nor even to the near-Jewish Samaritans. He proclaimed the immediate end of the world, and his quick second coming to establish the exclusively Jewish Kingdom of Heaven, even before all the Jews of little Palestine could be warned of the event—that "the Kingdom of Heaven is at hand." It is impossible, therefore, that Jesus could have so flagrantly contradicted the basic principles of his exclusive mission as the Jewish promised Messiah, and could have commanded the institution of a permanent and perpetual religious organization an ecclesia" or "Church," to preach his exclusively Jewish {179} Messianic doctrines to all nations of the earth, which was to perish within that generation. This is a conclusive proof of the later "interpolation" or forgery of this punning passage.

On this point says EB.:

"It would be a great mistake to suppose that Jesus himself founded a new religious community" (c. 3103).—"A further consideration which tells against the genuineness of Mt. xvi, 18b, is the occurrence in it of the word ecclesia. It has been seen to be impossible to maintain that Jesus founded any distinct religious community. ...

"As for the word itself, it occurs elsewhere in the Gospels only in Mt. xviii, 17. There, however, it denotes simply the Jewish local community to which every one belongs; for what is said relates not to the future but to the present, in which a Christian ecclesia cannot, of course, be thought of." (c. 3105) ... "It is impossible to regard as historical the employment of the word ecclesia by Jesus as the designation of the Christian community." (EB. iii, 3103, 3105, 3117.)

Indeed, as said by a contemporary wit, the truth is that "Jesus Christ did not found the Church—he is its Foundling. His parent, the Jewish church, abandoned the child; the Roman church took it in, adopted it, and gave his mother a certificate of good character." (The Truth Seeker, 10/23/26.)

Jesus spoke Aramaic, a dialect of the ancient and "dead" Hebrew. The true name of the fisherman "Prince of the Apostles," just repudiated by Jesus as "Satan," was Shimeon, or in its Greek form, Simon, who

was later "surnamed Peter." He attained somehow the Aramaic nickname Kepha, or in its Greek form, Cephas, meaning a rock; this evidently furnished to the Greek punster the cue for his play on words: "Thou art Petro, [Greek, petros, a rock; cf. Eng. petrify, petroleum, etc.), and upon this petros [rock] I will build my ecclesia [church]." Jesus could not have made this Greek play on words; neither Peter nor any of the other "ignorant and unlearned" Jewish peasant disciples could have understood it. Much less could Jesus have said, or the apostles have understood, this other Greek word "ecclesia," even had it been possible for Jesus, facing the immediate end of the world—proclaimed by himself—to have dreamed of founding any permanent religious sect. There was nothing like ecclesia known to the Jews; it was a technical Greek term designating the free political assemblies of the Greek republics. This is illustrated by one sentence from the Greek Father Origen, about 245 A.D., when the Church had taken over the Greek political term ecclesia to denote its own religious organization. Says Origen, using the word in both its old meaning and in its new Christian adaptation: "For the Church [ecclesia] of God, e.q., which is at Athens; ... Whereas the assembly [ecclesia] of the Athenians," etc. (Origen, Contra Celsum, iii, 20; ANF. iv, 476.) The Greek Fathers who, a century later, founded the Church among the Pagan Greek-speaking Gentiles, adopted the Greek word ecclesia for their organizations because the word was familiar for popular assemblies, and because the translators of the Septuagint {180} had used ecclesia as the nearest Greek term for the translation of the two Hebrew words qahal and edah used in the Old Testament for the "congregation" or "assembly" of all Israel at the tent of meeting.

These Hebrew words (qahal, edah) had also a more general use, as signifying any sort of gathering or crowd, religious or secular. Thus "sinners shall not stand in the congregation [Heb. edah] of the righteous" (Ps. i, 5); or of a mob of wicked ones: "I have hated the congregation [Heb. qahal] of evil doers" (Ps. xxvi, 5); and even of the great assemblage of the dead: "The man that—[etc.], shall remain in the congregation [Heb. qahal] of the dead" (Prov. xxi, 16); all these various senses being rendered "ecclesia" in the Greek Septuagint translation.

Thus no established and permanent organization of disciples of the Christ is implied by the term ecclesia, even if Jesus could have used the Aramaic equivalent of that Greek term; at most it would have only meant the small group of Jews which might adopt the "Kingdom of Heaven" watchword and watchfully wait until the speedy end of the world and the expected quick consummation of the proclaimed Kingdom,—not yet come to be, these 2000 years.

This only possible meaning is made indisputable by the one other instance of the use of the Greek word ecclesia attributed to Jesus,—and that also by the myth-mongering "Matthew." Here Jesus is made to lay down some rules for settling the incessant discords among his peasant believers in the Kingdom: "Moreover, if thy brother shall

trespass against thee ... tell it to the church [ecclesia] but if he neglect to hear the ecclesial let him be unto thee as an heathen man and a publican" (Matt. xviii, 15-17);—that is, kick him like a dog out of your holy company and exclude him from share in the coming Kingdom. There was, of course, no organized Christian "Church" in the lifetime of Jesus; he could only have meant—(if he said it), that disputes were to be referred to the others of the little band of Kingdom-watchers, who should drop the "trespasser" out of their holy group if he proved recalcitrant and insisted upon the right of his opinion or action. But Jesus never said even this; it is a forged later companion-piece to the "Rock and Keys" forgery, as is proven by the following verse 18—(a repetition of xvi, 19)—regarding the "binding and loosing" powers given to itself by the later forging Church when it assumed this preposterous prerogative of domination.

The "On this Rock" forgery of Matt. xvi, says Reinach, "is obviously an interpolation, made at a period when a church, separated from the synagogue, already existed. In the parallel passages in Mark (vii, 27, 32) and in Luke (ix, 18-22), there is not a word of the primacy of Peter, a detail which Mark, the disciple of Peter, could hardly have omitted if he had known of it. The interpolation is posterior to the compilation of Luke's gospel." (Orpheus, pp. 224-225.)

As aptly said by Dr. McCabe; "It [the word ecclesia] had no meaning whatever as a religious institution until decades after the death of Jesus Christ. In the year 30 A.D. no one on earth would have known what Jesus meant if he had said that he was going to {181} 'found' an ecclesia or church, and that the powers of darkness would not prevail against it, and so on. It would sound like the talk of the Mad Hatter in Alice in Wonderland." (The Story of Religious Controversy, p. 294.) Indeed, it may be remarked, it is the "powers of darkness" of mind which have so far prevailed to perpetuate this fraud; the powers of the light of reason are hastening to its final overthrow.

"PETER-ROCK-CHURCH" DENIED AB SILIENCIO

"Luke" was not present when this monumental pronouncement of the "Rock and Keys" was allegedly made; Peter may have forgotten to tell him of it, or "Luke" may have forgotten that Peter told him. And Peter may have forgotten to tell of it and of his peerless "primacy" to his own "companion" and "interpreter" Mark, or Mark may have forgotten that Peter told him, and thus have failed to record so momentous an event. But John, the "Beloved Disciple" was right there, with Matthew, himself, one of the speakers and hearers in the historic colloquy,—and John totally ignores it. The silence of all three discredits and repudiates it. Moreover, and most significantly, Peter himself, in his two alleged Epistles, has not a word of his tremendous dignity and importance conferred on him by his Master; never once does he describe himself in the pride of priestly humility, "Peter, Servant of the servants of God," or "Prince of Apostles: or even "Bishop of the Church which sojourns at Rome," or any such to distinguish himself from the common herd of peasant apostles. Peter must have been very modest, even more so than his "Successors."

Furthermore, the official “Acts of the Apostles” never once notes this divinely commissioned “primacy” of Peter; and every other book of the New Testament utterly ignores it. Paul is said to have written a sententious “Epistle to the Romans,” and to have written two or three Epistles from Rome, where Peter is supposed to have been, enthroned as divine Vicar of God and Head of the Church Universal; and yet never a word of this tremendous fact; Paul did not know it, or ignores it. The “Epistles of Paul,” fourteen of them, and the “Acts,” are replete with defiances of Paul to Peter,—“I withstood him to his face”; and in all the disputes between them, over matters of the faith and the fortunes of the new “Church,” not a single one of the Apostles rises in his place and suggests that Peter is Prince and Primate, and that Peter’s view of the matters was ex-cathedra the voice of God, and he, having spoken, the matter was settled. Paul, in all his Epistles, never gives a suspicion that he had ever heard, even from Peter, of the latter’s superior authority.

Thus the admitted principal, if not only “proof” which the Church urges for its Divine and “Petrine” foundation is found to be—like every other Church muniment and credential, a clerical forgery, a priestly imposture. We shall glance at some other like examples of the Christian art of “Scripture” falsification. {182}

“GO, TEACH ALL NATIONS” FORGERY

Applying Tertullian’s test of authenticity, that contradictory passages betray a later “interpolation,” the closing verses, 16-20, of the last chapter of Matthew—as of Mark 9-20,—are themselves late interpolations or forged passages.

Matthew previously quotes Jesus as declaring: “I am not sent but unto the lost sheep of the house of Israel” (xv, 24; x, 6); and his command to the Twelve: “Go not into the way of the Gentiles. ... but go rather to the lost sheep of the house of Israel” (x, 5, 6). Also Matthew (as Mark) has reiterated the assurance of the immediacy of the end of the world and the “second coming” in glory: “Ye shall not have gone over the cities of Israel, till the Son of Man be come.” (Mt. x, 23; cf. x, 7; xxvi, 28, 34, passim.) So that neither in reason nor in truthful statement could it be possible for Jesus to have met the Eleven a few days after his resurrection, in Galilee, and commanded them in this wonderful language: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ... and, lo, I am with you always, even unto the end of the world”—which he had just, and repeatedly, averred should happen in the life-time of his hearers and before they could preach even to the Jews of little Palestine. (Mt. xxviii, 18, 20; cf. Mk. xvi, 15-16.) This “command” could only have been “interpolated” into the forged ending of Matthew and Mark long after the original form of the tradition of Jesus had been first written, and when the “second coming” in the “Kingdom of God” and the immediate “end of the world” had become impossible of further credit by lapse of long years of time and disappointed

expectation. It could also only have been written after the gospel of the "Kingdom" for the Jews had failed, and the apostles had "turned to the Gentiles," which was not, even on the face of Scripture, until after the so-called "Council of Jerusalem," when the Jewish apostles, after bitter quarrel with the interloper Paul, had recognized Paul's pretended "revelation" of mission to the Gentiles and had parcelled out the propaganda work, Paul to the uncircumcised Gentiles, all the others, Peter included, to "the circumcision" only; though the entire story of the Council is itself a contradictory fabrication, as demonstrated by EB. (i, 916, et seq.)

ACTS BELIES THE "GO, TEACH ALL NATIONS" FORGERY

Culminating proof that Jesus Christ never uttered this command, to "Go, teach all nations," of Matthew and Mark, and that it is a forgery long after interpolated into the original forged texts, is found in the positive "history" of the inspiredly forged Acts of the Apostles, in Holy Writ itself. If Jesus Christ, just arisen from the dead, had given that ringing and positive command to Peter and the Eleven, utterly impossible would it have been for the remarkable "history" recorded in Acts to have occurred. Acts, too, disproves the assertion of Mark that, straightway, after the command was given to the Eleven, "they went forth, and preached everywhere" (Mk. xvi, 20),—that is, to all nations thereabouts, the Pagan Gentiles. A further contradiction may he noted: Matthew says that the command was given to the Eleven in Galilee, on "a mountain where Jesus had appointed them" (Mt. xxviii, 16-19),— {183} and some days after the resurrection; whereas Mark records that the command was given to the Eleven "as they sat at meat," evidently in a house in Jerusalem, through the roof of which Jesus immediately afterwards ascended into heaven (Mk. xvi, 14-19); after which they immediately "went forth, and preached everywhere" (verse 20). But they did not, as the silence of the other two Gospels, and the positive evidence of Acts and several of the Epistles, proves; together with the promised disproof of the "Go, teach all nations" command, for preaching the Kingdom to the Gentile Pagans, now to be produced.

Cornelius, the leader of the Italian Band at Caesarea, a Roman Gentile Pagan, had a "revelation" that he should go to Joppa to find Peter, evidently with a view to "conversion" and admission into the new all-Jewish sect. A companion vision in a trance was awarded to Peter, seemingly to prepare him for the novel notion of community with Gentiles; though "Peter doubted in himself what this vision which he had seen should mean"; but at this juncture the messengers came from Cornelius, and related to Peter the vision of Cornelius, and his request that Peter come to see him. Evidently, Peter had never heard of the Master's command alleged to have been given by Jesus to Peter himself, and the others: "Go, teach all nations" of the uncircumcised, for he said to the messengers: "Ye know how it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation"; but recalling the vision from which he had just awaked, be added: "but God hath showed me" that it was permissible now to deal

with "one of another nation." So, Peter went along to Cornelius, and he asked "For what intent ye have sent for me?" Cornelius repeated the vision, and said, "Now we are all here present before God, to hear all things that are commanded thee by God." At this, Peter was evidently greatly surprised, and "opened his mouth, and replied; Of a truth I perceive that God is no respecter of persons: But that in every nation he that feareth him, and worketh righteousness, is accepted with him." Thus clearly Peter had never heard his Jesus command: "Go, teach all nations"; it required this new "revelation"—some years later—for him to tardily and finally "perceive" that God accepted even "one of another nation." Clearer yet is this, that up to this time salvation is of the Jews" only, by Peter's next words: "The word which God sent unto the children of Israel ... which was published throughout Judaea—[not to "all nations"], and began in Galilee, after the baptism which John preached—[not baptism "in the name" of the Trinity]. ... And be [Jesus] commanded us to preach unto all the people"—of the children of Israel. And now for proof positive: Peter was now "showed" the new dispensation: a visitation of the Holy Ghost came upon the Pagans present, who thereupon all "spake with tongues," to the great amazement of Peter and his Jewish companions: "They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles was also poured out the gift of the Holy Ghost," which had been promised only to all believing Jews. Ignorant thus of the Christ's preascension command to him and the Eleven, to teach all men, but now convinced that "one of another nation" was acceptable with God, and should be baptized, Peter yielded, and argued for his companions to consent: "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in {184} the name of the Lord" (Acts x),—not in the name of the Trinity, as Matthew alleges that Jesus himself had commanded Peter himself to do. So this bit of Scripture "history" is positive refutation of the "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" forgery.

And none of the others of the Twelve had ever heard the command. For immediately that they learned of this flagrant "heresy" of Peter, "that the Gentiles have also received the word of God," they were piously outraged and furious against Peter: "And when Peter had come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them." Peter put up a long argument in defense, urging the "revelation" to Cornelius and his own trance vision, quoted the gospels of Matthew and John—(not yet in existence!),—and wound up: "Forasmuch then as God gave them the like gift as he did unto us, ... what am I, that I could withstand God?" This line of argument pacified the other apostles; "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the

Gentiles granted repentance unto life." (Acts xi.) Perfect proof is this, that the alleged "Go, teach all nations" command of the Christ to Peter and the other apostles, is a falsification, a late forgery into Matthew and Mark: for if Jesus had so commanded these same apostles, the special revelations would not have been necessary; Peter's doubt and hesitation, and the row of the others with Peter for baptizing Cornelius and his Band could not have occurred, would have been impossible and absurd; as would have been the apostolic rows of the "Council of Jerusalem," recorded in Acts xv and belied by Paul in Galatians ii, as is made evident in EB. (i, 916.)

This incontrovertible fact, that Jesus Christ never uttered that command, "Go, teach all nations," and that the texts so reciting are later forgeries to serve the Gentilic propaganda of the Faith after the Jews had rejected it,—is confessed by CE. in these destructive words: "The Kingdom of God had special reference to Jewish beliefs. ... A still further expansion resulted from the revelation directing St. Peter to admit to baptism Cornelius, a devout Gentile." (CE. iii, 747.) If Jesus Christ, preaching the exclusive Jewish Kingdom, had revised and reversed his God-ordained program, and had commanded "Go, teach all nations, baptizing them," the "expansion" would have resulted then and there from the command itself,—not from the "revelation" and apostolic row some years later, which would have been unnecessary and supererogatory—as it was unseemly. Thus another pious lie and forgery is exposed and confessed.

Even more plain and comprehensive are the words of this same divine forged command of the Christ, as recorded by Mark: "Go ye into all the world, and preach the gospel to every creature. And he that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. xvi, 15-16.) It should be a relief to many pious Hell-fearing Christians to know that their Christ did not utter these damning words, and that they may disbelieve with entire impunity; that they are priestly forgeries to frighten credulous persons into belief and submission to priestcraft. The proofs of this from the Bible itself we see confirmed by clerical admissions under compulsion from exposure of the fraud. {185}

Thus this whole section, says Reinach, is a "late addition" to Mark, ."and is not found in the best manuscripts." (Orpheus, p. 221.) We have seen that CE. includes this section among those rejected as spurious up to the time that the Holy Ghost belatedly vouched for it at the Council of Trent in 1546, putting the seal of divine truth upon this lie. Both these parallel but exceedingly contradictory closing sections of Matthew and Mark, are spurious additions made after the "end of the world" and "second coming" predictions had notoriously failed, in order to give pretended divine sanction to the "turning to the Gentiles," after the Jews, to whom alone the Christ was sent and had expressly and repeatedly limited his mission, had rejected his claim to be Messiah.

The Gentile Church of Christ has therefore no divine sanction; was never contemplated nor created by Jesus Christ. The Christian Church is thus founded on a forgery of pretended words of the pretended Christ. This proposition is of such immense significance and importance, that I array here the admissions of the forgery, in addition to the demonstration of its falsity above given. The virtual admissions of CE. totally destroy the authenticity of the entire spurious section, Mark xvi, 9-20, together with the correlated passages of the equally spurious "Matthean addition," copied from Mark, with embellishments into Matthew.

THE FORGED GOSPEL ENDINGS

"The conclusion of Mark (xvi, 9-20) is admittedly not genuine. Still less can the shorter conclusion lay claim to genuineness. ... Almost the entire section is a compilation, partly even from the fourth gospel and Acts." (EB. ii, 1880; 1767, n. 3; 1781, and n. 1, on "the evidence of its spuriousness.") "The longer form ... has against it the testimony of the two oldest Uncial MSS. (Siniatic and Vatican) and one of the two earliest of the Syriac Versions (Siniatic Syriac), all of which close the chapter at verse 8. In addition to this, is the very significant silence of Patristic literature as to anything following verse 8." (New Standard Bible Dictionary, p. 551.) The acute and careful critical reasonings and evidences upon which the foregoing conclusions are based, I have omitted from these extracts, to present them in full in the following ample review from CE., which, "reasoning in chains" fettered upon it by the Trentine Decree, yet fully establishes the impeaching facts and substantially confesses the forgery into "Mark," while "saving its face" for the "inspiration" of the forgery by clerical assumption of "some other inspired pen" as the source of the text, which makes it "just as good" as any other, when invested with the sanctity of the sanction of the Council of Trent. Says CE.:

"But the great textual problem of the Gospel (Mark) concerns the genuineness of the last twelve verses. Three conclusions of the Gospel are known: the long: conclusion, as in our Bibles, containing verses 9-20, the short one ending with verse 8, and an intermediate form [described]. ... Now this third form way be dismissed at once—[as an admitted Bible forgery]. No scholar regards this intermediate conclusion as having any title to acceptance. {186}

"We may pass on, then, to consider how the case stands between the long conclusion and the short, i.e. between accepting xvi, 9-20, as a genuine portion of the original Gospel, or making the original end with xvi, 8. Eusebius ... pointing out that the passage in Mark beginning with verse 9 is not contained in all the MSS. of the Gospel. The historian then goes on himself to say that in nearly all the MSS. of Mark, at least in the accurate ones, the Gospel ends with xvi, 8.

... St. Jerome also says in one place that the passage was wanting in nearly all Greek MSS. ... As we know, he incorporated it in the Vulgate. ... If we add to this that the Gospel ends with xvi, 8, in the two oldest Greek MSS.—[Siniatic and Vatican]—[also in the Siniatic Syriac, some

Ethiopic, Armenian, and other MSS.] indicate doubt as to whether the true ending is at verse 8 or verse 20. (p. 678.)

"Much has been made of the silence of some of the third and fourth century Fathers, their silence being interpreted to mean that they either did not know the passage or rejected it. Thus Tertullian, SS. Cyprian, Athanasius, Basil the Great, Gregory of Nazianzus, and Cyril of Alexandria."When we turn to the internal evidence, the number, and still more the character, of the peculiarities is certainly striking [citing many instances from the Greek text]. ... But, even when this is said, the cumulative force of the evidence against the Marcan origin of the passage is considerable. (p. 678.) ... The combination of so many peculiar features, not only of vocabulary, but of matter and construction, leaves room for doubt as to the Marcan authorship of the verses. (p. 679.) ...

"Whatever the fact be, it is not at all certain that Mark did not write the disputed verses. It may be that he did not; that they are from the pen of some other inspired writer [!], and were appended to the Gospel in the first century or the beginning of the second. ... Catholics are not bound to hold that the verses were written by St. Mark. But they are canonical Scripture, for the Council of Trent (Sess. IV), in defining that all parts of the Sacred Books are to be received as sacred and canonical, had especially in view the disputed parts of the Gospels, of which this conclusion of Mark is one. Hence, whoever wrote the verses, they are inspired, and must be received as such by every Catholic."

(CE. ix, 677, 678, 679.)

The New Commentary on the Holy Scripture has a special section entitled "The Ending of St. Mark's Gospel," in which it reviews the evidences in much the same manner as CE., with additional new and able criticism; it thus concludes,—not being fettered by the dogmatic decision of the Council of Trent, which CE. so clerically yields to in the letter but evades in the spirit:

"It is practically certain that neither Matthew nor Luke found it in their copies of Mark [from which they copied in making up the gospels under those names: see pp. 33, 45). ... The Last Twelve Verses are constructed as an independent {187} summary with total neglect of the contents of xvi, 1-8. ... It is as certain as anything can be in the domain of criticism that the Longer Ending did not come from the pen of the evangelist Mark. ... We conclude that it is certain that the Longer Ending is no part of the Gospel." (New Commentary, Pt. III, pp. 122, 123.)

More shaming proofs and confessions of forgery of pretended words of the Christ there could not be, than of this falsified command to preach a forged Gospel to the credulous dupes of Paganism. Gentile Christianity collapses upon its forged foundations.

THE BAPTISMAL FORGERY

The contradictory "baptismal formulas," the simple "in the name of the Lord" of Peter in Acts, and the elaborated forgery of Matthew, "in the name of the Father, and of the Son, and of the Holy Ghost," are sufficiently branded with falsity in the preceding paragraphs, and may be dismissed without further notice. This "Trinitarian Formula" is most palpably a late forgery, never uttered by Jesus Christ; for the Holy "Trinity" was not itself officially invented until the Council of Constantinople, in 381 A.D. Admittedly, "of all revealed truths this is the most impenetrable to reason"; it is therefore called a "mystery." (CE. xv, 52.) Of this Baptism-formula of Matthew, the ex-priest scholar, McCabe, says: "It was fraudulently added to the gospel when the priesthood was created." (LBB. 1121, p. 4.) Bishop Gore's English Divines thus cautiously confess the fraud: "Matthew's witness to the teaching of the risen Lord in these verses is widely rejected on two grounds. The witness of Acts makes it almost certain that baptism at first was into the name of Jesus Christ, and not formally into the name of the Blessed Trinity. ... It is quite likely that Matthew here expresses our Lord's teaching in language which the Lord Himself did not actually use." (New Comm., Pt. III, p. 204; ef. EB. i, 474.) Another blasting priestly fraud of "Scripture" forgery is thus exposed and confessed!

A MEDLEY OF FORGERIES

After the foregoing colossal forgeries within the originally forged Gospels of Jesus Christ, there yet remain many other viciously dishonest falsifications of text. A little trinity of them only will be noted.

THE "WOMAN IN ADULTERY" FORGERY

The CE. has admitted that the so-called pericope adulterae, was regarded as spurious until the Council of Trent, in 1546, declared it divine truth; but Reinach says: "The episode of Jesus and the woman taken in adultery, which was inserted in John's gospel in the fourth century, was originally in the [apocryphal] 'Gospel according to the Hebrews.'" (Orpheus, p. 235.) {188}

THE JOHN XXI FORGERY

The entire chapter xxi of John is likewise a surcharge of forgery in that gospel; it may be disposed of with this terse comment of EB.: "As xx, 30-31 constitutes a formal and solemn conclusion, xxi is beyond question a later appendix. We may go on to add that it does not come from the same author with the rest of the book." (EB. ii, 2543.)

THE "LORD'S PRAYER" FORGERY

As may be seen by mere comparison, the "Doxology" at the end of the Lord's Prayer in Matthew (vi, 13): "For thine is the kingdom, and the

power, and the glory, forever. Amen," is an interpolation into the original text, and is omitted as spurious by the Revised Version; it is not in the Catholic "True" Version. But, it may be remarked, the whole of the so-called Lord's Prayer is not the Lord's at all; it is a late patch-work of pieces out of the Old Testament, as readily shown by the marginal cross-references,—just as we have seen that the "Apostles Creed" was said to have been patched up by inspired lines from each apostle. The Sermon on the Mount, in which its most used form is found, is a concatenation of supposed logia or "sayings" of Jesus, drawn out through three chapters of "Matthew"; it was delivered before "the multitudes" which surrounded the Master and his disciples, and in the middle of the fictitious discourse. This is not true, according to "Luke," who makes it out a private talk in reply to a question by one of the Twelve: "And it came to pass, that, as (Jesus) was praying in a certain place, when he ceased one of his disciples said to him, Lord, teach us to pray, as John also taught his disciples. And be said unto them, When ye pray, say, Our Father," etc. (Luke xi, 1- 228 2.) Indeed, the entire "Lord's Prayer" in Matthew, copied from Luke and expanded with considerable new material, is as to such new matter a forgery, confesses CE.: "Thus it is that the shorter form of the Lord's Prayer in Luke, xi, 2-4, is in almost all Greek manuscripts lengthened out in accordance with Matthew, vi, 9-13. Most errors of this kind proceed," etc. (CE. iv, 498.) I shall quote now the whole of CE.'s paragraph, admitting this and other "deliberate corruptions" of the New Testament texts, with clerical apologetic reasons therefor:

"(b) Errors Wholly or Partly Intentional.—Deliberate corruption of the Sacred Text has always been rather rare, Marcion's case being exceptional. Hort (Introduction (1896), p. 282) is of the opinion that 'even among the unquestionably spurious readings of the New Testament there are no signs of deliberate falsification of the text for dogmatic purposes.' Nevertheless it is true that the scribe often selects from various readings that which favors either his own individual opinion or the doctrine that is just then more generally accepted. It also happens that, in perfectly good faith, he changes passages which seem to him corrupt because he fails to understand them, that he adds a word which he deems necessary for the elucidation of the meaning, that he substitutes a more correct grammatical expression, and that he harmonizes parallel passages. Thus it is that the shorter form of the Lord's Prayer in Luke, xi, 2-4, is in almost all Greek {189} manuscripts lengthened out in accordance with Matthew, vi, 9-13. Most errors of this kind proceed from inserting in the text marginal notes which, in the copy to be transcribed, were but variants, explanations, parallel passages, simple remarks, or perhaps the conjectures of some studious reader. All readers have observed the predilection of copyists for the most verbose texts and their tendency to complete citations that are too brief; hence it is that an interpolation stands a far better chance of being perpetuated than an omission." (CE. iv, 498.)

Thus, as to the "Lord's Prayer" in Matthew, its "variants" from Luke are confessed forgeries; every circumstance of the two origins is in contradiction. Like the whole "Sermon on the Mount," the Prayer is a composite of ancient sayings of the Scripture strung together to form it, as the marginal cross-references show throughout.

THE "UNKNOWN GOD" FORGERY

At this point I may call attention to a notable instance in Acts of a fraudulent perversion of text; Paul's use of the pretended inscription on the statue on Mars' Hill, "To the Unknown God," on which is based his famous harangue to the Athenians: "Whom therefore ye ignorantly worship, him declare I unto you." This omits the truth, for the whole inscription would have been fatal to his cause. The actual words of the inscription, together with some uncomplimentary comment on "Paul's" manipulation of the truth, are presented by the famous Catholic "Humanist" Erasmus. First he states the chronic clerical propensity to warp even Scripture to their deceptive schemes: "In general it is the public charter of all divines, to mould and bend the sacred oracles till they comply with their own fancy, spreading them (as Heaven by its Creator) like a curtain, closing together, or drawing them back as they please." Then he discloses the dishonest dodge of the great Apostle of Persecution: "Indeed, St. Paul minces and mangles some citations which he makes use of, and seems to wrest them to a different sense from that for which they were first intended, as is confessed by the great linguist St. Jerome. Thus when that apostle saw at Athens the inscription of an altar, he draws from it an argument for the proof of the Christian religion; but leaving out a great part of the sentence, which perhaps if fully recited might have prejudiced his cause, he mentions only the last two words, viz., 'To the Unknown God'; and this, too, not without alteration, for the whole inscription runs thus: 'TO THE GODS OF ASIA, EUROPE, AND AFRICA, TO ALL FOREIGN AND UNKNOWN GODS'"! (Erasmus, The Praise of Folly, p. 292.) That the original Greek text of Acts used the plural "gods" is shown by the marginal note to Acts xvii, 23, in the King James Version. From this dreary, exposure of "Gospel" forgeries we pass to the forged "Epistles of the Apostles."

THE FORGED EPISTLES, ETC.

There are 21 so-called Epistles or Letters found in the New Testament under the names of five different "apostles" of Jesus Christ. Making a significant reservation which seems to question the plenary inspiration of the Council of Trent, "There are," says {190} CE., "thirteen Epistles of St. Paul, and perhaps fourteen, if, with the Council of Trent, we consider him the author of the Epistle to the Hebrews." (CE. xiv, 530.) If Paul, the "apostle of the Gentiles," didn't write the Letter to the Hebrews, some Church Father must have forged it in his name. This was admitted by the early Fathers: "Tertullian ascribed it to Barnabas, and Origen confessed that the author was not known." (Reinach, Orpheus, p. 235; CE. xiv, 525; New Comm. Pt. III, p. 596.) "The Epistle to the Hebrews," says EB., "had already been excluded from the group [of then supposed Pauline Epistles] by

Carlstadt (1520), and among those who followed him in this were Luther, Calvin, Grotius, etc." (EB. iii, 3605.) So CE.'s cautious clerical reservation is justified, and the forgery of Hebrews in the name of Paul may be taken as established, the inspired Council of Trent to the contrary notwithstanding.

But the entire "Pauline group" is in the same forged class with Hebrews, says EB. after exhaustive consideration of the proofs, internal and external:

"With respect to the canonical Pauline Epistles, ... there are none of them by Paul; neither fourteen, nor thirteen, nor nine or eight, nor yet even the four so long 'universally' regarded as unassailable. They are all, without distinction, pseudographia [false-writings, forgeries];—[it adds, with a typical clerical striving after saving something from the wreckage] this, of course, not implying the least depreciation of their contents. ... The group ... bears obvious marks of a certain unity—of having originated in one circle, at one time, in one environment; but not of unity of authorship." (EB. iii, 3625, 3626.) They are thus all uninspired anonymous church forgeries for Christ's sweet sake!

Besides the so-called Pauline Epistles, another group, i.e. those attributed to Peter, John, Jude and James, is known as "Catholic Epistles," so called because addressed to the Church at large; "not one of them is authentic." (Reinach, Orpheus, p. 239; cf. EB., under the various titles.) A third small group, Titus and 2 Timothy, are called Pastoral Epistles" because they are addressed to pastors of churches. These, with Acts and the Book of Revelation, complete the tale of the Old-Christian Literature finally approved, in 1546, by the Council of Trent as divinely inspired, along with the inspired nonsense of Tobias, Judith, Bel and the Dragon, and like late Hebrew pious forgeries. With respect to the Apocalypse Revelation, attributed to the Apostle John, this has long been held to be impossible; nor is Revelation by the same writer as the Fourth Gospel falsely attributed to John, as we have seen. The results of ancient patristic denials and of modern critical scholarship are thus summed up: "John ... is not the author of the Fourth Gospel; so, in like manner, in the Apocalypse we may have here and there a passage that may be traced to him, but the book as a whole is not from his pen. Gospel, Epistles, and Apocalypse all come from the same school." (EB. i, 199.) "The author of Revelation calls himself John the Apostle. As he was not John the Apostle, who died perhaps in Palestine about 66, he was a forger." (Orpheus p. 240.) The same can truly be said as to all the others. {191}

It is impossible here to review the criticism of the twenty-three booklets individually. The comment of EB. on the Epistle to the Philippians, as not written by Paul, is, fairly applicable to them all: "What finally puts an end to all doubt is the presence of unmistakable traces of the conditions of a later period. ... More particularly, everything that points to a considerably advanced stage in the development of doctrine." (EB. iii, 3709.) This principle of criticism will be admitted by anyone; we have read it from CE. as "universally admitted" to wit: "A fundamental one is that a literary work always betrays the imprint of

the age and environment in which it was produced." (CE. iv, 492.) Paul and Peter are reputed to have died together in Rome under Nero, in 64 (67) A.D. We have shown the impossibility of the existence of "New Testament" writings, and of a "church" during the first several generations which daily expected the end of the world and the sudden second coming of the Christ to set up the supernatural Kingdom of God, among, of, and for Jews only. More especially impassible is it, that a Catholic or "universal" Church among the far-scattered cities and nations of the Gentiles should have existed even in embryo within the scant, say 35 years between the reputed death of Jesus about 30 A.D. and the deaths of Paul and Peter in 64 (67) A.D. Most impossible would it have been for such Gentile Church then to have had the intricate hierarchical organization of Bishops, presbyters, deacons, priests, and "damnable heresies," portrayed as actually existing and in active function, by these apocryphal Epistles. They are self-evidently the product of an elaborately organized church,—just as they are more elaborately laid out and their several jurisdictions and functions defined in the admittedly forged Apostolic Constitutions and Canons, forged in the names of the apostles in the following centuries. Nothing from ancient times can be or is more positively proven false and forged than every book and text of the New Testament, attributed to apostles. Who can now deny this?

THE "EPISTLE OF PETER" FORGERIES

Owing to the peculiar importance attributed to them by the Church, as among the most unquestionable of its "proofs" of authentic divine foundation and sanction, the so-called Epistles I and II of Peter call for a few words of special refutation. These two Peter books were, in truth, questioned and denied from the early days. Bishop Eusebius, the first Church Historian, (HE. III, iii, 25), says of II Peter that it was "controverted and not admitted into the canon"; and, says EB., "The tardy recognition of II Peter in the early church supports the judgment of the critical school as to its un-apostolic origin." (EB. iii, 3684.)

The critical considerations which lead to the rejection of both Epistles as "not Petrine" and "not of the apostolic age," may be very briefly summarized: That I Peter is addressed to the "Sojourners of the Dispersion" in Asia Minor, which was Paul's reserved territory. "There is no trace of the questions mooted in the apostolic age. ... The historical conditions and circumstances implied in the Epistle indicate, moreover, a time far beyond the probable duration of Peter's life. ... The history of the spread of Christianity imperatively demands for I Peter a later date than 64 A.D.," the alleged date of Peter's death. The second Epistle, II {192} Peter, is vaguely addressed to Christians in general (i, 1), yet in iii, 1, the writer inconsistently assumes that the First Epistle was addressed to the same readers; and he tells them (i, 6 and iii, 15) that they had already received instructions from him (ostensibly Peter), and also letters from Paul. "The relation of II Peter to I Peter renders a common authorship extremely doubtful. The name and title of the author are different. ... The style of the two epistles is different. ... It is late and un-apostolic." (EB. Peter, Epistles of, iii, 3678-

3685; cf. New Comm. Pt. III, pp. 639, 653, 654.) "The genuineness of I Peter cannot be maintained. Most probably it was not written before 112 A.D." (EB. 2940.) The two letters of Peter are Graeco-Egyptian forgeries." (Reinach, Orpheus, p. 240.) The Church pretense that I Peter was written at Rome ("Babylon") will be judged in its more appropriate place. In the early list of supposedly apostolic Books drawn up by Tertullian as accepted and read in the several Churches, while he "cites the Book of Enoch as inspired, ... also recognizes IV Esdras, and the Sibyl, ... he does not know James and II Peter. ... He attributes Hebrews to St. Barnabas." (CE. xiv, 525.) Bishop Dionysius complains that his own writings "had been falsified by the apostles of the devil; no wonder, he adds, 'that the Scriptures were falsified by such persons.'" (CE. v, 10.) The "Peter" Books are other instances.

THE "GOD MANIFEST" FORGERY

In the King James or "Authorized" Version we read: "Great is the mystery of Godliness: God was manifest in the flesh," etc. (1 Tim. iii, 16.) In the "Revised Version" this "God manifest" forged interpolation is shamed out of the text, which there honestly reads: "He who was manifested in the flesh," etc. Thus the great "mystery of godliness," premised in the text, is no longer a mystery; and the fraudulent insertion into the text by some over-zealous Christian forger, seeking to bolster up an "apostolic" pedigree for the later "tradition" of the divinity of the Christ, is confessed. This pious "interpolation" was probably made at the time and by the same holy hands which forged the "Virgin-birth" interpolations into "Matthew" and "Luke." This passage is but one of a whole series of "Spurious Passages in the New Testament," catalogued by Taylor, in the appendix to his Diegesis, (p. 421). This pious fraud was first detected and exposed by Sir Isaac Newton.

THE "THREE HEAVENLY WITNESSES" FORGERY

Bishop Clement of Alexandria, writing around 200 A.D., thus quotes a comparatively trivial and innocuous passage from the forged First Epistle of St. John (v, 7),—which, through fraudulent tampering later became one of the "chief stones of the corner" of the Holy Church that the Fathers built: "John says: 'For there are three that bear witness, the spirit, and the water, and the blood: and these three are one.'" (Clem. Alex., Fragment from Cassiodorus, ch. iii; ANF. iii, 576.) This is self-evidently the original text of this now famous, or infamous, passage. Turning now to the Word of God as found in the "Authorized" Protestant and in the Chaloner-Douay Version of the Catholic Vulgate, we read with wonder: {193}

"7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

"8. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." (I John, v, 7, 8.)

Let us now turn to the same text, or what is left of it, in the Revised Version. Here we read, with more wonder (if we do not know the story of pious fraud behind it), what seems to be a garbled text:

"8. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one."

Erasmus first detected the fraud and omitted the forged verse in his edition of the Greek Testament in 1516. (New Comm. Pt. III, p. 718-19.) This verse 7, bluntly speaking, is a forgery: "It had been wilfully and wickedly interpolated, to sustain the Trinitarian doctrine; it has been entirely omitted by the Revisers of the New Testament." (Roberts, Companion to the Revised Versions p. 72.) "This memorable text," says Gibbon, "is condemned by the silence of the Fathers, ancient versions, and authentic manuscripts, of all the manuscripts now extant, above four score in number, some of which are more than 1200 years old." (Ch. xxvii, p. 598.) Speaking of this and another, Reinach says: "One of these forgeries (I John v, 7) was subjected to interpolation of a later date. ... If these two verses were Authentic, they would be an affirmation of the doctrine of the Trinity, at a time when the gospels, and Acts and St. Paul ignore it. It was first pointed out in 1516 that these verses were an interpolation, for they do not appear in the best manuscripts down to the fifteenth century. The Roman Church refused to bow to the evidence. ... The Congregation of the Index, on January 13, 1897, with the approbation of Leo XIII, forbade any question of the authenticity of the text relating to the 'Three Heavenly Witnesses.' It showed in this instance a wilful ignorance to which St. Gregory's rebuke is specially applicable: "God does not need our lies."' (Orpheus, p. 239.) But His Church does; for without them it would not be; and without the forged "Three Heavenly Witnesses," and the forged "Baptism Formula" of Matthew (xxviii, 19), there would be not a word in the entire New Testament hinting the existence of the Three-in-One God of Christianity. The Holy Trinity is an unholy Forgery!

Lest it be thought by some pious but uninformed persons that the foregoing imputation may be either false or malicious, we shall let CE. make the confession of shame, with the usual clerical evasions to "save the face" of Holy Church confronted with this proven forgery and fraud. From a lengthy and detailed review, under separate headings, of all the ancient MSS., Greek, Syriac, Ethiopia, Armenian, Old Latin, and of the Fathers, the following is condensed, but in the exact words of the text:

"The famous passage of the Three Witnesses [quoting I John, v, 7]. Throughout the past three hundred years, effort has been made to expunge from our Clementine Vulgate edition of the canonical Scriptures the words that are bracketed. Let us examine the facts of the case. [Here follows the thorough {194} review of the MSS, closed in each instance by such words as: "The disputed part is found in none"; "no trace"; "no knowledge until the twelfth century," etc. etc.] The silence of the great and voluminous St. Augustine, [etc.] are admitted facts that militate against the canonicity of the Three

Witnesses. St. Jerome does not seem to know the text,—[Jerome made the Vulgate Official Version].

"Trent's is the first certain ecumenical decree, whereby the Church established the Canon of Scripture. We cannot say that the Decree of Trent necessarily included the Three Witnesses"—[for reasons elaborately stated, and upon two conditions discussed, saying): "Neither condition has yet been verified with certainty; quite the contrary, textual criticism seems to indicate that the Comma Johanninum was not at all times and everywhere wont to be read in the Catholic Church, and it is not contained in the Old Latin Vulgate. However, the Catholic theologian must take into account more than textual criticism"! (CE. viii, 436.)

A confessed forgery of Holy Writ consciously kept in the "canonical" text as a fraudulent voucher for a false Trinity—such is "The Three Heavenly Witnesses"—to the shame and ignominy of the Holy Church of Christ, which "has never deceived any one," and which "has never made an error, and never shall err to all eternity"! This is not an error, however; it is but one more deliberate clerical "lie to the glory of God."

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CHAPTER VI THE CHURCH FORGERY MILL

To Table of Contents of Wheless' 'Forgery in Christianity'

"Nevertheless, the forging of papal letters was even more frequent in the Middle Ages than in the early Church." (CE. ix, 203.)

LYINGLY FOUNDED on forgery upon forgery, as has been made manifest by manifold admissions and proofs, the Church of Christ perpetuated itself and consolidated its vast usurped powers, and amassed amazing wealth, by a series of further and more secular forgeries and frauds unprecedented in human history—faintly approximated only by its initial forgeries of the fundamental gospels and epistles of the "New Testament of our Lord and Savior Jesus Christ," and of the countless other forged religious documents which we have so far

reviewed. These first relate to the infance of the Church—constitute its false certificates of Heavenly birth and of Divine civil status. They are, as it were, the livery of heaven with which Holy Church clothed its moral nakedness until it attained maturer strength and became adept to commit the most stupendous forgeries for its own self-aggrandizement and for the completer domination of mind and soul of its ignorant and superstitious subjects.

The record which we shall now expose is the most sordid in human annals,—of frauds and forgeries perpetrated for the base purposes of greed for worldly riches and power, and designed so to paralyze and stultify the minds and reason of men that they should suffer themselves to be exploited without caring or daring to question or complain, and be helpless to resist the crimes committed against them. Into this chapter we shall compress in as summary manner as possible the revolting record of Christian fraud by means of forged title deeds to vast territories, forged documents of ecclesiastical power spiritual and temporal, forged and false Saints, Martyrs, 'Miracles' and Relics—surpassing the power of imagination or accomplishment by any other than a divinely inspired Church which "has never deceived anyone," and which "never has erred"—in its profound, cynical knowledge and exploitation of the degraded depths of ignorance and superstition to which it had sunk its victims, and of their mental and moral incapacity to detect the holy frauds worked upon them. This was the glorious Age of Faith—the Dark Ages of human benightedness and priestly thralldom—when Holy Church was the Divinely-illumined and unique Teacher of Christendom, and when the Christian world was too ignorant to be unbelieving or heretic,—for "unbelief is no sin that ignorance was ever capable of being guilty of."

In those "Dark Ages, as the period of Catholic ascendancy is justly called" (Lecky, History of European Morals, ii, 14), "men were credulous and ignorant," says Buckle; "they therefore produced a religion which required great belief and little knowledge." Again he says: "The only remedy for superstition is knowledge. ... Nothing else can wipe out that plague-spot of the human mind." It was, indeed, agrees CE.—(from 432 to 1461)—"an age of terrible corruption and social decadence" (xiv, 318); and of its mental state it says: "To such an extent had certain imaginary concepts become the common property of the people, that they repeated themselves as auto-suggestions and dreams." (CE. ix, 130.) But exactly this period—the "Dark Ages of Catholic ascendancy," {196} —with centuries before and since, was the heyday of Holy Faith and Holy Church: it may well be wondered who was responsible for such conditions, when only Holy Church existed, in plentitude of power, the inspired Teacher of Christendom? During all these centuries, "the overwhelming importance attached to theology diverted to it all those intellects which in another condition of society would have been employed in the investigations of science." (Lecky, History of Rationalism in Europe, i, 275; ef. Bacon, Novum Organum, I, 89.) What else could be expected, was possible, when "a bountyless intolerance of all divergences of opinion was united with

an equally boundless toleration of all falsehood and deliberate fraud that could favor received opinions?" (Lecky, History of European Morals, ii, 15.) Indeed, "few people realize the degree in which these superstitions were encouraged by the Church which claims infallibility." (Lecky, Hist. Rationalism, i, 79, n.) It is confessed: "The Church is tolerant of 'pious beliefs' which have halved to further Christianity"! (CE. xix,341.)

THE FORGED APOSTOLIC CONSTITUTIONS

For more than a thousand years, until their fraud was exposed by modern historical criticism, these voluminous and most commodious forgeries formed the groundwork and foundation of some of the most extravagant pretensions of the Church and its most potent instrument of establishment and dominion of its monarchical government The Apostolic Constitutions, which we have admitted for naivete of invention with respect to the Apostolic Prince Peter and Simon Magus in their magic contests in Rome, is in fact "a fourth-century pseudo-Apostolic collection. ... It purports to be the work of the Apostles, whose instructions, whether given by them individually or as a body, are supposed to be gathered and handed down by the pretended compiler, [Pope] St. Clement of Rome, the authority of whose name gave fictitious weight to more than one such piece of early Christian literature. ... The Apostolic Constitutions were held generally in high esteem and served as the basis for much ecclesiastical legislation. ... As late as 1563 ... despite the glaring archaisms and incongruities of the collection it was contended that it was the genuine work of the Apostles ... could yet pretend, in an uncritical age, to Apostolic origin." (CE. i, 636.)

The Constitutions, pretending to be written by the apostles, laid down in minute detail all the intricacies of organization of several centuries later; there being elaborate chapters "concerning bishops," presbyters, deacons, all kinds of clergy, liturgies, and Church proceedings and services, undreamed of by "apostles," or in the "apostolic age." The prescriptions regarding the selection of bishops are quite democratic, and vastly different from present papal practices; the Churches, too, are distinctly episcopal and independent. The nature of these provisions, as well as the grossly false and fraudulent character of the whole, a vast arsenal of papal aggression, may be seen by the following passage in the apostolic first person: "Wherefore we, the twelve apostles of the Lord, who are now together, give you in charge those divine constitutions concerning every ecclesiastical form, there being present with us Paul, the chosen vessel, our fellow apostle, and James the bishop, and the rest of the presbyters, and the seven {197} deacons. In the first place, therefore, I Peter say, that a bishop to be ordained is to be, as we have already, all of us, appointed, ... chosen by the whole people, who, when he is named and approved, let the people assemble, with the presbyters and bishops that are present, on the Lord's day, and let them give their consent. ... And if they give their consent," etc. (Apost. Const. VIII, 2, iv; ANF. vii, 481-482.)

THE FORGED "APOSTOLIC CANONS"

From the same pious forging hand, says CE. (i, 637), comes the related Apostolic Canons (composed about 400), "a collection of ancient ecclesiastical decrees concerning the government and discipline of the Church; ... in a word, they are a handy summary of the statutory legislation of the primitive Church. ... The claim to be the very legislation of the Apostles themselves, at least as promulgated by their great disciple Clement. Nevertheless, their claim to genuine Apostolic origin is quite false and untenable. ... The text passed into Pseudo-Isidore, and eventually Gratian included (about 1140) some excerpts of these canons in his 'Decretum,' whereby a universal recognition and use were gained for them in the law schools. At a much earlier date, Justinian (in his sixth Novel) had recognized them as the work of the Apostles, and confirmed them as ecclesiastical law." (CE. iii, 279, 280.) Here the pious priests of God palmed off these self-serving forgeries on the great but superstitious Emperor and fraudulently secured their enactment into imperial law. In the same article is a description of "a larger number of forged documents appearing about the middle of the ninth century," among which "the Capitula of Benedict Levita, Capitula Angilrammi, Canons of Isaac of Langres,—above all the collection of Pseudo-Isidore" (Ib. 285), which arch-forgery we shall describe in its turn.

THE FORGED LIBER PONTIFICALIS

This famous, or infamous, official fabrication, "The Book of the Popes," is notorious for its spurious accounts of the early and mythical "successors of St. Peter." The Liber Pontificalis purports to be "a history of the popes, beginning with St. Peter and continued down to the fifteenth century, in the form of biographies" of their respective Holinesses of Rome. (CE. ix, 224.) It is an official papal work, written and kept in the papal archives, and preserves for posterity the holy lives and wonderful doings of the heads of the Church universal. "Historical criticism," says CE., "has for a long time dealt with this ancient text in an exhaustive way ... especially in recent decades." The Liber starts off in a typically fraudulent clerical manner: "In most of its manuscript copies there is found at the beginning a spurious correspondence between Pope Damasus and St. Jerome. These letters were considered genuine in the Middle Ages. ... Duchesne has proved exhaustively and convincingly that the first series of biographies, from St. Peter to Felix III (IV, died 530) were compiled at the latest under Felix's successor, Boniface II (530-532). ... The compiler of the Liber Pontificalis utilized also some historical writings, a number of apocryphal fragments (e.g. the Pseudo-Clementine Recognitions), the Constitutum Sylvestri, the spurious Acts of the alleged Synod of the 275 Bishops under {198} Sylvester, etc., and the fifth century Roman Acts of Martyrs. Finally, the compiler distributed arbitrarily along his list of popes a number of papal decrees taken from unauthentic sources, he likewise attributed to earlier popes liturgical and disciplinary regulations of the sixth century. ... The

authors were Roman ecclesiastics, and some were attached to the Roman Court." (CE. ix, 225.) The general falsity of the Liber is again shown and the fraudulent use made of it by the later Church forgers, thus indicated: For instances, "in the 'Liber' it is recorded that such a pope issued a decree that has been lost, or mislaid, or perhaps never existed at all. Isidore seized the opportunity to supply a pontifical letter suitable for the occasion, attributing it to the pope whose name was mentioned in the 'Liber.'" (CE. v. 774.) Thus confessed forgery and fraud taint to the core this basic record for some five centuries of the official "histories" and Acts of Their Holinesses of the primitive and adolescent years of the Holy Church. Pope Peter and his "Successors" for a century or more are thus again proven pious fictions and frauds.

THE "CONVERSION OF CONSTANTINE" FRAUD

As several of the most monumental of these holy Church forgeries are associated with the first "Christian" Emperor, Constantine, and His contemporary Holiness, Pope Sylvester I (314-335), we may first notice the pious forged miracles which brought Constantine to Christ—rather to the Christians, and thus blightingly changed the history of the world. Constantine, Augustus of Rome, was the bastard son of the Imperator Constantius Chlorus and a Bythnian barmaid who became his mistress, and, later, by virtue of opulent gifts to the Church, was raised to Heaven as St. Helena. Constantine was a picturesque "barbarian" Pagan, with a very bloody record of family—and other—murders to his credit, mostly made to further his political ambitions. He was rival of the four Caesars who shared the divided government, against whom he was engaged in titanic struggle, to win the sole crown of empire. The Christians were now become rather numerous in East and West, some two and a half or three millions out of the hundred millions of the Empire, sufficient to make their adherence and support important to the contestant who could gain control of them. To curry their favor and support Constantine adopted the tactics of his sportive father, Constantius, and made show of friendly disposition to them and even of possible adoption of the new faith.

The occasion and the purely selfish and superstitious motive for the alliance of Constantine with the Christians and their God, are described by the three noted Church historians of the period,—all writing after his death,—Eusebius, Socrates and Sozomen, all of whom give substantially the following account, here abbreviated from Eusebius, "Father of Church History," and an intimate of the Emperor, in his ludicrously laudatory Life of Constantine:

"Being convinced that he needed some more powerful aid than his military forces could afford him, on account of the wicked and magical enchantments which were so diligently practiced by the tyrant Maxentius, he sought divine assistance. ... He considered, therefore, on what God he might {199} rely for protection and assistance. While engaged in this enquiry, the thought occurred to him, that, of the

many emperors who had preceded him, who had rested their hopes on a multitude of gods. ... none had profited at all by the pagan deities, whom they sought to propitiate ... all had at last met with an unhappy end, ... while the God of his father had given to him, on the other hand, manifestations of his power. ... Reviewing, I may say, all these considerations, he judged it to be folly indeed to join in the idle worship of those who were no gods, and therefore felt it incumbent on him to honor his father's God alone." (Eusebius, Life of Constantine, I, 27; N&PNF. I, 489; cf. Socrates, Eccles. Hist. I, 2; Ib. II, 1-2; Sozomen, Eccles. Hist. I, 3; Ib. p. 241.) So, Constantine chose the Christian's God to offset the "magical enchantments" of the Pagan gods in favor of his rival, Maxentius. The Christians flocked to his court and armies, and proud prelates of the Church hung around him and flattered his hopes. After several military successes aided by the Christians, the rival armies faced for decisive contest near the historic Milvian Bridge, in the environs of Rome, in the year 312. All are familiar with the fabulous priestly story of the miraculous Fiery Cross said to have been hung out in heaven just before the battle in the sight of Constantine and all his army, blazing with the famous device "In Hoc Signo Vinces—By this Sign Conquer"—though it was in Greek and read "En Touto Nika,"—and by virtue of which Constantine was himself conquered for Christ or for His Church.

Here we may again see the "god in the machine'—a pious Christian fraud in the making, and watch its growth from nothing in proportion of wonder from lying Father to Father as it is handed on. Very remarkable it is, that Father Bishop Eusebius wholly omits this portentous event, though he devotes a large part of Book IX and all of Book X of his History of the Church (written in 324), to Constantine, and enthusiastically describes the Battle of the Milvian Bridge. Although he lugs divine intervention by the Christian God into every phase of the campaign, he is content with this colorful, naive, account: "But the emperor (Constantine), stimulated by the divine assistance, proceeded against the tyrant, and defeating him in the first, second, and third engagements, he advanced through the greatest part of Italy, and came almost to the very gates of Rome. Then God himself drew the tyrant [Maxentius], as if bound in fetters, to a considerable distance from the gates [i.e. to the Milvian Bridge]; and here He confirmed those miraculous events performed of old against the wicked, and which have been discredited by so many, as if belonging to fiction and fable, but which have been established in the sacred volume, as credible to the believer. He confirmed them, I say, as true, by an immediate interposition of his power, addressed alike I may say to the eyes of believers and unbelievers. As, therefore, anciently in the days of Moses, the chariots of Pharaoh and his forces were cast into the Red Sea, thus also Maxentius, and his combatants and guards about him, sunk into the depths like a stone, when he fled before the power of God which was with Constantine." And, in commemoration of such signal divine aid, Constantine "immediately commanded a trophy of the Savior's passion [a Cross] to be placed {200} in the hand of his own statue" in Rome. (Eusebius, HE. IX, ix, p. 397-9.) And with

all this miraculous embellishment, not a word of the Fiery Cross in Heaven, nor of the "miraculous conversion" of Constantine.

The pious fable, whether by him invented or not, is first recorded by Father Lactantius, tutor to Constantine's son Crispus before the pious father murdered his son; he tells it—after Constantine's death—in its primitive and more modest form—a simple dream by night, in which Jesus the Christ appeared to Constantine, and was seen or heard—or was fabled—to tell Constantine to decorate the shields of his soldiers with the holy "sign of the Cross" before they went into the fight; this he did and won the battle-post hoc, ergo propter hoc. Constantine may perhaps quite naturally have had such a dream—dreams have many vagaries, and the priests were ever at his ear. But the "heavenly sign," the Labarum or Monogram of Christ, which Constantine was by divine revelation or priestly suggestion directed to place on the shields of his soldiers, was no novel thing requiring a divine revelation, even in a dream, to suggest to the Christian priests of a Pagan emperor; "for it had been a familiar Christian symbol prior to his conversion." (CE. viii, 718.) By a similar divine revelation or priest-prompting, the Persian Cambyses had tied cats to the shields of his soldiers in their campaign in 525 B.C. against the cat-worshipping Egyptians, who thus dared not strike with their swords; the Christians worshipped the Cross of which the Pagans were superstitiously afraid, as we have seen from Father Lactantius. The result was at least the same, as related by Father Lactantius:

"And now a civil war broke out between Constantine and Maxentius. ... At length Constantine ... led his whole forces to the neighborhood of Rome, and encamped them opposite to the Milvian Bridge. ... Constantine was directed in a dream to cause the heavenly sign to be delineated on the shields of his soldiers, and to proceed to battle. He did as he had been commanded, and he marked on their shields the letter X, with a perpendicular line drawn through it and turned round thus at the top, being the cipher of Christ. ... The bridge in the rear (of Maxentius) was broken down. The hand of the Lord prevailed, and the forces of Maxentius were routed." (Lact., On the Death of the Persecutors, ch. xliv; ANF. vii, 318.)

These Christ-monogram crosses were probably, to the mind's eye of Lactantius, simple wooden or painted miniatures like the more life-sized one which a modern Holiness specially exorcised and sent along as an amulet or pious fetich of success on a recent disastrous Polar Expedition. But by the time Bishop Eusebius came on to embellish the tale, the model at least was a thing truly of beauty and wonder. In his Life of Constantine, the holy Bishop, who was on the Emperor's pay-roll, thus in substance relates:

"Constantine, having resolved to liberate Rome from the tyranny of Maxentius, and having meditated on the unhappiness of those who worshipped a multitude of idols, as contrasted with the good fortune of his own father Constantius, who had favored Christianity, resolved to worship the One True God; and while he {201} was in prayer to God that He would reveal Himself to him, and stretch forth His right hand to

succor him, he had a vision after midday, when the sun was declining, in a luminous forin over the sun, and an inscription annexed to it, 'Touto Nika'—(by this conquer), and at the sight of it he and all his forces were astounded, who were spectators of the miracle. ... The following night, when Constantine was asleep, Christ appeared to him with that sign, which had been displayed to him in the heavens, and commanded him to make a standard according to the pattern of what he had seen, and to use it as a defense against his enemies; and as soon as it was day Constantine called together the workers in gold and precious stones, and ordered them to fashion it accordingly"—(it being, by his description, certainly rich, if not gaudy). And bishop Eusebius states that Constantine, "a long time after the event affirmed with an oath the truth of what the Bishop had recorded" of this wonderful unhistorical fact. (Eusebius, Life of Constantine, I, 26-31; N&PNF. i, 489-491; CE. viii, 717-8; Wordsworth, op. cit. i, 358-9.) In a note to the last reference, the acute Protestant clerical mind, in eager defense of even the most absurd Catholic fables, is seen at play: "It has been objected (by Dean Milman and others) that it is incredible that a warlike motto on the Cross, converted into a military standard, should be suggested by Him who is Prince of Peace. But He Who is Prince of Peace is also Lord of Hosts; and Christ is revealed not only in the Psalms, but also in the Apocalypse, as a Mighty Warrior going forth conquering and to conquer." Clerical persons are really Funny-mentalists!

The pious Bishop Eusebius, exemplar of Christian historical un-veracity to the glory of God and Church, begins his Life of Constantine with this rhapsody over Constantine dead: "When I raise my thoughts even to the arch of heaven, and there contemplate his thrice-blessed soul in communion with God himself, freed from every mortal and earthly vesture, and shining in a refulgent robe of light, honored with an ever-blooming crown, and an immortality of endless and blessed existence, I stand as it were without power of speech or thought and unable to utter a single phrase, but condemning my own weakness, and imposing silence on myself, I resign the task of speaking his praises worthily to the immortal God, who alone has power to confirm his own sayings." (Eusebius, Life, 1, 2; N&PNF. i, 481-2.)

Here is the thrice-blessed Holy Emperor's record before he was "freed from every mortal and earthly vesture," and before his blood-stained earthly vestments were exchanged for that refulgent robe of light in which he communed with God himself; this record is of the one item only of family murderings: Maximian, his wife's father, 310; Bassianus, his sister Anastasia's husband, 314; Licinianus, his nephew, son of his sister Constantina, 319; Fausta, his wife, in a bath of boiling water, 320; Sopater, Pagan philosopher and his former intimate Counsellor, 321; Licinius, his colleague Caesar and his sister Constantine's husband, 325; with this last, and the beheading of his own son Crispus, 326, he fitly inaugurated and consecrated the celebrated Council of Nicaea, which he invoked to settle the famous puzzle, whether Jesus Christ, the Son, being born of the Father, were not

consequently less ancient than his Sire, so that there was a time when the Begotten Son did {202} not exist, and whether they were "of the same substance," or different. It may be noticed, that the devout "Christian" Emperor regarded this as a trifling matter of dispute not justifying the terrible row which it kicked up among the clericals, splitting the subjects of the Empire into throat-cutting factions for four centuries. In his opening Address to the Council which he called to establish peace among the priests, he turned to Alexander, Bishop of Alexandria, and to Arius, his presbyter, and their respective howling factions, and declared: "I understand, then, that the origin of this controvers is this—[the question stated by Alexander on this point, and the negative reply of Arius]. Let therefore both the unguarded question and the inconsiderate answer receive your mutual forgiveness. ... For as long as you continue to contend about these small and insignificant questions, it is not fitting that so large a portion of God's people should be under the direction of your judgment, since you are thus divided among yourselves"! (Eusebius, Life of Constantine, II, 69-71; N&PNF. i, 516-7.)

With respect to the Christian Emperor's murderings, the good Bishop Lardner, with truly Christian modern moderation, admits that the murderous atrocities of Constantine above listed "seem to cast a reflection upon him"! But the holy Emperor was truly conscientious and scrupulously concerned for his soul's salvation on account of them; for it is recorded by the Church historian Sozomen, that Constantine is said to have sought first Pagan, then Christian, absolution from these murders, first from Sopater, then from the Christian bishops. He relates the anxious solicitations of the murderer thus: "It is reported by the Pagans that Constantine, after slaying some of his nearest relations, and particularly after assenting to the murder of his own son Crispus, repented of the evil deeds, and inquired of Sopater, the philosopher, concerning the means of purification from guilt. The philosopher, so the story goes, replied that such moral defilement could admit of no purification, The Emperor was grieved at this repulse; but happening to meet some bishops who told him that he would be cleansed from sin, on repentance and on baptism, he was delighted with their representations, and admired their doctrines, and became a Christian, and led his subjects to the same faith. It appears to me that this story was the invention of persons who desired to vilify the Christian religion. ... It cannot be imagined the philosopher was ignorant that Hercules obtained purification at Athens by the celebration of the mysteries of Ceres after the murder of his children, and of Iphitus, his guest and friend. That the Greeks held that purification from guilt of this nature could be obtained, is obvious from the instance I have just alleged, and he is a false calumniator who represents that Sopater taught the contrary, ... for he was at that period esteemed the most learned man in Greece." (Sozomen, i, 5; ii, 242-3.) It is said that the rebuff of Sopater denying Pagan absolution was the motive of his murder by the Christian

Emperor. Howbeit, Constantine cautiously denied himself the saving Christian rite of baptism until he was on his deathbed, in Nicomedia, in the year of his forgiving Lord 337. (Euseb., Life, iv, 62; Soc., i, 39; Soz., ii, 34; CE. i, 709.) But none can deny the superiority of Christianity over Paganism in this point of saving grace. The Christian historian, however, clearly avers that some of the divinest sacraments of Christian Revelation, {203} forgiveness of sin by God and absolution per priests, were ancient features of the Pagan "Mysteries," of which even sinful Pagan demigods might be the beneficiaries.

But "the mighty and victorious Constantine, adorned with every virtue of religion, with his most pious son, Crispus Caesar, resembling in everything his father,"—as his doxology is sung—before the murder of Crisptis—by good Bishop Eusebius (HE. ix, p. 443),—was rather dubiously a "practicing" Christian; he remained until death Pontifex Maximus, or Sovereign Pontiff of the Pagan religion, a title which the Christian Bishops could not arrogate until the Christian Emperors abandoned it; he ordered the auspices or divination by inspection of the entrails of birds, and on his death, amply baptized with blood and by the deathbed heretic Christian rite, he was apotheoisized according to Pagan custom and raised as a god to heaven—to rank along with his Christian Sainted Mother, St. Helena, of whom more anon.

In this ecstatic vision of the celestial beatitude of Constantine, the good Bishop Eusebius was, from the orthodox or "right-thinking" viewpoint sadly mistaken. Constantine went unshriven to Hell and everlasting torment; not indeed for his crimes but for his errant creed, as a disbeliever in the Divinity of Jesus Christ and in the Holy Trinity—which, indeed, had not been yet invented. The majority of the Council of Niceea had by force and terrorism decreed that Jesus Christ was of the "same substance" as his father God, co-eternal and coequal, ergo also God. But Constantine heretically disbelieved this inspired dogma; he banished Athanasius and other "Trinitarian?' prelates; even "the death of Arius did not stay the plague. Constantine now favored none but Arians; he was baptized in his last moments by the shifty [Arian] prelate of Nicomedia; and he bequeathed to his three sons [themselves either Pagans or Arian heretics] an empire torn by dissensions which his weakness and ignorance had aggravated." (CE. i, 709.) To such a "weak and ignorant" Emperor is due, however, the salvation of Christianity from oblivion, and upon him is lavished the adulations of the now "indefectible Church" which his favor alone made possible. As for the pious Bishop Eusebius, he was himself an Arian heretic, and from his point of view he may have thought that he visioned Constantine glorious in Heaven. So much for divergent religious standpoints, which at the first Church Council "proved a beginning of strife, ... bequeathed an empire torn with dissensions, ... [until] the Catholic bishops, the monks, the sword of Clovis, and the action of the Papacy, made an end of it before the eighth century" (CE. i, 710),—thus nearly four hundred years of throat-cutting and

persecutions before Constantine was finally proved a villainous heretic, the fatal effects of his "weakness and ignorance" overcome, and "Catholic Truth" began to assume its full sway undisputed through the long intellectual night of the Christian Dark Ages of Faith.

CHRISTIAN FORGERIES FOR POWER AND PELF

The "league with Death and covenant with Hell" whereby the new Paganism called Christianity became the official State religion being now signed and sealed, and soon enforced by laws of bloody persecution, we shall now admire the most monumental of the holy {204} forgeries by which the Church consolidated its vast and nefast dominion over the minds and bodies of the quickly degraded populations under its sway.

THE "CONSTANTINE" FORGERIES

A series of Church forgeries of the greatest magnitude and most far-reaching evil consequences grew up around the name of Constantine, forged in his name or falsely associated with it in the nefarious work of almost limitless larceny of territorial possessions and of papal sovereignty. A bit of historical background is necessary to properly appreciate the underground workings of Providence in disposing the success of these designs,—whereby, as said by Dr. McCabe, "Pope Adrian I induced Charlemagne to found the papal states by producing two of the most notorious and most shameless forgeries ever perpetrated: 'The Acts of St. Sylvester,' and 'The Donation of Constantine,' documents which mendaciously represented the emperor Constantine as giving most of Italy to the papacy, and which were fabricated in Rome in the eighth century and were used by the popes to maintain this gigantic fraud."

The intricate intriguing and conspiracies of the embryo papacy under their Holinesses Zacharias, Stephen II, Adrian I, Leo III, and of the semi-barbarian aspirants for the Frankish monarchy, Clovis, Charles Martel, Pepin, Charlemagne, cannot be here recounted. According to the picturesque account of Bishop St. Gregory of Tours—whose History is a thesaurus of the revolting social and moral degradation of the times, Clovis was converted as the result of his vow to the God of his Christian wife Clotilda, that if victory were granted to him in a great battle against the Alemanni, in which he was hard pressed, he would become a Christian. Miracles at once attested the Divine favor: "St. Martin showed him a ford over the Vienne by means of a hind; St. Hilary preceded his armies in a column of fire." (Von Ranke, i, 12.) It will be remembered that all the barbarian nations of the time were "heretic" Christians of the hated Arian sect, who denied the divinity of Christ and derided the Holy Trinity; the Franks thus became the only "orthodox" Christians and the defenders of the True Faith on behalf of the Popes. Winning the fight, Clovis and 3000 of his army were baptized on Christmas day by Bishop St. Remigius of Rheims. When this good Bishop came to perform the baptismal ceremony on the king in the cathedral of Rheims, "the chrism for the baptismal ceremony was missing, and was brought from heaven in a vase (ampulla) borne

by a dove. This is what is known as the Sainte Ampoule of Rheims, preserved in the treasury of the Cathedral of that City, and used for the coronation of the kings of France from Philip Augustus down to Charles X"! (CE. v, 71.)

FORGED DEEDS OF EMPIRE

The Merovingian kings of the Franks had become mere puppets in the hands of their "Mayors of the Palace," in league with the bishops of Rome. At last "Pepin addressed to the pope the suggestive question: 'In regard to the Kings of the Franks who no longer possess the royal power, is this state of things proper?' ... Pope Zacharias replied that such a state of things was not {205} proper—[that "he should be king who possessed the royal power"]. After this decision the place Pepin desired was declared vacant. ... Still this external cooperation of the pope in the transfer of the Kingdom would necessarily enhance the importance of the Church. Pepin was also obliged to acknowledge the increased power of the Church by calling on it for moral [?] support." (CE. xi, 663.) In pay or reward for this "moral support" given by the Church, Pepin, it is said, gave to the Church some considerable territories around Rome, which at the incitation of the Pope he had wrested by arms from the neighboring Lombards.

THE FORGED LETTER OF ST. PETER

To this alleged gift Pepin was induced not alone by the sentiment of guilty gratitude to Zacharias and Stephen, the latter of whom crowned him King of the Franks in 751; for further persuasion His Holiness Stephen II procured from the Vatican Forgery Mill the identical autograph letter of St. Peter himself, prophetically addressed "To the King of the Franks," and so mystically worded that: "When Stephen II performed the ceremony of anointing Pepin and his son at St. Denis, it was St. Peter who was regarded as the mystical giver of the secular power"! (CE. xi, 663.) This cunning Papal forgery and fraud is thus described by a high authority: "The pontiff dictated his letter in the name of the apostle Peter, closely imitating his epistles, and speaking in a language which implied that he was possessed of an authority to anoint or dethrone kings, and to perform the offices, not of a messenger, of a teacher sent from God, which is the highest characteristic of an apostle, but of a delegated minister of His power and justice." (Historians' History of the World, vol. viii, p. 557.)

Also: "The Frankish king received the title of the former representative of the Byzantine Empire in Italy, i.e. 'Patricius,' and was also assigned the duty of protecting the privileges of the Holy See. ... After the acknowledgment of his territorial claims the pope was in reality a ruling sovereign, but he had placed himself under the protection of the Frankish ruler, and had sworn that he and his people would be true to the king" (CE. xi, 663),—the divine birthright thus swapped for a mess of political potage: for over a thousand years since it has been a mess indeed. Thus by conspiracy, fraud, and unrighteous conquest was laid the foundation of the sacred "Patrimony of Peter," and the unholy league between the papacy and the French kings, which reached full

fruition in the holy massacres of the Albigenses, of the Vendee, and of St. Bartholomew.

A HOLY CONSPIRATION

The next step in the progress "conquering and to conquer" of Christ's prostituted Church was on a broader stage and with yet vaster consequences. Pepin died in 768, dividing his realms between his two sons, Carloman and Charles, later "by the Grace of God" and great villainy known to fame as Charles the Great or Charlemagne; Charles receiving the German part, Carloman the French. On the death of Carloman, in 771, Charles seized the Frankish kingdom. The widow and young heirs of Carloman fled for protection and aid to {206} Desiderius, king of the Lombards, part of whose stolen territory the pope held for God and Church. Desiderius was also father of the repudiated first wife of Charles; the holy matrimonial mess is thus defined: "Charles was already, in foro conscientiae, if not in Frankish law, wedded to Himiltrude. In defiance of the pope's protest, Charles married Desiderata, daughter of Desiderius (770); three years later he repudiated her and married Hildegarde, the beautiful Swabian. Naturally, Desiderius was furious at this insult, and the dominions of the Holy See bore the first brunt of his wrath." (CE. iii,.612.) Charles thereupon "had to protect Rome against the Lombard"; finally the Lombards were "put to utter rout"; Charles proceeded to Rome; and "history records with vivid eloquence the first visit of Charles to the Eternal City. ... Charles himself forgot pagan Rome and prostrated himself to kiss the threshold of the Apostles, and then spent seven days in conference with the successor of Peter. It was then that he undoubtedly formed many great designs for the glory of God and the exaltation of Holy Church, which, in spite of human weaknesses, and, still more, ignorance, he did his best to realize." (Ib. 612.) The principal fruit of this weakness and ignorance of Charles seems to be that he could so easily let himself be duped by His Holiness through the enormous forgeries for Christ's sake that were now imposed upon him. In 774 Charles finally defeated Desiderius and "assumed the crown of Lombardy, and renewed to Adrian [now Holiness of Rome] the donation of territory made by Pepin." The "genuineness of this donation," as well as of "the original gift of Pepin," have been much questioned, says CE., but are "now generally admitted,"—which is none too assuring; but another document, this time favorable to Charles, is just the other way: "The so-called 'Privilegium Hadriani pro Carolo' granting him full right to nominate the pope and to invest all bishops, is a forgery." (CE. xi, 612). Here is precisely the reason and only effective use of this forged "Donation of Constantine"—it was the basis for the inducement to Charlemagne to win the Lombard territories for the Church and to reinstate it in the "Patrimony of Peter," largely swollen by the pretended new gifts of the ambitious king, who, in the seven days' conference with His Holiness, had, undoubtedly, formed together "some great designs for the glory of God and the exaltation of Holy Church," now begun to be realized.

The quarter of a century passed, and much history was made. The Roman emperors ruled from Constantinople; Roman popes and kings were legitimately their liegemen; "the Emperor of Constantinople, legitimate heir of the imperial title," now becomes the victim of papal and kingly conspiration, thus brought to its climax: "On Christmas Day, 800, took place the principal event of the life of Charles. During the Pontifical Mass celebrated before the high altar beneath which lay the bodies of Sts. Peter and Paul, the pope (Leo III) approached him, placed upon his head the imperial crown, did him formal reverence after the ancient manner, saluted him as Emperor and Augustus and anointed him," while the Roman rabble shouted its approval. Thus, again by collusion and usurpation, began that Holy Roman Empire, of nefast history, which Bryce qualifies as "neither holy, nor Roman, nor empire"; but the Vicars of God were now well started on their way to worldly grandeur and moral degradation. Now for their forgeries. {207}

THE POPE SYLVESTER FORGERIES

The monumental forgeries which were boldly used by their Holinesses to dupe Charlemagne and Christendom into recognizing the papal claim of right of ownership and sovereignty over a great part of Italy are a series of spurious documents harking in pretended date and origin back to the "first Christian emperor" Constantine and to His Holiness Pope St. Sylvester (314-335). About the name of Sylvester arose "the Sylvester Legend later surrounded with that network of myth, that gave rise to the forged document known as the Donation of Constantine." (CE. xiv, 257.) This fable, says Prof. Shotwell, "made its way, gathering volume as it went, reinforced eventually by a forged Donation, until it had imposed upon all Europe the conception of Sylvester as the potent influence behind Constantine's most striking measures and of Constantine himself as the dutiful servant of the See of Peter." (See of Peter, xxvi.) The extensive variety but common general nature of these Sylvester forgeries is thus indicated:

"At an early date legend brings Pope St. Sylvester into close relationship with the first Christian emperor, but in a way that is contrary to historical fact. These legends were introduced especially into the 'Vita beati Sylvestri,' and in the 'Constitutum Sylvestri'—an apocryphal account of an alleged Roman council which belongs to the Symmachian forgeries and appeared between 501 and 508, and also in the 'Donatio Constantini.' The accounts given in all these writings concerning the persecution of Sylvester, the healing and baptism of Constantine, the emperor's gift to the pope, the rights granted to the latter, and the council of 275 bishops at Rome, are entirely legendary" (CE. xiv, 370-371).

THE FORGED "DONATION OF CONSTANTINE"

"Ah, Constantine! to how much ill gave birth,

Not thy conversion, but that plenteous dewer,

Which the first wealthy Father gained from thee!"

- Dante, Inferno, xix, 115.

The Catholic Encyclopedia, artless revealer of the frauds of the Church for which it is an authorized spokesman, gives this account of the famous Donatio Constantini, which is describes as "a forged document of Emperor Constantine the Great, by which large privileges and rich possessions were conferred on the pope and the Roman Church. ... It is addressed by Constantine to Pope Sylvester I (314-35), and consists of two parts. ... Constantine is made to confer on Sylvester and his successors the following privileges and possessions: the pope, as successor of St. Peter, has the primacy over the four Patriarchs of Antioch, Alexandria, Constantinople, and Jerusalem, also over all the bishops in the world. ... The document goes on to say that for himself the Emperor has established in the East a new capital which bears his name, and thither he removes his capital, since it is inconvenient that a secular emperor have power where God has established the residence of the head of the Christian religion. The document concludes with malediction's against all who violate these donations and with the assurance that the emperor has signed them with his own hand and placed them on the tomb of St. {208} Peter. This document is without doubt a forgery, fabricated somewhere between the years 750 and 850. As early as the 15 th century its falsity was known and demonstrated. ... Its genuinity was yet occasionally defended, and the document still further used as authentic, until Baronius in his Annals Ecclesiastici admitted that the 'Donatio' was a forgery, whereafter it was soon universally admitted to be such. It is so clearly a fabrication that there is no reason to wonder that, with the revival of historical criticism in the 15 th century, the true character of the document was at once recognized. ... The document obtained wider circulation by its incorporation with the 'False Decretals' (840-850)." (CE. v, 118, 119, 120.)

By Lord Bryce a graphic sketch of this notorious fraud is given, with comments as to the mental and moral qualities of the priestcraft which it reflects. It is, he says, the—"most stupendous of medieval forgeries, which under the name of Donation of Constantine commanded for seven centuries the unquestioning belief of mankind. Itself a portentous falsehood, it is the most unimpeachable evidence of the thoughts and beliefs of the priesthood which framed it, sometime between the middle of the eighth and the middle of the tenth century. It tells how Constantine the Great, cured of his leprosy by the prayers of Sylvester, resolved, on the fourth day of his baptism, to forsake the ancient seat for a new capital on the Bosphorus, lest the continuance of the secular government should cramp the freedom of the spiritual, and how he bestowed therewith upon the Pope and his successors the sovereignty over Italy and the countries of the West." (Bryce, Holy

Roman Empire, Ch. vii, p. 97; Latin text, extracts, p. 98.) In addition to these extraordinary investitures, all forms of imperial pomp, privileges and dignities were spuriously granted to the Pope and his clerics, "all of them enjoyed by the Emperor and his senate, all of them showing the same desire to make the pontifical a copy of the imperial office. The Pope is to inhabit the Lateran palace, to wear the diadem, the collar, the purple cloak, to carry the scepter, and to be attended by a body of chamberlains. Similarly his clergy are to ride on white horses and receive the honors and immunities of the senate and patricians," including "the practice of kissing the pope's foot, adopted in imitation of the old imperial court." (Ib. pp. 97-98.)

The grossness and absurdity of these stupendous forgeries, with their pious recitals of Constantine's leprosy cured by Sylvester's prayers, the consequent conversion and baptism of the Emperor in the Lateran font, and the abandonment of Rome by Constantine in order to leave it free for God's Vicar, just up from the catacombs, to ape imperial pomp, is made manifest by a moment's notice of dates, and recollection of contemporary history. Sylvester's Holiness dates from 314, he died in 335; Constantine in 337. Constantine's "conversion" by the "In Hoc Signo" miracle, was in 312, before Sylvester became pope; at no time did Constantine have leprosy, other than moral, therefore no physical cure was wrought by Sylvester's prayers, and certainly no moral cleansing worthy of note; Constantine was not baptized by Sylvester in Rome, but heretically received that rite long after Sylvester's death, and just before his own, in Nicomedia of {209} Asia Minor. (CE. i, 709.) But Christians were too sodden in ignorance to know these things, and it was only with the "revival of historical criticism" which marked the beginning of the end of the Ages of Faith, that the truth was disclosed, or could have been perceived. In words that blast and sear with infamy the perpetrators and the conscious beneficiaries of this monumental fraud and forgery, Gibbon says:

"Fraud is the resource of weakness and cunning; and the strong, though ignorant barbarian, was often entangled in the net of sacerdotal policy. ... The Decretal and the Donation of Constantine, the two magical pillars of the spiritual and temporal monarchy of the popes. This memorable donation was first introduced to the world by an epistle of Adrian the first, who exhorts Charlemagne to imitate the liberality, and revive the name, of the great Constantine. ... So deep was, the ignorance and credulity of the times, that the most absurd of fables was received, with equal reverence, in Greece and in France, and is still enrolled among the decrees of the canon law. The emperors, and the Romans, were incapable of discerning a forgery, that subverted their rights and freedom.

... The popes themselves have indulged a smile at the credulity of the vulgar; but a false and obsolete title still sanctifies their reign; and, by the same fortune which has attended the decretals and the Sibylline Oracles, the edifice has subsisted after the foundations have been undermined."

(Gibbon, Rise and Fall of the Roman Empire, ch. xiv, pp. 740, 741, 742.)

The falsity of the Donation was first alleged and proved, in 1440, by the acute Humanist critic Lorenzo Valla, who has the exposure of more than one Church forgery to his credit, and who narrowly escaped the Holy Inquisition; and yet the document "was still used as authentic" by Holy Church until the great Churchman critic Baronius forced the confession of the fraud, but the Church still for centuries clung to the fruits of its fraud, and would not give them up, with their revenues and rotten "sovereignty." The ancient forgery of "Donation" was finally canceled by Italian patriot bayonets in 1870, and the stolen territories of "Peter's Patrimon" restored to United Italy. That these Papal territories were not of "divine" right, nor of even forged muniments which can be plausibly urged, is thus confessed: "All of this, of course, is based upon painstaking deductions since no document has come down to us either from the time of Charlemagne or from that of Pepin." (CE. xiv, 261.) This is confirmed, and the precarious nature of the usurped tenure thus stated: "Nominally, Adrian I (772-775) was now monarch of about two-thirds of the Italian peninsula, but his sway was little more than nominal. ... It was in no slight degree owing to Adrian's political sagacity, vigilance, and activity, that the temporal power of the Papacy did not remain a fiction of the imagination. ... The temporal power of the popes, of which Adrian I must be considered the real founder." (CE. i, 155-156.)

In a paragraph which gives a word of credit to Valla for his exposure of the forgeries of the "Donation" and the immense and remarkable "Pseudo-Areopagite" Forgeries, previously mentioned, {210} the vast extent of the output of the Vatican Forgery-Mill—and the evil persistence of the Church in clinging to them after exposure, is thus admitted: "Lorenzo Valla, 1440, counselled Engenius IV not to rely on the Donation of Constantine, which he proved to be spurious. ... It was Valla who first denied the authenticity of those writings which for centuries had been going about as the treatises composed by Dionysius the Areopagite. Three centuries later the Benedictines of St. Maur and the Bollandists were still engaged in sifting out the true from the false in patristic literature, in hagiology, in the story of the foundation of local churches" (CE. xii, 768),—such Liars of the Lord were the pious parasites of Holy Church.

THE "SYMMACHIAN FORGERIES"

Among the sheaf of forged documents above confessed by CE. are the so-called "Symmachian Forgeries," forged by or in behoof of His Holiness Pope St. Symmachus (498-514), products of the Church Forgery Mill operated by the Pope to further papal pretensions of the independence of the Bishops of Rome from the just criticisms and judgment of ecclesiastical tribunals, and putting them above law clerical and secular. Whenever there was need for false precedents, a simple turn of the crank of the wheel of the papal forgery-mill produced them just to order. Thus, in this instance: "During the dispute between Pope St. Symmachus and the anti-pope Laurentius, the adherents of Symmachus drew up four apocryphal writings called

the 'Symmachian Forgeries'. ... The object of these forgeries was to produce alleged instances from earlier times to support the whole procedure of the adherents of Symmachus, and, in particular, the position that the Roman bishop could not be judged by any court composed of other bishops." (CE. xiv, 378.) Our Confessor is careful twice to impute these confessed forgeries to the "adherents" of His Holiness; but they were forged for him, used, of course with his knowledge and consent, to further his cause in the dispute; they are thus distinctly forgeries by His Holiness.

THE "FALSE DECRETALS" FORGERIES

A "record of forgery in the interest of the Church which resembles nothing else in history," in the words of Dr. McCabe, has so far been presented; the climax and capstone is now to be seen in what Voltaire terms "the boldest and most magnificent forgery which has deceived the world for centuries," the so-called "False Decretals of Isidore." While it is true, as said by Reinach, that "never yet has the papacy acknowledged that for 1000 years it made use of forged documents for its own benefit," yet we have seen a thousand confessions of the fact of forgery, and either the admission or the inevitable inference, that they were used by the Church in the fraudulent obtention of viciously illicit ends. The following brief paragraph of further confession from CE., is pregnant with suggestion of the moral depravity of popes and priests, the whole Church, the sodden ignorance of the votaries of Holy Church, cleric and lay, the darkness of the life of mind and spirit till at the "Renaissance" men were reborn indeed, and after slow and painful growth of learning and of freeing from fear, began to expose the Church in its forgeries, {211} frauds, and vices. The tone of CE. is quite apologetical for this particular monument of Church fraud; it seeks palliation in the conditions of ignorance of the Middle Ages; but it forgets that Holy Church purposely produced this ignorance, and that Popes and Church are illumined by the Holy Ghost of their God against all ignorance and error so that its "Church never has erred and never shall": but maybe this statement is itself an error. CE. now speaks for this gigantic fraud of Holy Church, the False Isidorian Decretals:

"Isidorian Decretals is the name given to certain apocryphal letters contained in a collection of canon laws composed about the middle of the ninth century. ... Nowadays every one agrees that these so-called papal letters are forgeries. These documents, about 100 in number, appeared suddenly in the ninth century and are nowhere mentioned before that time. ... The pseudo-Isidore makes use of documents written long after the times of the popes to whom he attributed them. The popes of the first three centuries are made to quote documents that did not appear until the fourth or fifth century, etc. Then again there are endless anachronisms. The Middle Ages were deceived by this huge forgery, but during the Renaissance men of learning and the canonists generally began to recognize the fraud. ... Nevertheless the official edition of the 'Corpus Juris,' in 1580, upheld the genuineness

of the false decretals." (CE. vi, 773.) But the God-guided Vicars of God knew they were forgeries.

"Upon these spurious decretals," says Hallam, "was built the great fabric of papal supremacy over the different national churches; a fabric which has stood after its foundations crumbled beneath it; for no one has pretended to deny, for the last two centuries, that the imposture is too palpable for any but the most ignorant ages to credit." (History of the Middle Ages, Bk. VII, ch. ii, 99.) Though on their face affecting only matters spiritual and causes ecclesiastical, they soon had all Europe strangled as in the tentacles of a giant octopus, by a process thus described by Lord Bryce: "By the invention and adoption of the False Decretals it (the Church) had provided itself with a legal system suited to any emergency, and which gave it unlimited authority through the Christian world in causes spiritual and over persons ecclesiastical. Canonical ingenuity found it easy in one way or another to make this include all causes and persons whatsoever; for crime is always and wrong is often sin, nor can aught be done anywhere which may not affect the clergy." (Holy Roman Empire, ch. x, 152.) "The Forgery," says Dr. Draper, "produced an immense extension of papal power, it displaced the old Church government, divesting it of the republican attributes it had possessed, and transforming it into an absolute monarchy. It brought the bishops into subjection to Rome, and made the pontiff the supreme judge of the whole Christian world. It prepared the way for the great attempt, subsequently made by Hildebrand, to convert the states of Europe into a theocratic priest-kingdom, with the pope at its head."

(Conflict between Religion and Science, ch. x, 271.) {212}

The false pretense back of the huge forgery was that the documents included were genuine papal letters and decretals of the earliest popes, thus carrying back the Church's late pretensions to the very first of the Church and to the pretended and fictitious associates and "Successors" of Peter. These spurious documents are taken up seriatim by the critical Father Dupin, as outlined in ANF., viii, and each in its turn pronounced a forgery. From the "Introductory Notice to the Decretals," I think it pertinent to quote the following paragraph:

"These frauds, which, pretending to be a series of 'papal edicts' from Clement and his successors during the ante-Niccne ages, are, in fact, the manufactured product of the ninth century,—the most stupendous imposture of the world's history, the most successful and the most stubborn in its hold upon enlightened nations. Like the mason's framework of lath and scantlings, on which he turns an arch of massive stone, the Decretals served their purpose, enabling Nicholas I to found the Papacy by their insignificant aid. That swelling arch of vanity once reared, the framework might be knocked out; but the fabric stood, and has borne up every weight imposed upon it for ages. Its strong abutments have been ignorance and despotism. Nicholas produced his flimsy framework of imposture, and amazed the whole Church by the audacity of the claims he founded upon it. The age, however, was unlearned and uncritical; and, in spite of remonstrances

from France under lead of Hincmar, bishop of Rheims, the West patiently submitted to the overthrow of the ancient Canons and the Nicene Constitutions, and bowed to the yoke of a new canon law, of which these frauds were not only made an integral, but the essential, part. The East never accepted them for a moment. ... The Papacy created the Western schism, and contrived to call it 'the schism of the Greeks.' The Decretals had created the Papacy, and they enabled the first Pope to assume that communion with himself was the test of Catholic communion: hence his excommunication of the Easterns, which, after brief intervals of relaxation, settled into the chronic schism of the Papacy, and produced the awful history of the medieval Church in Western Europe." (ANF. viii, 601.)

THE FORGED DECRETUM OF GRATIAN

Great and pernicious as were the influences of the forged Isidorian Decretals, there yet remained a step to bring the Forger Church to the height of its age-old ambitious scheme to completely imitate the olden Roman Empire and dominate the world. "The School of Bologna had just revived the study of Roman law; Gratian sought to inaugurate a similar study of canon law. But while compilations of texts and official collections were available for Roman law, or 'Corpus juris civilis,' Gratian had no such assistance. He therefore adopted the plan of inserting the texts in the body of his general treatise; from the disordered mass of canons, collected from the earliest days, he selected the law actually in force. ... The science of canon law was at length established." (CE. ix, 57.) But this disordered mass out of which Gratian selected was very largely the old {213} forged reliances of the Church; thus in making his selections "Gratian alleges forged decretals" (CE. iv,),—including the Constantine Donation, the Isidore forgeries, etc. Yet, withal, "the 'Decretum' of Gratian was considered in the middle of the twelfth century as a corpus juris canonici, i.e. a code of ecclesiastic laws then in force." (CE. iv, 671.) It clinched the rivets in the forged fetters of the Church upon the neck of Christendom, and sanctioned the principles which in the next century were invoked to found and justify the Holy Inquisition. Of this celebrated document, the beginning of the "science" of Church legistic sophistry, Draper says: "The most potent instrument of the new papal system was Gratian's Decretum, which was issued about the middle of the Twelfth Century. It was a mass of fabrications. It made the whole Christian world, through the papacy, the domain of the Italian clergy. It inculcated that it is lawful to constrain men to goodness, to torture and execute heretics, and to confiscate their property; that to kill an excommunicated person is not murder; that the pope, in his unlimited superiority to all law, stands on an equality with the Son of God." (Conflict between Science and Religion, ch. x, p. 273.)

THE FULL FRUITION OF FORGERY

As said by Dr. McCabe: "There was no need of further forgeries. Now securely established on its basis of forged donations of temporal power and territory, forged decretals stating its spiritual powers, and forged lives of saints and martyrs, the papacy was so strong and prosperous that the popes actually dreamed of forming a sort of United States of Europe with themselves as virtual presidents. Nearly every country was in some ingenious way made out to be a fief of the Papacy and bound to recognize the Pope as its feudal monarch." (LBB. 1130, 44-5.)

Founding thus its religion, that newer form of Paganism called Christianity, on falsehood and forged "Scripture" documents; its pretensions to superiority and "primacy" on gross "interpolations" into the forged Scriptures; its spurious claims to territorial possessions and temporal sovereignty upon forged title-deeds and Donations; its "spiritual" and legal domination upon forged Church law and constitutions,—thus was the visible Church of Christ brought to the perfection of its power and degradation. For fifteen hundred years every document under which it claimed, it forged; it forged until it had no longer need of forgery, for nothing was left to forge; forged so long as it could forge with impunity, for with the Renaissance its old forgeries began to be discovered and exposed, and it could commit undetected no further documentary forgeries.

Such is the objective side, as it were, of the Christian religion and its Church. Its subjective side, the subjugation of its victims by imposed ignorance and superstition, through limitless forgeries of miracles, martyrs, saints and relics, remains to be briefly noticed as a sort of by-product of the Holy Church Forgery Mill. {214}

THE FRUSTRATED EMS REVOLT

Not to mention the revolt known as the "Reformation," the discovery of the unholy and criminal practices of the Church in the matter of its claims of primacy and jurisdiction, as defined in the Isidorian False Decretals, led to one tardy and half-way ecclesiastical effort of revolt within the Roman Church, which might have developed into something worth while to humanity as a whole, but that "political considerations" intervened to bring it to naught. It is cited simply by way of historical reminder, and as suggestive of what may yet be effectively accomplished to the full extent of popular repudiation.

The Congress of Ems, in 1786, was a gathering of the representatives of a number of German Archbishops and other clergy, "for the purpose of protesting against papal interference in the exercise of episcopal powers and fixing the future relations between these archbishops and the Roman pontiff. ... On 25 August, 1786, these archiepiscopal representatives signed the notorious 'Punctation of Ems', consisting of twenty-three articles, which aimed at making the German archbishops practically independent of Rome. Assuming that Christ

gave unlimited power of binding and loosing to the Apostles and their successors, the bishops, the 'Punctation' maintains that all prerogatives and reservations which were not actually connected with the primacy during the first three centuries owe their origin, to the Pseudo-Isidorian decretals, universally acknowledged as false, and, hence, that the bishops must look upon all interference of the Roman Curia with the exercise of their episcopal functions in their own dioceses as encroachments on their rights. ... It may easily be seen that the articles of the 'Punctation' lower the papal primacy to a merely honorary one and advocate an independence of the arch-bishops in regard to the pope which is entirely incompatible with the Unity and Catholicity of the Church of Christ,"—such are the unctuous objections made by Christ's Church. However, the Punctations were "ratified by the Archbishops, and sent to Emperor Joseph ii for his support. The Emperor was pleased with the articles, and would have pledged his unqualified support if his councillors had not for political reasons advised him otherwise." (CE. v, 409-10.) Rejecting the "assumption," now known to be false and forged, that Christ had anything at all to do with Peter and the Rock-and-Keys forgery, all may now feel free to discard these primitive "Scripture" frauds just as all the others of the Church which have been exposed as false and abandoned.

FORGED SAINTS, MARTYRS AND MIRACLES

"Throughout Church History there are miracles so well authenticated that their truth cannot be denied." (CE. x, 345.)

" ... after the working of Satan with all power and signs and lying wonders." (2 Thess. ii, 9.)

Look we for a moment 'on this picture and on that, the counterfeit presentment, to slightly adapt Hamlet, of two modern Miracles, published to the world in the Metropolitan press,—a sort of study in what may be called Comparative Credulity. The {215} first, although they "read it in the paper," no Christian or no Infidel will hesitate to laugh at or commiserate as a ridiculous superstition, taken advantage of by greedy priests to exploit their credulous dupes. Only benighted heathen Buddhists religiously believe the following:

"Peasant says Buddha Arose and Cured Him.

"Chinese Tale of a 'Miracle' by Stone Image Causes Religious "Revival at Peking

"Peking, Sept. 7. A tremendous revival of religious superstition is being experienced by the Buddhists of Peking and vicinity, because an aged peasant vows that he was cured (last week) of a long-standing ailment when one of the stone images of the sitting Buddha at Palichwang Pagoda rose to its feet, stepped forward, and then raised its arm in sign of benediction.

"The old peasant, named Chang Chi-kuang, is a farmer, living near Palichwang Pagoda [a short distance from the Peking gate of the Great Wall]. Chang Chi-kuang, who, his neighbors say, has long suffered from lung trouble [passing by with a load of garden-truck which he was carrying afoot into the city], became exhausted, and stopped for rest and for refuge from the heat in the shade of an old tree near the Pagoda, which is thirteen stories high and was built 500 years ago, and in the days of the Ming emperors.

"Chang Chi-kuang, as he lay resting in the shade, found his gaze focused on the figure of the sitting Buddha, in the third story of the Pagoda. ... The figure rose, Chang says, took two steps, and raised its arms with a gesture of blessing. At this point, according to Chang, he nearly swooned. He then fell to his knees in devout worship, and when he raised his head after a long prayer the Buddha had gone back to the place and position of the last few hundred years.

"The story of this miracle has spread rapidly. Every day now thousands of pilgrims go to Palichwang from Peking and from the villages and farms in this part of the province.

"Both sides of the road from the Peking gate to the Pagoda are now lined with booths where incense is sold, and hundreds of Lama priests, with their begging bowls, now reap a rich gathering from the pious pilgrims. ... And old Chang swears that he is now in better health than he has enjoyed since he was a boy." (Special Correspondence of the New York Times, October 14, 1928.)

The foregoing religious news item is found archived in the "Morgue" of the Great "Religious" Daily under the discrediting caption "Superstitions"; it will be noticed that the word "Miracle" in the headline is printed in quotes. No such skeptical note is to be found in its next—Christian—report.

Hundreds of millions of pious priest-ridden Christians do believe the following, testified under oath in a military court,—other hundreds of millions will regard it as they do the Buddhist tale above related,—and the Christian one below: {216}

"Soldier's Story of a Miracle Saves Him at Court-Martial.

"Croatian newspapers tell how a miracle figured as a determining factor in a court-martial trial. During the Austrian invasion of Upper Italy a Croatian soldier was suspected of having stolen a pearl necklace from a statue of the Holy Virgin in a pilgrims' church and was brought to trial. He admitted having taken the necklace. but insisted that it was a gift to him.

He said that he had gone into the church to pray, and had lamented before the statue of the Virgin the sad lot of his family, whom he had been compelled to leave destitute. Thereupon, he said, the Holy Virgin bowed her head, and took the pearls from her neck and handed them to him.

"The Court could not venture to reject this story offhand, as there was general belief in the miracle-working power of the statue. So it referred the matter to two Bishops, asking them whether such a miracle was within the domain of possibility.

"The Bishops were perplexed. If they answered 'Yes,' they might be protecting a rascal. But if they said 'No,' they would destroy the repute of that church for miraculous power and phenomena. Finally they answered that such a miracle was within the range of possibility; and in consequence the soldier was acquitted.

"But the Colonel of the regiment to which the soldier belonged was either skeptical or of a most prudent turn of mind, for after the verdict of the court had been announced he issued his order: 'In future no soldier under my command is permitted, under heavy penalty, to accept a gift from anybody.'" (New York Times, Oct. 10, 1926.)

It is not reported whether this episcopal pair of men of God were unfrocked for perjury and the perversion of justice, or even gently chided by His Holiness.

The "lying wonders" of saints, martyrs and miracles are so intimately related, and so inextricably interwoven the one form of pious fraud with the others, that they must needs be bunched together in this summary treatment of but few out of countless thousands, millions perhaps, of them recorded for faith and edification in the innumerable "Acts" and "Lives" and wonder-works of the Holy Church of God. Those which are here mentioned are picked at random from a turning of the pages of the fifteen ponderous tomes of CE., where they may be verified under the respective names of the Saints. With scarcely an exception they are soberly recounted as actual verities of the past and living realities of the present.

The degraded state of mind of the Faithful, and the moral depravity of the Church which for nearly two millennia, and yet into the twentieth century, peddles these childish fables as articles of Christian faith, may be known by the mere fact of the {217} existence in limitless numbers of these precious myths. Founded by Jean Bolland, of Belgium, in the early years of the 1600's, an important Church Society, known as the Bollandists, yet exists and industriously carries on its labors. "This monumental work, the Acta Sanctorum of the Bollandists, has become the foundation of all investigation in hagiography and legend." (CE. ix, 129.) For some three centuries its task has been and yet is, to edit and publish in official Acta Sanctorum the Lives and "Acts"—authenticated records—of every Saint in the Holy Roman Calendar. Arranged in order of dates of their "feast days," so numerous is this heavenly mill-made host that up to the month of October over 25,000 officially authenticated Saints are recorded; the Saint-library of the Society has over 150,000 saintly volumes. As it costs about $50,000 to turn out one Saint by canonization, and "not less than $20,000" for beatification or the bestowal of the title of Blessed (CE. ii, 369),—the Church revenue from this single source is seen to have been considerable.

Holy Church is very careful and conscientious in its processes of certifying Saints; at least two allegedly genuine and fully authenticated miracles must be proven to have been performed by the candidate alive or worked by his relics after death, before final payment is required and the name certified as a Saint to the Calendar. A fairly modern instance showing this clerical scrupulosity may be cited, that of the Venerable Mary de Sales, who died in 1875 -- "Wishing to save the world over again, Jesus Our Lord had to use means till then unknown," that is, "The Way" invented by Mary; but no miracles were satisfactorily proved to justify making her a Saint; however, her sanctity was proved, and she was decreed Venerable; some miracles must later have been proved up in her behalf, or the requisite $20,000 paid,—for in 1897 her Beatification was decreed. (CE. ix, 754.)

However, even Infallibility may be fooled sometimes, even if not all the time. The most notorious instance is that of the holy Saint Josaphat, "under which name and due to an odd slip of inerrant inspiration, the great Lord Buddha, "The Light of Asia," was duly certified a Saint in the Roman Martyrology (27 Nov.; CE. iii, 297). More modernly, in 1802, an old grave was found containing a cadaver and a bottle "supposed to contain the blood of a martyr"; the relies were enshrined in an altar, and the erstwhile owner of the remains was duly and solemnly canonized as Saint Philomena; but this was "by mistake"; and thus were fooled two infallible Holinesses, Gregory XVI and Leo III. (CE. xii, 25.)

"SPECULA STULTORUM"

Before thumbing the wonder-filled pages of CE. to pick out from thousands, sundry examples of the inspired and truthful histories of Saints and Martyrs, recorded for the moral edification and mental stultification of the Faithful of the Twentieth Century,—when only the miracles of Science in benefit of humanity are recognized by many as real,—we may note the comment of that Exponent of "Catholic Truth" conscientiously questioning a case or two of the certified Saint- {218} records. With respect to one of the notable female Saints, St. Catherine of Alexandria, it is candidly explained: "Unfortunately these Acts have been transformed and distorted by fantastic and diffuse descriptions which are entirely due to the imagination of the narrators—[a notable one of whom was the great Bossuet of France],—who cared less to state authentic facts than to charm their readers by recitals of the marvelous." (CE. iii, 445.) Speaking of another case, St. Emmeram: "The improbability of the tale, the fantastic details of the Saint's martyrdom, and the fantastic account of the prodigies attending his death, show that the writer, infected by the pious mania of his time, simply added to the facts imaginary details supposed to redound to the glory of the martyr." (v, 406.) How often have we heard from this same exponent of "Catholic Truth" this same exculpation of priestly pious mendacity in wondermongering!

Questioning a few such instances, implicitly carries with it the moral assurance that all the others, related as unquestioned fact, are free from such taint of fraud,—are, indeed, among those "miracles so well authenticated that their truth cannot be denied." Indeed, the reality and authenticity of very many, for example, the bubbling blood of the sixteen-hundred-year-old martyred St. Januarius, and its frequent efficacy in stopping eruptions of the Volcano Mt. Vesuvius, are explicitly affirmed by the Catholic Encyclopedia, which is now to be quoted. It may be suspected, however, that even these certified Saint-tales, like so many others, are fakes and "belong to the common foundation of all legends of saints" (CE. i, 40), the fraud of which is confessed.

Very portentous is this St. Januarius, "martyred" about 305: "His holy blood is kept unto this day in a phial of glass, which being set near his head, bubbles up as though it were fresh," in the church of St. Januarius at Naples; a long article is replete with plenary proofs of this and other miracles of the Saint. He was thrown into a fiery furnace, but the flames would not touch him and his companions; his executioner was struck blind, but the Saint cured him. His holy remains were brought to Naples, and are famous on account of many miracles, as recorded in the official papal "present Roman Martyrology," a longer account being given in the Breviary, as quoted in these words of assurance: "Among these miracles is remarkable the stopping of eruptions of Mount Vesuvius, whereby both that neighborhood and places afar off have been like to be destroyed. It is also well known and is the plain fact, seen even unto this day, that when the blood of St. Januarius, kept dried up in a small glass phial, is put in sight of the head of the same martyr, it is wont to melt and bubble up in a very strange way, as though it had but freshly been shed. ... For more than four hundred years this liquefaction has taken place at frequent intervals"; elaborate tests, the last reported in 1902 and 1904, have been unable to account for the phenomenon except as due to miracle. "It has had much to do with many conversations to Catholicism. Unfortunately, however, allegations have often been made as to the favorable verdict expressed by scientific men of note, which are not always verifiable. The supposed testimony of the great chemist, Sir Humphrey Davy, who is declared to have expressed his belief in the genuineness of the miracle, is a case in point." (CE. viii, 295-7.) {219}

This Holy Bottle of blood might well be borrowed to stop the present eruption of Mt. AEtna in Sicily, which (as this is written), is destroying several populous towns and "the most intensively cultivated land in Sicily," by a torrent of lava a mile in width, against which the local Patron seems impotent: "The lava struck Mascali, a town of 10,000 inhabitants last night, just after the townsfolk had finished celebrating the feast of their patron, St. Leonardo, whose statue was carried on the shoulders of four old men." (N.Y. Herald-Tribune, Nov. 8, 1928.) But such pious thaumaturgies do not seem to be overly potent this

year. In this unguarded a priori surmise I find myself mistaken, and apologize to the gentle reader and to Holy Church. There is no need to borrow the Vesuvius-stopping Blood of St. Januarius; Sicily has its own local AEtna-stopper, the Holy Veil of St. Agatha, "which, according to tradition, has arrested the flow of lava toward Catania in the past." This sacred and potent relic, a bit tardily, after several large towns have been wiped out, has now "been exposed in the cathedral by order of the Archbishop Cardinal Nava, who also issued an appeal for prayers by all in the diocese. He exhorted the population to remain calm and maintain their faith. On previous occasions prayers to St. Agatha were said when an eruption occurred, and the lava stopped short before Nicolosi and Linguaglossa, twenty-five miles north of Catania." (N.Y. Sun, Nov. 13, 1928.) This tardy exposition of the Relics and order for prayers,—after scientific examinations and airplane explorations had shown that the fiery forces were about spent and "the lava showing signs of solidification and emissions from the smoking mountain lessening,"—is somewhat posthumous, or humorous; the devastation was already wrought. If St. Agatha's anti-volcano Veil had been gotten out of storage and waved or hung up on the first signs of eruption, some of this history, one way or another, would have been different. But if the Saint can stop volcanoes after the evil deed is done,—Well, one miracle of prevention is better than a larger number of miracles of cure,—which are ineffective to repair the havoc in such cases. Like miracles of 'liquefaction of Holy Blood yet occur abundantly, as in the noted cases of "'Saints John the Baptist, Stephen, Pantaleone, Patricia, Nicholas, Aloysius," et id omne genus; so with the bottled "Milk of our Lady" and the canned "fat of St. Thomas Aquinas," on their respective Saint-days!. (CE. viii, 297.)

The sacred Council of Trent, in 1546, decreed: "That the saints who reign with Christ offer to God their prayers for men; that it is good and useful to invoke them by supplication and to have recourse to their aid and assistance in order to obtain from God His benefits through His Son and Our Savior Jesus Christ, who alone is our Savior and Redeemer." (Session xxv.) But the sacred Council, in its preoccupation of combating the nascent outraged revolt and protest of Protestantism, which was filching its most plausible counterfeits for circulation in a hostile camp,—seems to have overlooked this scrap of forged Scripture: "For there is one God, and one Mediator between God and men, the man Christ Jesus." (I Tim. ii, 5.) The effect, however, of this multiplication of saintly mediators is picturesque; it is finely exemplified in the great painting "The Intercession of the {220} Saints," in the Royal Gallery at Naples: In the background is the plague-stricken city; in the foreground the people are praying to the city authorities to avert the plague; the city authorities are praying to the Carthusian monks; the monks are praying to the Blessed Virgin; the Virgin prays to Christ; and Christ prays to his Father Almighty. The Holy Ghost, who "itself maketh intercession for us with groanings which cannot be uttered," is quite left out of the picture. Just how good and useful it is to invoke the Saints directly, saving Doctor's bills

and other inconveniences, will be noticed in the catalogue of Saints below inscribed.

It was in the fifth century, says Dr. McCabe, that "Rome began on a large scale the forgery of lives of martyrs. Relics of martyrs were now being 'discovered' in great numbers to meet the pious demand of ignorant Christendom, and legends were fabricated by the thousands to authenticate the spurious bits of bone." (LBB. 1130, p. 40.) "Such," says CE., "are the 'Martyrium S. Polycarpi,' admitting, though it does, much that may be due to the pious fancy of the eye-witness"; also "the 'Acta SS. Perpetuae et Felicitas.'"

The Saint-mill of Holy Church began operations very early, or reached for grist far back into antiquity for the beginnings of its Calendar of Saints. The first Saint who greets us among the countless hordes of canonized Holy Ones is no less a primitive personage that St. Abel, the younger son and second heir of our mythical Father Adam, of Eden, who was canonized by Jesus Christ himself, we are told, "as the first of a long line of prophets martyred for justice's sake," as is the clerical interpretation of Matt. xxiii, 34-35, "That upon you may come all the righteous blood shed upon the earth, from the blood of Abel unto the blood of Zacharias,"—a bloody invocation in later centuries peculiarly appropriate to the Church of Jesus Christ. This is a genuine surprise, for no miracles wrought by St. Abel are recorded, and no generous canonization fees seem to have been paid for his account into the Treasury of the Lord in Rome.

OLD PAGAN STUFF

Many of the Pagan gods were converted into Christian Saints, and seem to have brought over with them the special curative or prophylactic attributes for which they were invoked as specifics. Indeed, the whole system was purely Pagan: "Cures, apparitions, prophecies, visions, transfigurations, stigmata, pleasant odor, incorruption—all these phenomena were also known to antiquity. Ancient Greece exhibits stone monuments and inscriptions which bear witness to cures and apparitions in ancient mythology. History tells of Aristeas of Proconnessus, Hermotimus of Claxomenae, Epimenides of Crete, that they were ascetics and thereby became ecstatic, even to the degree of the soul leaving the body, remaining far removed from it, and being able to appear in other places." (CE. ix, 129.) The pious plan of temporal salvation in the Ages of Faith is thus historically vouched: "The whole social life of the Catholic world before the Reformation was animated with the idea of protection from the citizens of heaven. There were patrons or protectors in various forms of {221} illness, as for instance: St. Agatha, diseases of the breast; Apollonia, toothache; Blaise, sore throat; Clare and Lucy, eyes; Benedict, against poison; Hubert, against bites of dogs." (CE. xi, 566.) "Catania honours St. Agatha as her patron saint, and throughout the region around Mt. AEtna she is invoked against the eruptions of the volcano, as elsewhere against fire and lightning." (i, 204.)

To the infamous sanctified fable of St. Hugh are imputed sundry unholy accusations and persecutions against the Jews,—(here only repeated because they are falsely affirmed in the inspired Bull of Canonization. A Christian child was lyingly alleged to have been crucified by the Jews; the earth refused to receive its body, and it was thrown into a well, where it was found with the marks of crucifixion upon it; nineteen Jews were infamously put to death for the fabulous crime, and ninety others were condemned to death but released, for the sake of greed, upon payment of large fines; "Copin, the leader, stated that it was a Jewish custom to crucify a boy once a year"! (CE. vii, 515); similar infamies of falsehood are related in connection with St. William of Norwich. (CE. xv, 635.)

Here is a monumental miracle with every assurance of verity. "St. Winefride was a maiden of great personal charm and endowed with rare gifts of intellect. The fame of her beauty and accomplishments reached the ears of Caradoc, son of the neighboring Prince Alen." She refused all his advances; frightened by his threats she fled towards the church where her uncle St. Beuno was celebrating Mass. "Maddened by a disappointed passion, Caradoc pursued her and, overtaking her on the slope above the site of the present well, he drew his sword and at one blow severed her head from the body. The head rolled down the incline and, where it rested, there gushed forth a spring." St. Beuno, hearing of the tragedy, left the altar, and accompanied by the parents came to the spot where the head lay beside the spring. "Taking up the maiden's head be carried it to where the body lay, covered both with his cloak, and then re-entered the church to finish the Holy Sacrifice. When Mass was ended he knelt beside the Saint's body, offered up a fervent prayer to God, and ordered the cloak which covered it to be removed. Thereupon Winefride, as if awakening from a deep slumber, rose up with no sign of the severing of the head except a thin white circle round her neck. Seeing the murderer leaning on his sword with an insolent and defiant air, St. Beuno invoked the chastisement of heaven, and Caradoc fell dead on the spot, the popular belief being that the earth opened and swallowed him. Miraculously restored to life, Winefride seems to have lived in almost perpetual ecstasy and to have had familiar converse with God." The place where this signal miracle occurred was at the time called "Dry Hollow," but with its miraculous spring its name was changed to Holywell, and it stands there in Wales to this day, a bubblingly vocal witness to the verity of this holy yarn. Born in 600, beheaded and reheaded at sweet sixteen, she died Nov. 3, 660; "her death was foreshown to her in a vision by Christ Himself." (CE. xv, 656-657.) "For more than a thousand years this Miraculous Well has attracted numerous pilgrims; documents preserved in the British Museum give us its history, with the {222} earliest record of the miraculous cures effected by its waters. These ancient cures included cases of dropsy, paralysis, gout, melancholia, sciatica, cancer, alienation of mind, blood spitting, etc. etc., also deliverance from evil spirits." (CE. repeats the history of St. Winefride, or Gwenfrewi, in vii, 438.)

St. Wolfgang, by a unique miracle, "forced the devil to help him build a church."—Et id omne genus—ad nauseam. Such is a handful of the holy chaff of faith, purveyed by Holy Church to all Believers to this day. Scores of like saint-lies are here omitted to save space.

These gross and degrading impostures by forged miracles not only went unrebuked and unchecked by the Vicars of God; many of the vice-Gods were among the most prolific miracle-mongers of the ages of Faith. One of the most notorious wonder-workers and wonder-forgers of Holy Church was no less a personage than His Holiness Pope St. Gregory the Great (590-604). He has the doubtful distinction of being the author of four celebrated volumes of Dialogi, which are a veritable thesaurus of holy wonders. From this treasury of nature-fakery we have seen the old Pagan example, affirmed as Christian fact by Gregory, as quoted by CE., of the man carried off by mistake by the Angel of Death, but restored to life when the oversight was discovered. He also relates a great flood of the Tiber which threatened to destroy Rome, until a copy of His Holiness's "Dialogi" was thrown into the swollen waters, which immediately subsided, and the Holy City was thus saved. His Holiness solemnly records the case of an awful belly-ache suffered by a holy nun, which he avers was caused by her having swallowed a devil along with a piece of lettuce which she was eating without having taken the due precaution of making the sign of the cross over it to scare away any lurking imps of Satan; and this devil, when commanded by a holy monk to come out of the nun, derisively replied: "How am I to blame? I was sitting on the lettuce, and this woman, not having made the sign of the cross, ate me along with it!" (Dial. lib. i, c. 4.) When elected Pope in 590 the city of Rome was afflicted by a dreadful pestilence; the angels of the angry God of all mercies were relentlessly flinging fiery darts among the devout Christian populace. To conjure away the pestilence—due perhaps primarily to the filth of the Holy City and its inhabitants—His Holiness headed a monkish parade through the stricken city, when of a sudden he saw the Archangel Michael hovering over the great Pagan mausoleum of Hadrian, just in the act of sheathing his flaming sword, while three angels with him chanted the original verses of the Regina Caeli; the great Pope made the Sign of the Cross and broke into Hallelujahs—(that is, "Praise to Yahveh," the old Hebrew war-god). In commemoration of the wondrous event, the pious Pope built a Christian chapel, dedicated to St. Michael, atop the Pagan monument, and over it erected the colossal statue of the Archangel in the sword-sheathing act, which stands there in Rome to this day—the Castel Saint' Angelo, in enduring proof of the miracle and of the veracity of papal narratives. (CE. vi, 782.) The authorship of this monkish Hymn to the Queen of Heaven being unknown, pious invention supplied its true history: "that St. Gregory the Great heard the first three lines chanted by angels on a certain Easter {223} morning in Rome while he walked barefoot in a great religious procession, and that the Saint thereupon added the fourth line." (C.E. xii, 719.)b Such is ecclesiastical "history."

The literary attainments of His Holiness Gregory were tempered, if not corrupted, by his holy zeal, for "in his commentary on Job, Gregory I warns the reader that he need not be surprised to find mistakes of Latin Grammar, since in dealing with so holy a work as the Bible a writer should not stop to make sure whether his cases and tenses are right." (Robinson, The Ordeal of Civilization, p. 62.) However, his zeal for more material things was not thus hampered: "Pope Gregory I contrived to make his real belief in the approaching end of the world yield the papacy about 1800 square miles of land and a revenue of about $2,000,000. He used bribes, threats and all kinds of stratagems to attain his ends." (McCabe, LBB. 1130, p. 40.)

His Holiness Gregory I was himself one of the greatest thaumatur-gists of the Ages of Faith: "the miracles attributed to Gregory are very many." (CE. vi, 786.) When Mohammed was forging his inspired Book of Koran, the illuminating spirit, in the guise of a dove, would perch on his shoulder and whisper the divine revelations into his ear,—a miracle which none but quite devout Mohammedans believe. But Peter the Deacon, in his Vita of His wonder-working Holiness, records that when St. Gregory was dictating his Homilies On Ezekiel: "A veil was drawn between his secretary and himself. As, however, the pope remained silent for long periods at a time, the servant made a hole in the curtain and, looking through, beheld a dove seated on Gregory's head with his beak between his lips. When the dove withdrew its beak the holy pontiff spoke and the secretary took down his words; but when he became silent the secretary again applied his eye to the hole and saw that the dove had replaced its beak between his lips." (CE. vi, 786.) No good Christian can doubt, after this proof, that their Holinesses are constantly and directly inspired and guided by the Holy Ghost, as Holy Church assures. Wonderful as this bit of Gregory's history is, to recommend him to lasting remembrance, "his great claim to remembrance lies in the fact that he is the real father of the medieval papacy." (Ibid.) These qualities of the Holy Father which we have noticed may to an extent explain some of the eccentricities of the Medieval Papacy.

FORGED AND FAKED RELICS

"Making every allowance for the errors of the most extreme fallibility, the history of Catholicism would on this hypothesis represent an amount of imposture probably unequalled in the annals of the human race."

Lecky, History of Rationalism, i, 164.

As loathsome an example as is to be found in the annals of Christian apologetics for fraud and imposture is this from CE., following a long and revolting exposition of the Christian frauds with respect to holy Relics of the Church: {224}

"Still, it would be presumptuous in such cases to blame the action of the ecclesiastical authority in permitting the continuance of a cult which extends back into remote antiquity. [i. e. into Paganism.] ...

"Supposing the relic to be spurious, NO DISHONOR IS DONE TO GOD by the continuance of an error handed down in perfect good faith for many centuries"! (CE. xii, 387.)

It may well be that the holy God of the Christians is immune to dishonor by worship through lying Christian frauds; but one may question the dishonor to the human mind wrought by the impostures of God's Vicars and his Church, cozening men into holy faith in lies; to say nothing of the shaming dishonor of Church and priest, who with utter want of good faith and common honesty created and fostered all these degrading Churchly cheats.

Before viewing some of these priestly impostures, never once rebuked or prevented by pope or priest, but, rather, industriously stimulated by them for purposes of perpetuating ignorance and superstition, and of feeding their own insatiate avarice, CE. will be invoked to give a graphic, though clerically casuistic and apologetic review of the debauchery of morals and mind which made possible these scandalous unholy practices of Holy Church.

"Naturally it was impossible for popular enthusiasm to be roused to so high a pitch in a matter which easily lent itself to error, fraud, and greed for gain, without at least the occasional occurrence of many, grave abuses. ... In the Theodosian Code the sale of relics is forbidden (vii, ix, 17), but numerous stories, of which it would be easy to collect a long series, beginning with the writings of Pope St. Gregory the Great and St. Gregory of Tours, prove to us that many unprincipled persons found a means of enriching themselves by a sort of trade in these objects of devotion, the majority of which no doubt were fraudulent. At the beginning of the ninth century the exportation of the bodies of martyrs from Rome had assumed the proportions of a regular commerce, and a certain deacon, Deusdona, acquired an unenviable notoriety in these transactions. What was in the long run hardly less disastrous than fraud or avarice, was the keen rivalry between religious centers, and the eager credulity fostered by the desire to be known as the possessor of some unusually startling relic. In such an atmosphere of lawlessness doubtful relics came to abound. There was always disposition to regard any human remains accidentally discovered near a church or in the catacombs as the body of a martyr ... the custom of making facsimiles and imitations, a custom which persists to our own day in the replicas of the Vatican statue of St. Peter—[itself a fraud] or of the Grotto of Lourdes—all these are causes adequate to account for the multitude of unquestionably spurious relics with which the treasuries of great medieval churches were crowded. ... Join to this the large license given to the occasional unscrupulous rogue IN AN AGE NOT ONLY UTTERLY UNCRITICAL but often curiously morbid in its realism, and it becomes easy to understand the multiplicity and extravagance of the entries in the relics inventories of Rome and other countries. {225}

"Such tests [to secure the Faithful against deception] were applied as the historical and antiquarian science of that day were capable of devising. Very often, however, this test took the form of an appeal to

some miraculous sanction, as in the well known story repeated by St. Ambrose, according to which, when doubt arose which of the three crosses discovered by St. Helena was that of Christ, the healing of a sick man by one of them dispelled all further hesitation. Nevertheless it remains true that many of the more important ancient relics duly exhibited for veneration in the great sanctuaries of Christendom or even at Rome itself must now be pronounced to be either certainly spurious or open to grave suspicion. To take one example of the latter class, the boards of the crib (Praesaepe) a name which for more than a thousand years has been associated, as now, with the basilica of Santa Maria Maggiore—can only be considered to be of doubtful authenticity. ... Strangely enough, an inscription in Greek uncials of the eighth century is found on one of the boards, the inscription having nothing to do with the Crib but being apparently concerned with some commercial transaction. It is hard to explain its presence on the supposition that the relic is authentic. Similar difficulties might be urged against the supposed 'Column of the Flagellation' venerated at Rome in the church of Santa Prassede, and against many other famous relics. ... Neither has the church ever pronounced that any particular relic, not even that commonly venerated as the wood of the Cross, is authentic; but she approves of honor being paid to those relics which with reasonable probability are believed to be genuine, and which are invested with due ecclesiastical sanctions." (CE. xii, 737.) Such sophistry!

The pettifogging sophistry of the foregoing argumentation, as of that which follows from the same clerical source, needs no comment. The Church of God, headed by his own Vicar General on earth, divinely guided against all error in matters of faith and morals, and which can detect the faintest taint of heresy of belief further than the most gifted bird of rapine can scent a carcass, can make no apology for permitting these degrading superstitions, which it not only tolerates but actively propagates and encourages, for the rich revenues they bring in. What a catalogue of its most sacred mummeries is branded with the infamy of fraudulent in the following:

"The worship of imaginary saints or relics, devotion based upon false revelations, apparitions, supposed miracles, or false notions generally, is usually excusable in the Worshipper on the ground of ignorance and good faith; but there is no excuse for those who use similar means to exploit popular credulity for their own pecuniary profit. The originators of such falsehoods are liars, deceivers, and not rarely thieves; but a milder judgment should be pronounced on those who, after discovering the imposture tolerate the improper cults [!] ... The Catholic devotions which are connected with holy places, holy shrines, holy wells, famous relics, etc., are commonly treated as superstitions by non- Catholics. ... It must be admitted that {226} these hallowed spots and things have occasioned many legends; that popular credulity was in some cases the principal cause of their celebrity; that here or there instances of fraud can be adduced; yet, for all that, the principles which guide the worshipper, and his good

intentions, are not impaired by an undercurrent of error as to facts. [!] Moreover ... the Church is tolerant of 'pious beliefs' which have helped to further Christianity Thus, alleged saints and relies are suppressed as soon as discovered, but belief in the private revelations to which the feast of Corpus Christi, The Rosary, the Sacred Heart, and many other devotions owe their origin is neither commanded nor prohibited; here each man is his own judge. ... The apparent success which so often attends a superstition can mostly be accounted for by natural causes. When the object is to ascertain, or to effect in a general way, one of two possible events, the law of probabilities gives an equal chance to success and failure, and success does more to support than failure would do to destroy superstition." (CE. xiv, 340, 341.) All these holy cults are thus confessed frauds and superstitions fostered by ecclesiastic greed.

Let us remember that no True Church in Christendom can be built and consecrated without a box of dead man's bones or other fetid human scraps and relics deposited under the holy altar of God. The decree of the second council of Nice, A.D. 787, reaffirmed by the Council of Trent in 1546, forbade the consecration of any Church without a supply of relics. (CE. xii, 737.) Thus the ancient superstition is sanctioned and its observance made mandatory; an unceasing demand is created, and the market supply is more than equal to the pious demand. Hence the great and valuable, and fraudulent, traffic above confessed and clerically palliated.

THE "INVENTION OF THE CROSS," ET AL.

"The Legend as to the discovering of the Cross of Christ" (CE. vii, 203). The Holy City, Jerusalem, was, twice destroyed by the Romans, in 70 A.D. by Titus, and again as the result of the rebellion of Bar-Cochba, 132-135 A.D. The work was peculiarly thorough,; not one stone was left upon another; the site was plowed over as a mark of infamy, and the ground is said to have been sown with salt so that nothing might ever grow there again: though pious myths soon flourished exuberantly. Later a pagan city was established on the site, named AElia Capitoline, and a great Temple of Venus was erected on a suitable spot. Over two centuries later, about 326 A.D., a great and venerated Catholic lady Saint made a pious pilgrimage to the Holy City, namely, St. Helena, sainted mother of the new "Christian" Emperor Constantine. This is the St. Helena who got her start as a Pagan barmaid in a wild country village; she fell into the graces of the Roman Imperator Constantius as he marched through the country, became his mistress

Emperor Constantine. (CE. iv, 300.) Upon the pilgrimage of the pious Dowager-mother to Jerusalem, great pomp and ceremony attended her visit, under the auspices of {227} the good Bishop Macarius. By order of the Bishop and in honor of the Christian Saint, the Temple of Venus was torn down; it was found to have been built over an empty rock grave therefore identically the authentic sepulchre of Jesus Christ. is it true, that this destroyed Temple of Venus and the inclosed Holy Sepulchre were inside the walls of the City, while the Gospels

inspiredly aver that the grave was outside the walls: a trifling discrepancy for Faith.

Rummaging the ruins, a vaulted underground room or cellar was found: its wonderful contents make to pale into triviality the lately discovered tomb-treasures of Tut-ankh-Amen. There propped against the cellar-wall was the whole apparatus of the Crucifiction: the three identical Crosses whereon had hung the Christ and the two thieves; the very Nails wherewith they had been fastened; the autograph trilingual Inscription set by Pilate over the head of the Christ; the precise Spear which had pierced his side; the cruel Crown of Thorns which tore his brow; the holy Seamless Coat which he had worn and for which the Roman soldiers gambled in the hour of death (it's curious that the winner should have left it behind); the sacred Shroud in which the dead God was. buried. The Pilatic Inscription was not in situ; it had evidently been knocked off and lay apart, a "separate piece of wood, on which were inscribed in white letters in Hebrew, Greek and Latin, the following words: 'Jesus of Nazareth, the King of the Jews,'" as recorded by Sozomen, the Church historian. (Eccles. Hist, ii, 1; N&PNF. II, p. 258.)

Due to its unfortunate separation from its original position, it was for the moment impossible to distinguish the True Cross of Christ from those of the thieves. A miracle was vouchsafed, however, to identify the real Cross of the Christ: the True Cross bowed itself down before the Saintly Empress; or, a sick woman—or a sick man—was cured upon touching the True Cross after having tried the other two in vain—according to which priestly version is the more truthful. Sozomen (supra) says that it was "a certain lady of rank in Jerusalem who was inflicted with a most grievous and incurable disease," whose miraculous curing attested the True Cross; "a dead person was also restored to life" by its thaumaturgic touch:—"all as predicted by the prophets and by the Sibyl." Some tinge of dubiety may be thrown upon the report of Bishop Macarius, who made the wondrous discoveries first recorded by the Church historians Socrates, about 439 A.D. (Eccles. Hist. I, xvii), and Sozomen, who wrote a little later (Eccles. Hist. II, i), by the fact that the earliest Church Historian, the very informative and fabling Bishop Eusebius (d. 340), in his Life of Constantine (III, iii, and III, xxviii), gives a very circumstantial account of the visit of the ex-Empress St. Helena to Jerusalem, and of the erection of a Christian Church over the Holy Sepulchre, but he is silent as the grave about the discovery of any Cross of Christ or any of the other holy marvels. The notable event is known, in Church parlance, as "The Invention of the Cross"—which exactly it was. {228}

The subsequent "history" of the Cross of Christ is a tangle of typically clerical contradictions and impossibilities. "Very soon after the discovery of the True Cross, its wood was cut up into small relics and scattered throughout Christendom." (CE. iv, 524.)

"We learn from St. Cyril of Jerusalem (before 350) that the wood of the Cross, discovered about 318, [it was in 326] was already distributed throughout the world." (CE. xii, 736.) But these assurances of St. Cyril and of CE. seem out of harmony with the accredited history of the capture and asportation of the reputed integral True Cross by Chosroes (Khosru) II, King of Persia, who took Jerusalem in 614, massacring 90,000 good Christians, captured the Cross of Christ among his booty, and carried it off whole in triumph to Persia! (CE. iii, 105),—with results very disastrous to the Faith: "The shock which religious men received through this dreadful event can hardly now be realized. The imposture of Constantine bore bitter fruit; the sacred wood which had filled the world with its miracles was detected to be a helpless counterfeit, borne off in triumph by deriding blasphemers. All confidence in the apostolic powers of the Asiatic bishops was lost; not one of them could work a wonder for his own salvation in the dire extremity." (Draper, The Intellectual Development of Europe, i, 328; Gibbon, p. 451.) The truly miraculous nature of this True Cross is thus described by Draper: "The wood of the Cross displayed a property of growth, and hence furnished an abundant supply for the demands of pilgrims and an unfailing source of pecuniary profit to its possessors. In the course of subsequent years there was accumulated in the various churches of Europe, from this particular relic, a sufficiency to have constructed many hundred crosses." (Op. cit. i, 309.) On a great porphyry column before the Church of St. Sophia at Constantinople, stood a statue of the Pagan god Apollo; the face was altered into the features of the Emperor Constantine, and the Nails of the True Cross, set around like rays, were used to garnish the crown upon his head. Another of these holy Nails has for centuries adorned and consecrated the crown of the emperors of the Holy Roman Empire. The horses of a regiment of cavalry could probably be shod with the copious supply of these Holy Nails now venerated as sacred relies.

"It is remarkable," says CE., "that St. Jerome, who expatiates upon the Cross, the Title, and the Nails, discovered by St. Helena, says nothing either of the Lance or of the Crown of Thorns, and the silence of Andreas of Crete in the eighth century is still more surprising." But in due time this oversight was piously repaired. Bishop Gregory of Tours, among other faithful Church chroniclers, produces the Crown of Thorns, and, as an eyewitness to it, "avers that the thorns in the Crown still looked green, a freshness which was miraculously renewed every day"; which episcopal assurance, skeptically remarks CE., "does not much strengthen the historical testimony for the authenticity of the relic." But, "in any case, Justinian, who died in 565, is stated to have given a thorn to St. Germanus, which was long preserved at Saint-Germain-des-Pres, while the Empress Irene sent Charlemagne several thorns which were deposited by him at Aachen. ... In 1238 Baldwin II, the Latin Emperor of Constantinople, {229} anxious to obtain support for his tottering empire, offered the Crown of Thorns to St. Louis, King of France. It was then actually [in pawn] in the hands of the Venetians as security for a heavy loan, but it was redeemed and conveyed to Paris, where St. Louis built the Sainte

Chapelle for its reception." The further history of the holy spurious relic is traced in detail; as late as 1896 "a magnificent new reliquary of rock crystal was made for it"; but by that time the holy relic, like a fighting-cock with his tail-feathers clawed out, was a sorry sight: "The Crown, thus preserved, consists only of a circlet of rushes, without any trace of thorns." A ray of light on Church fakery is thrown by the closing comment: "That all the reputed holy thorns of which notice has survived cannot by any possibility be authentic will be disputed by no one; more than 700 such relics have been enumerated"! (CE. iv, 540, 541.)

As for the Holy Lance, which pierced the side of the dying God, also resurrected by pious diligence of "invention," its devious and dubious history is thus traced by our modern ecclesiastical mummery" monger: "A spear believed to be identical with that which pierced our Savior's body, was venerated at Jerusalem at the close of the sixth century. The sacred relics of the Passion fell into the bands of the pagans. Many centuries afterwards (i.e. in 1241), the point of the Lance was presented by Baldwin to St. Louis, and it was enshrined with the Crown of Thorns in the Sainte Chapelle. Another part of the Lance is preserved under the dome of St. Peter's in Rome. ... Rival lances are known to be preserved at Nuremberg, Paris, etc. Another lance claiming to be that which produced the wound in Christ's side is now preserved among the imperial insignia at Vienna; another is preserved at Cracow. Legend assigns the name of Longinus to the soldier who thrust the Lance into our Savior's side; according to the same tradition, he was healed of ophtbalmia and converted by a drop of the precious blood spurting from the wound." (viii, 773-4.)

There was also timely discovered, by some notable chance or miracle, the very stairway, "consisting of twenty-eight white marble steps, ... the stairway leading once to the Praetorium of Pilate, hence sanctified by the footsteps of Our Lord during his Passion," as we are assured by CE. (viii, 505.) This famous relic, the "Holy Stairs," which somehow escaped the two destructions of Jerusalem and the ravages of time for nearly three centuries, was "brought from Jerusalem to Rome about 326 by St. Helena, mother of Constantine the Great. ... It is now before the Sancta Sanctorum (Holy of Holies) of the Lateran Palace. The Sancta Sanctorum receiving its name from the many precious relics preserved there, also contains the celebrated image of Christ, 'not made with hands,' which on certain occasions used to be carried through Rome in procession. ... The Holy Stairs may only be ascended on the knees. ... Finally Pius X, on 26 February, 1908, granted a plenary indulgence [i.e. a permanent escape from Purgatory]—to be gained as often as the Stairs are devoutly ascended after confession and communion." (CE. viii, 505.) It is related that Father Luther was performing this holy penitential climb of the "Scala Sancta," when suddenly the vast sham and fraud of his religion burst upon his consciousness: the {230} Reformation was a consequence. In passing this famous "Mother of Churches," St. John Lateran, we may admire

the wonderful portrait of Jesus Christ which adorns its sacred walls; the painting of it was begun by Dr. St. Luke himself, but being left incomplete, it was finished by an angel.

ANCIENT FAKES YET ACCREDITED

Think not that these ancient frauds of the Church have been discarded in shame by the Church now that their fraudulent origin and purpose are exposed to public obloquy and ridicule. In full blaze of world attention and publicity of the Twentieth Century, God's own Vicar vouches before the world for these tawdry impostures, brought forth before the world to lend climax of superstitious solemnity to his crazy Crusade of prayer and incited pious hatred against the brave efforts of the Russians to undo the fell work of the Church in that unhappy land. Associated Press dispatches from Vatican City announce: "To lend emphasis to the protest here, celebrated relics kept at St. Peter's—a portion of the true cross; St. Veronica's Veil, with which Christ is said to have wiped His face on His way to Calvary, and the centurion's lance which pierced His Side—will be displayed." (N.Y. Herald-Tribune, March 19, 1930.) "After the ceremony those present will receive benediction with the sacred relics." (N.Y. Sun, Mch. 13, 1930.) Nearby, "the stones of the pavement on which the Apostles [Peter and Paul] knelt in prayer and which are said to contain the impression of their knees, are now in the wall of the Church of Santa Francesca Romana." (CE. xiii, 797.) Such lying vouchers are fit setting for the crusade of unholy lies and hate against a people which for centuries has been kept in grossest ignorance and superstition by greedy priestcraft, now repudiated by its victims.

The foregoing solemn vouching for antique fakeries provoked a deal of skeptical ridicule throughout the world, even among some of the Faithful: so it must needs be emphasized by repetition, with some notable other Fake Relics added for "assurance doubly sure." So, when the Pagan Festival of Easter dawned on the Pagan "Day of the Venerable Sun," His Royal-Holiness came forth in the full splendor of the Pagan Pontifex Maximum to celebrate the Event, and by his Infallible presence to vouch again for the genuineness of these holy spurious Relics. Probably he wore and ostentated in the joy of its recovery, the celebrated "so-called Episcopal Ring of St. Peter, rich with sapphires and diamonds," stolen from the Vatican treasury in 1925, and recently recaptured with the thief. (Herald-Tribune, Dec. 3, 1929.) It is possible that he sat in state in the very Throne or "Chair of St. Peter," which the Fisherman Pope used, as dubiously vouched by CE. under that caption. In any event, whatever throne he used was planted immediately above the grave where lies the headless cadaver of St. Peter himself, for "the skulls of Sts. Peter and Paul" were later viewed at the Lateran, and there "shown for the adoration of the Faithful." As announced in several Press dispatches, an inventory of the holy Relies and ceremonials is here recorded. In preparation for the Sacred Event in the Twentieth Century: "The major basilicas will all have on display their most precious relics. ... The purported Cradle of {231} Bethlehem [made out of an eighth century packing case] will

be brought forth. Those attending mass at the Lateran will be able to view the skulls of Sts. Peter and Paul, and a bit of what is believed [by whom, not stated] to be the True Cross—[carried off entire in 614 by the Persians]; ... the reputed Lance of the Roman centurion who speared the side of Christ, and the 'Holy Veil' or napkin offered to Christ by St. Veronica,"—who is a myth forged from "vera icon." (A.P. dispatch, Apl. 19, 1930.) Also: "A fragment of the Cross and two Thorns from the crown of the Savior. ... The Sancta Scala (Holy Stairs), ... drew the usual Good Friday throngs of the Faithful today. ... Processions were held inside the ancient edifices to honor the relics, [including] what, according to tradition, are the heads of the apostles St. Peter and St. Paul ... shown for the adoration of the Faithful." (Herald-Tribune, Apl. 19, 1930.) Then came the consummation and solemn Infallible accrediting of these "most precious relics":—"Pope Celebrates Easter Mass. ... Relics of the Passion [surrounded him],—a reputed fragment of the Cross, a piece of the Spear which pierced [reputedly] the side of the Savior, and the Veil of St. Veronica. ... were displayed from the balcony above the Papal Altar." (Ibid, Apl. 21, 1930.) Now at last, in Twentieth Century, "Roma locuta est—causa finita est"—and these originally bogus frauds are genuine and authentic Relics—for the Faithful who may believe it.

Samples of the "seed of the Serpent" of Eden, the scales that fell from the eyes of Elijah's servant, the original wicked flea, the two dwarf mummies of Bildad the Shu-hite and Ne-hi-miah, the 200 Philistine trophies (foreskins) brought in by David as his marriage dot (1 Sam. xviii, 25-27), the horn of salvation, and the instruments of Cornelius's Italian Band, are about the only honest-to-goodness authentic Biblical relics which seem not to be preserved among the countless holy fake treasures of Holy Church. The famous juvenile pocket-inventories of Tom Sawyer and Huckleberry Finn, and the monstrous fakeries of the late lamented Phineas Barnum, are paltry trivialities beside the countless and priceless Relic-treasures of Holy Church, religiously guarded for "veneration" by True Believers blessed by the privilege of paying—the more you pay the more you merit" is the maxim - to gaze in rapt awe at, and to kiss and fondle, these ghastly and ghoulish, false and forged, bloody scraps and baubles of perverted piosity. The foreskin of the Child Christ miraculously preserved exists to this day; enough of his diapers and swaddling-cloths, as of the sanitary draperies of his Ever-Virgin Mother, are of record to stock a modern department store. During the era of the unholy Crusades the soldiers of Christ brought from the Holy Land countless numbers of duly certified bottles of the Milk of the Virgin Mother of God, and drove a thrifty business selling them to churches and superstitious dupes through Europe.

Yet in existence are several portraits of the Mother of God, "said to have been painted by St. Luke; they belong to the Sixth century." (CE. xv, 471.) "There is still preserved at Messina a letter attributed to the Blessed Virgin, which, it is claimed, was written by her to the Messenians when Our Lady heard of their conversion by St. Paul" (x,

217; cf. list of several: i, 613.) "The Shroud of the Blessed Virgin is preserved in the Church of {232} Gethsemane." (xiv, 775.) The Holy Winding Sheet or shroud of the Christ was formerly "exposed for veneration" at Troyes; but the Bishop "declared after due inquiry that the relic was nothing but a painting and opposed its exposition. Clement VI, by four Bulls (1390), approved the exposition as lawful." After being stolen and hawked about, this sacred relic "is now exposed and honored at Turin." (xv, 67-68.) There must be something wrong about this, for "The Diocese of Perigueux has a remarkable The Holy Shroud of Christ, brought back after the first crusade. An official investigation in 1444 asserted the authenticity of the relic." (xi, 668.) The Minster treasury of the Cathedral of Aix-la-Chapelle, or Aachen, where Charlemagne enshrined the Holy Thorns, "includes a large number of relics, vessels, and vestments, the most important being those known as the four 'Great Relics,' namely, the cloak of the Blessed Virgin, the swaddling-clothes of the infant Jesus, the loin-cloth worn by Our Lord on the Cross, and the cloth on which lay the head of John the Baptist after his beheading. They are exposed every seven years, and venerated by thousands of Pilgrims (139,628 in 1874, and 158,968 in 1881")! (i, 92.)

Without comment we let CE. record for the faith of its readers, several of the very notable and most remunerative Relics treasured by Holy Church. That they are all impossible, are all bogus, all crude forgeries and fakes only possible of credit by the most credulous child-minds, needs no comment. The sordid debasement of the human mind to the degree of credulity here displayed, the crass dishonesty of the false pretenses which give credit to these things for purposes of extortion from silly dupes of religion, the vastness of the grand larceny thus perpetrated in the name of God,—are beyond orderly comment.

"The possession of the seamless garment of Christ is claimed by the Cathedral of Trier and by the parish church of Argenteuil; the former claims that the relic was sent by the Empress St. Helena, basing their claim on a document sent by Pope Sylvester to the Church of Trier, but this cannot be considered genuine. ... The relic itself offers no reason to doubt its genuineness. Plenary indulgences were granted to all pilgrims who should visit the cathedral of Trier at the time of the exposition of the Holy Coat, which was to take place every seven years." (vii, 400-1.) "The Church venerates the Holy Innocents, or Martyrs, the children massacred by Herod, estimated in various Liturgies as 14,000, 64,000, 144,000 boys. The Church of Paul's Outside the Walls is believed to possess the bodies of several of the Holy Innocents. A portion of these relics was transferred by Sixtus V to Santa Maria Maggiore. The Church of St. Justina at Padua, the cathedrals of Lisbon and Milan, and other Churches also preserve bodies which they claim to be those of some of the Holy Innocents. It is impossible to determine the day or the year of the death of the Holy Innocents, since the chronology of the birth of Christ and the subsequent Biblical events is most uncertain"' (CE. vii, 419.)

In the cathedral of Cologne are preserved the skulls of the Three Wise Men who followed the Star of Bethlehem. In the neighboring Church of St. Gereon are distributed over the walls {233} the bones from a whole cemetery, dug up and displayed as those of that mythical Saint and his Theban Band of 10,000 Martyrs; in fitting competition are the spoils of the neighboring graveyard, yielding the bones of St. Ursula and her 11,000 Virgin Martyrs. The miraculous bones of Santa Rosalia in Palermo are the bones of a deceased goat!

"The city of Tarascon has for its patron, St. Martha, who, according to the legend, delivered the country from a monster called 'Tarasque.' The Church of 'Saintes Marias de la Mer' contains three venerated tombs; according to a tradition which is attached to the legends concerning the emigration of St. Lazarus, St. Martha, St. Mary Magdalene, and St. Maximus, these tombs contain the bodies of the three Marys of the Gospels."

(CE. i, 238.)

The Abbot Martin obtained for his monastery in Alsace the following inestimable articles: A spot of the blood of our Savior; a piece of the True Cross; the arm of the Apostle James; part of the skeleton of John the Baptist; a bottle of the Milk of the Mother of God. (Draper, The Intellectual Development of Europe, ii, 57.) But perhaps none of these impostures surpassed in audacity that offered by a monastery in Jerusalem, which presented to the beholder ONE OF THE FINGERS OF THE HOLY GHOST! (Draper, Conflict between Science and Religion, p. 270.) Also there were displayed sundry choice collections of the wing and tail feathers of the said Holy Ghost, from time to time shed off or pulled out when, in the disguise of a Dove, It (or He or She) came down and perched on people. In England at the time of Henry VIII (1501), Our Lady's girdle was shown in not less than eleven places, and Our Lady's milk, in a condensed form, in eight places. One of these girdles the good Queen-mother procured for Catherine of Aragon, on her marriage with Henry, to present to her when the expected time should come. During the plague of 1531, Henry VIII, for a goodly price, bought some precious relic waters to avert the plague from himself: a tear which Our Lord shed over Lazarus, preserved by an angel who gave it in a phial to Mary Magdalene; and a phial of the sweat of St. Michael when he contended with Satan, as recorded in the Book of Enoch and vouched for in the sacred Book of Jude. (Hackett, Henry VIII, pp. 11, 234.) The Cathedral of Arras, in France, possesses some highly venerated and remarkable relies, to wit, some of the Holy Manna which fell from Heaven in the year 371 during a severe famine; and the identical Holy Candle, a wax taper, which was presented by the Blessed Virgin to Bishop Lambert, in 1105, to stop an epidemic. (CE. i, 752.) This same waxen Holy Candle has burned continuously from 1105 to at least 1713 without being to the slightest degree diminished, as his view of it was then reported by Anthony Collins, in his Discourse of Free Thinking; he expresses the doubt whether the attendant clergy would permit a careful scrutiny to be made of the phenomenon.

A final job lot of these holy fetishes as recorded by Dr. McCabe with some pertinent comments, may be admired: "At Laon the chief treasures shown to the public were some milk and hair of the Virgin Mary. This was Laon's set-off to the rival attraction at Soissons, a neighboring town, which had secured one of the {234} milk-teeth shed by the infant Jesus. There seems to have been enough of the milk of the Virgin—some of it was still exhibited in Spanish churches in the nine-teenth century—preserved in Europe to feed a few calves. There was hair enough to make a mattress. There were sufficient pieces of 'the true cross' to make a boat. There were teeth of Christ enough to outfit a dentist (one monastery, at Charroux, had the complete set). There were so many sets of baby-linen of the infant Jesus, in Italy, France and Spain, that one could have opened a shop with them. One of the greatest churches in Rome had Christ's manger-cradle. Seven churches had his authentic umbilical cord, and a number of churches had his foreskin (removed at circumcision and kept as a souvenir by Mary). One church had the miraculous imprint of his little bottom on a stone on which he had sat. Mary herself had left enough wedding rings, shoes, stockings, shirts, girdles, etc. to fill a museum; one of her shifts is still in the Chartres cathedral. One church had Aaron's rod. Six churches had the six heads cut off John the Baptist. ... Every one of these things was, remember, in its origin, a cynical blasphemous swindle. Each of these objects was at first launched upon the world with deliberate mendacity. ... One is almost disposed to ask for an application to the clergy of the law about obtaining money under false pretenses." (McCabe, The Story of Religious Controversy, p. 353.)

HOLY OILS, WATERS, AND FETISHES

These sacred and sanctified wonder-working objects are too numerous to more than mention a few of the most celebrated. Miraculous "waters" were in great profusion distilled or in some weird way extracted from numbers of dead Saints, "blessed" for a variety of purposes, and vended under the names of the productive Saints; as "The Water of St. Ignatius," of Sts. Adelhaid, Vincent Ferrer, Willibrord, etc. That of St. Hubert was notably a specific for the bite of mad dogs. The formula for these holy extracts or emulsions, with their properties and miraculous effects, are set forth in the official "Rituale Romanum." (CE. xv, 564.) The widely celebrated "Oil of Saints" was in immense vogue and possessed wonderful properties, as vouched by CE. under that title. This holy unction was "an oily substance which is said to have flowed, or still flows, from the relics or burial places of certain saints, and water which has in some way come in contact with their relics. These oils are or have been used by the faithful, with the belief that they will cure bodily and spiritual ailments the custom prevailed of pouring oil over the relics or reliquaries of martyrs and then gathering it in vases, sponges or pieces of cloth. This oil, oleum martyris, was distributed among the faithful as a remedy against sickness. ... At present the most famous of the oils of saints is the oil of St. Walburga (Walburgis oleum). It flows from the stone slab and the surrounding metal plate

on which rest the relies of St. Walburga in her church in Eichstadt in Bavaria. The fluid is caught in a silver cup and is distributed to the faithful for use against diseases of the body and soul. Similarly of the Oil of St. Menas, of which thousands of little flasks have recently been discovered, found at many Places in Europe and Africa; there is also a like Oil of St. Nicholas of Myra, which emanates from his {235} relics at Bari in Italy, whither they were brought in 1087. A certain substance like flour, is recorded by St. Gregory of Tours, to emanate from the sepulchre of St. John the Evangelist; also that from the sepulchre of the Apostle St. Andrew emanated manna in the form of flour and fragrant oil." A list half a column long is given of other saints from whose relics or sepulchres oil is said to have flowed. (CE. xi, 228-9.)

THE AGNUS DEI

"These are discs of wax impressed with the figure of a lamb; and blessed at stated seasons by the Pope. The rule still followed is that the great consecration of the Agnus Dei takes place only in the first year of each pontificate and every seventh year afterwards. It seems probable that they had their beginning in some pagan usage of charms or amulets, from which the ruder populace were weaned by the employment of this Christian substitute [charm or amulet] blessed by prayer. The early history of Catholic ceremonial affords numerous parallels for this Christianizing of pagan rites. ... So the purpose of these consecrated medallions is to protect those who wear or possess them from all malign influences. In the prayers of blessing, special mention is made of the perils from storm and pestilence, from fire and flood, and also of the dangers to which women are exposed in childbirth. Miraculous effects have been believed to follow the use of these objects of piety. Fires are said to have been. extinguished, and floods stayed. They were much subject to counterfeit, the making of which has been strictly prohibited by various papal bulls,"—(this proving the obtaining of money by false pretenses in the papal. monopoly of peddling them to the moron Faithful). "There are also Agnus Deis made from wax mingled with the dust which is, believed to be that of the bones of martyrs; these are called Paste de' SS. Martiri, or Martyrs' Paste." (CE. i, 220.) The peddling of these frauds has not yet been forbidden by the criminal code, nor by the Vicars of God who gain by them. Three pages of a separate article, are devoted to the potent prayers in Liturgies, several in doggerel Latin verse, on pages 221-223. One of these inspired Papal invocations over the sacred amulets is quoted by Dr. White:

"O God, ... we humbly beseech thee that thou wilt bless these waxen forms, figured with the image of an innocent lamb, ... that, at the touch and sight of them, the faithful shall break forth into praises, and that the crash of hailstorms, the blast of hurricanes, the violence of tempests, the fury of winds, and the malice of thunderbolts may be tempered, and evil spirits flee and tremble before the standard of the holy cross, which is graven upon them."

(White, Warfare between Science and Religion. i, 343.)

The recurrence in modern times of the above recited catastrophes raised by imps of the devil, not unseldom doing damage even to the Faithful and to their sacred edifices, must be due to the punible neglect to have a supply of these thaumaturgic crackers on hand at the time and place of the flagellations of the Evil One. {236}

THE TRAGEDY OF THE "MYSTICAL MARRIAGE"

What to a Rationalist may seem a very inhuman superstition—though often attenuated by the clerical formula "With all my worldly goods I thee endow," pronounced to his earthly vicar by the happy "Bride of Jesus Christ," is the unctuously so-called Mystical Marriage, the nuptial ceremony whereby a deluded female enters into the joys of her Lord without actually sharing them. This holy mummery is thus described by the oft-cited Exponent of Catholic Truth:

"Christian virginity has been considered from the earliest centuries as a special offering made by the soul to its spouse, Christ. ... In many of the lives of the Saints, the mystical marriage consists of a vision in which Christ tells a soul that He takes it for His bride, presenting it with the customary ring, and the apparition is accompanied by a ceremony; the Blessed Virgin Mary, saints and angels are present. ... Moreover, as a wife should share in the life of her husband, and as Christ suffered for the redemption of mankind, the mystical bride enters into a more intimate participation of His sufferings,—[casus omissus being the sharing of the nuptial joys also involved in the notion of marriage]. Accordingly, in three cases out of four, the mystical marriage has been granted to stigmatics. History [priest-written, of course] has recorded seventy-seven mystical marriages, in connection with female saints, blesseds and venerables";—a number of whom are named, including, appropriately, St. Mary Magdalene dei Pazza—"of the Crazy Ones"—as were they all. (CE. ix, 703.) {237}

[End of chapter]

CHAPTER VII THE "TRIUMPH" OF CHRISTIANITY

To Table of Contents of Wheless' 'Forgery in Christianity'

"Destruction to the Triumphant Beast!" Giordano Bruno.

"Ecrasez l'Infame!" - Voltaire.

Even MORE INDUCIVE than its own sweet reasonableness and persuasive truth, as accredited by the records and vouchers we have examined, were several very effective forcible aids to the propagation of the new Faith in the hearts and minds—and upon the bodies—of the Pagan populations. The strange phenomenon of the persistence of Christianity into the XXth Century can be understood only by consideration of the means employed for, and the medium of un-culture permitting, the propagation of this forged faith through the centuries of the Dark Ages of Faith, with its medieval "hangover" into the present scientific era.

PRIESTLY TERRORISM

GOD-ORDAINED MURDER FOR UNBELIEF

The Jewish forgers of the near-sacred Books of Enoch, Esdras, etc., had pilfered from the Sacred Books and System of Zoroaster of Persia, their superstitions of angels and devils and hell-fire, and had invented the infernal doctrines of Original Sin and eternal damnation therefor,—

all which counterfeit passed to and became current among the religious zealots of the debased Judaism then in vogue. Attributing their "revelation" or invention to Jesus Christ himself, the second-century forging Fathers of the new Faith bodily plagiarized these ready-made Pagan-Jewish superstitions, and by the potent "Sign of the Cross" metamorphosed them into holy "revelations" and inspired truths, the which to doubt was to be damned.

The fanatic Hebrew religion and its derivative Christianity are the only religions ever known on earth based on and maintained by systematic persecution and murder. God-given laws of murder for disbelief were decreed at Sinai. A holy monopoly of priests was founded, and the divine ukase ordained: "They shall keep their priesthood, and the stranger that cometh nigh shall be put to death." (Num. iii, 10.) Murder was God-decreed: "The man that will do presumptuously, and will not hearken unto the priest. ... even that man shall die." (Deut. xvii, 12.) Again the Jealous God decrees: "He that sacrificeth to any other god—[thus admitting the other gods]—save unto Yahweh alone, he shall be utterly destroyed." (Ex. xxii, 20; Deut. xvii, 2-5.) The ne plus ultra of inspired atrocity of Divine legislation is this infamy devised by priests and attributed to their mythic God: "If thy brother, the son of thy mother, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go serve other [more civilized] gods, ... Thou shalt not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him: thine hand shall be the first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die"! (Deut. xiii, 6, 8-10; xvii, 2-7.) Old Elijah murdered by his God's help two {238} companies of soldiers and their captains by calling down fire from heaven, and 450 priests of Baal and 400 priests of the phallic Asherahs, to prove by these 850 murders "if I be a man of the gods." (2 Kings, i, 12.) His old side-partner Elisha stood by and watched God-sent bears which he had invoked tear and eat forty small children who ill-manneredly thumbed their noses at his old bald pate; and throughout the blessed Old Testament of God some hundreds of thousands of people were murdered by God outright and by his holy priestly agents, simply for differences of opinion or of conduct with respect—or disrespect—to the holy Hebrew God and religion. Only, fortunately, probably little of it is true.

The Son of the Hebrew God came in course of time to Jewry ostensibly to make amends for some of his Father's damning vengeances. He came "to fulfill the law"; not only that, he overdid it and added to it sundry fiery climaxes of cursing and damnation, religious bigotry and intolerance unique to the "Gospel of Love" and of redemptive salvation. For sanctions ad terrorem of the new preachments of Christ who "came to bring not peace but the sword," Jesus himself kindled the fires of Hell and decreed eternal damnation for unbelief: "He that believeth not shall be damned"; "Depart from me, ye cursed, into everlasting fire"; "Except ye repent, ye shall all likewise perish"; "He

that believeth not the Son, the wrath of God abideth on him"! These genial persuasions to belief in the priests were added to by Paul the Persecutor; harking back to his God's Law of Sinai: "He that despised Moses' law died without mercy; ... Of how much sorer punishment ... shall he be thought worthy who hath trodden under foot the Son of God?"—"The same shall drink of the wine of the wrath of God, and shall be tormented with fire and brimstone in the presence of the holy angels and of the Lamb: And the smoke of their torment ascendeth forever and ever: and they shall have no rest day or night" from "the fierceness of the wrath of Almighty God"! All this is for the happy Hereafter; but the pious deviltry begins by Hell-on-earth, as the gentle Jesus himself prescribed: "Those mine enemies, which would not that I reign over them, bring hither, and slay them before me." (Luke, xix, 27.) The whole body of Apostles appealed for Divine permit, that "we command fire to come down from heaven, and consume them" (Luke ix, 54), who sought to imitate their pious devil-enchantments. Peter, Prince of Apostles, takes up the bloody cue: Every soul which will not hear that prophet shall be destroyed" (Acts, iii, 23); and Bigot Paul enjoins persecution, boycott and murder for the dissentient: "For there are many unruly and vain talkers ... whose mouths must be stopped" (Titus, i, 10, 11): and "He that troubleth you ... I would they were even cut off" (Gal. v, 10, 12), The Church Persecutrix is thus amply warranted of its holy task of "preserving the purity of the Faith" by fire and sword. Right quickly it began to "deal damnation' round the land on all they deemed the foe" of the Faith and its priests. The rule of death to heretics was proclaimed by the "Prince" and executed by sword and stake by his holy "Successors" so long as they were let: "There shall be false teachers among you, who privily shall bring in heresies, ... and bring upon themselves swift destruction" (2 Peter, ii, 1); and his arch-coadjutor Paul continued to go up and down the land "breathing out threatenings and slaughter" against all who despised his holy preachments. {239}

As we shall hear confessed: "Toleration came in only when Faith went out; lenient measures were resorted to only where power to apply more severe measures was wanting"! (CE. vii, 262.) The infernal fact that Intolerance is the "natural accompaniment" of Religion, and that obsessed religionists are no different from a man-burning mob of lynchers, is thus again confessed: "A kind of iron law would seem to dispose mankind to religious intolerance. (p. 35.) ... When Christianity became the religion of the Empire, and still more when the peoples of Northern Europe became Christian nations, the close alliance of Church and State. ... heresy, in consequence, was a crime which secular rulers were bound in duty to punish. ... The heretic, in a word, was simply an outlaw whose offense, in the popular mind, deserved and sometimes received a punishment as summary as that which is often dealt out in our day by an infuriated populace to the [supposed] authors of justly detested crimes. That such intolerance was not peculiar to Catholicism, but was the NATURAL ACCOMPANIMENT OF DEEP RELIGIOUS CONVICTION in those, also, who abandoned the Church, is evident from the measures taken by some of the

Reformers—[ex-children of True Church, who were there schooled and drilled in the infamies]—against those who differed from them in matters of belief. ... Moreover, ... the spirit of intolerance prevalent in many of the American colonies during the seventeenth and eighteenth centuries may be cited in proof thereof." (CE. viii, 35, 36.) The only way to kill the pernicious flower of Faith is to uproot and destroy the noxious weed with truth!

THE GOSPEL OF FEAR AND TREMBLING

Such as this, repeated ad infinitum for terror, coupled with the threats of the quick "Second Coming," when the Unbelievers should receive reward "unto the resurrection of damnation" (John v, 29), effectively seared the Gospel of fear and trembling into the superstitious Pagan dupes of Christianity.

Hear for a moment the zealous Father Tertullian throw the fear of Hell into the trembling Pagan patrons of the theater and the circus. As quoted by Gibbon from the De Spectaculis (Ch. 30), they are introduced with some pertinent words descriptive of the spirit of bigoted Christianity: "These rigid sentiments, which had been unknown to the ancient world, appear to have infused a spirit of bitterness into a system of love and harmony. The ties of blood and friendship were frequently torn asunder by the difference of religious faith; and the Christians, who, in this world, found themselves oppressed by the power of the Pagans, were sometimes seduced by resentment and spiritual pride to delight in the prospect of their future triumph.' You are fond of spectacles, exclaims the stern Tertullian;' expect the greatest of all spectacles, the last and eternal judgment of the universe. How shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs, and fancied gods, groaning in the lowest abyss of darkness; so many magistrates, who persecuted the name of the Lord, liquefying in fiercer fires than they ever kindled against Christians; so many sage philosophers blushing in red-hot flames with their deluded scholars; so many celebrated poets trembling before the tribunal, not of Minos, but of Christ; so many tragedians, more tuneful in the expression of their own sufferings; {240} so many dangers—.' But the humanity of the reader will permit me to draw a veil over the rest of this infernal description, which the zealous African pursues in a long variety of affected and unfeeling witticisms." (Gibbon, Ch. xv, p. 146-7.)

UNBORN BABES TO BURN FOREVER

The damnable doctrine of Infant Damnation was one of the most terrifying and effective impostures of the Church to drive helpless victims into the fold of Christ. Infamous enough was the earlier doctrine of exclusive salvation, that the unbaptized adult, the individual outside Church was the heir to eternal damnation. But soon the terror was extended to the just-born infant, to even the fetus in its womb. St. Augustine affirmed this atrocity with all his vehemence; all the Fathers without exception dinned it eternally,—as yet today. A treatise of the greatest authority, De Fide, long attributed to Augustine, but now

known to be the work of Bishop St. Fulgentius (CE. vi, 317) thus states the horrid doctrine: "Be assured, and doubt not, that not only men who have attained the use of their reason, but also little children who have begun to live in their mothers' womb and have there died, or who, having been just born, have passed away from the world without the sacrament of holy baptism, administered in the name of the Father, Son and Holy Ghost, must be punished by the eternal torture of undying fire; for although they have committed no sin by their own will, they have nevertheless drawn with them the condemnation of original sin, by their carnal conception and nativity." (sec. 70.) Lecky, who quotes the passage, thus comment the effects as witnessed in practice throughout the Middle Ages: "Nothing indeed can be more curious, nothing more deeply pathetic, than the record of the many ways by which the terror-stricken mothers attempted to evade the awful sentence of their Church. Sometimes the baptismal water was sprinkled upon the womb; sometimes the still-born child was baptized, in hopes that the Almighty would antedate the ceremony; sometimes the mother invoked the Holy Spirit to purify by His immediate power the infant that was to be born; sometimes she received the Host or obtained absolution, and applied them to the benefit of her child. For the doctrine of the Church had wrung the mother's heart with an agony that was too poignant for even that submissive age to bear." (Rationalism in Europe, i, 362-364.) And all this on account of an apple eaten four thousand years before they were born; willed by the Deity who had foreordained their birth and premature death, before His Holy Church could come at the Baptismal fees!

A CONTRAST IN TOLERANCE

With the miraculous "conversion of Constantine"—to at least the practical advantages of Christianity as providing numerous partisans to his ambitious cause and great numbers of recruits to his armies, the Church of Christ emerged from obscurity and catacombs; by dint of servile flatteries, bold impostures, and shameless forgeries, of which we have seen examples, it quickly insinuated itself into imperial favor and popular regard, and soon dominated the superstitious court and populace. This was a signal triumph for Faith, which now became popular and the means to preferment; the truth of the Christ did now more rapidly spread and {241} abound. That such considerations, much more of this material world worldly than of the other-world of the spiritual, best further the cause of Christ and are its most powerful propaganda, is thus delicately confessed: " When a Government, for instance, reserves its favors and functions for the adherents of the State religion, the army of civil servants becomes a more powerful body of missionaries than the ordained ministers"! (CE. vii, 259.) Thus began that fullest League with Death and Covenant with Hell between State and Church, persistent yet to this day!

THE EDICT OF MILAN (313)

But until the Christian priests poisoned his mind with their arrogant pretensions, Constantine was truly liberal in his policy of "religious indifferentism" or toleration. His broad-minded and states-man-like grasp of the principles of liberty of belief in any and all forms of religious superstition, or in none at all, rose to heights never since attained until Thomas Jefferson's Virginia Statute for Religious Freedom, reflected in Art. VI and Amendment I of the Federal Constitution. Constantine's Edict of Milan, of 313, was the first charter of religious freedom and toleration, securing equality and liberty of worship to the Christians,—and very quickly repudiated by them as against all others; it is preserved and thus quoted by Lactantius:

"Not many days after the victory, Licinius ... on the ides of June (13th), while he and Constantine were consuls for the third time, he commanded the following edict for the restoration of the Church, directed to the president of the province, to be promulgated—

"When we, Constantine and Licinius, emperors, had an interview at Milan, and conferred together with respect to the good and security of the commonweal, it seemed to us that, amongst those things that are profitable to mankind in general, the reverence paid to the Divinity merited our first and chief attention, and that it was proper that the Christians and all others should have liberty to follow that mode of religion which to each of them appeared best; so that God, who is seated in heaven, might be benign and propitious to us, and to everyone under our government. And therefore we judged it a salutary measure, and one highly consonant to right reason, that no man should be denied leave of attaching himself to the rites of the Christians, or to whatever other religion his mind directed him, that thus the supreme Divinity, to whose worship we freely devote ourselves, might continue to devote His favor and beneficence to us. ... For it befits the well-ordered State and the tranquillity of our times that each individual be allowed, according to his own choice, to worship the Divinity; and we mean not to derogate aught from the honor due to any religion or its votaries."

(Lact., Of the Manner in Which the Persecuters Died, ch. xlviii; ANF. VII, 320; Eusebius, HE. viii, 17.) {242}

CHRISTIAN INTOLERANCE

But no sooner had the priests of the new Superstition foisted themselves securely into power, and by their threats of hell-fire dominated the superstitious minds of the ex-Pagan Constantine and his sons and successors, than the old decrees of persecution under which the Christians had themselves suffered, were revamped and with fiendish ferocity turned by them into engines of fearful torture and destruction of Pagans, Jews, and "heretic" Christians alike; and religious intolerance became the corner-stone of the Church Persecutrix. In the

famous Code of Theodosius, about 384, it was at priestly instigation enacted:

"We desire that all the people under our clemency should live by that religion which divine Peter the apostle is said to have given the Romans. ... We desire that heretics and schismatists be subjected to various fines. ... We decree also that we shall cease making sacrifices to the gods. And if anyone has committed such a crime, let him be stricken with the avenging sword."

Cod. Theod. xvi, 1, 2; v, 1; x, 4.)

What a shaming Christian contrast to the Pagan Edict of Milan, granting religious liberty and tolerance to all! In these laws of the now "Christian" empire priestly intolerance is made the law of the land; the accursed words "Inquisition of the Faith" and "Inquisitors" first appear in this Christian Code. "Theodosius I was called the Great because he was the first Emperor to act against heathenism, and also because he contributed to the victory over the Arians." (CE. iii, 101.)

Even the "Infidel" Moslem, in his crude Koran, teaches a doctrine of tolerance to shame the Bible and the Christians: "Those who follow the Jewish religion, the Christians, the Sabeans, and whatever others believe in God and practice doing good, all these shall receive their recompense from the Lord. ... Virtue does not consist in turning the face towards the East nor towards the West to pray, but in being tolerant." (Quran, ix, 59, 76;—from Spanish text.)

FAITH ENFORCED BY LAWS OF MURDER

Holy Fraud and Forgery having achieved their initial triumph for the Faith, the "Truth of Christ" must now be maintained and enforced upon humanity by a millennial series of bloody brutal Clerical Laws of pains and penalties, confiscations, civil disabilities, torture, and death by rack, fire and sword, which constitute the foulest chapter of the Book of human history—the History of the Church!

When the Christians were weak and powerless and subjected to occasional persecutions as "enemies of the human race," they were vocal and insistent advocates of liberty of conscience and freedom to worship whatever God one chose; the Christian "Apologies" to the Emperors abound in eloquent pleas for religious tolerance; and this was granted to them and to all by the Edict of Milan and other imperial Decrees. But when by the favor of Constantine they got into the saddle of the State, they at once grasped the sword and {243} began to murder and despoil all who would not pretend to believe as the Catholic priest commanded them to believe. When today the Church screams "Persecution!" and "Bigotry!" at every criticism and every attempt to restrict it in some of its presumptuous usurpations, let it recall a few of the laws of intolerance, plunder and death which it procured and enforced from the moment it got the prostituted power, so long as that power lasted.

Beginning with Constantine, and under succeeding "Christian" emperors, there is a series of scores of laws which the Christians procured to be enacted for the suppression and persecution to death of Pagans, heretics and Jews. These laws and edicts are to be found in the Codes of Theodosius and of Justinian, the two famous codifications of Roman Law. To exhibit the progressive and persistent system of proscription to which all but themselves were persecutingly subjected by the "Orthodox" Christians, I shall simply quote the titles of some of these laws, with indication of the names of the Emperors issuing them, the dates and number of the laws, and the Code or other source in which it is preserved.

LAWS OF CONSTANTINE

The earliest laws of Constantine were those granting religious toleration, as the Edict of Milan (313) already quoted, and laws for the redress of injuries done to Christians; such as release of prisoners and those in servitude, and the restoration of property; chapter 36 declares that "The Church is the heir of those who leave no kindred; and free gifts to it are confirmed"; chapter 41: "Those who have purchased property belonging to the Church or received it as a gift, are to restore it." (Eusebius, Vita Constantine, N&PNF. Bk. II, chs. xxiv-xliii.)

"Edict to the People of the Provinces Concerning the Error of Polytheism." (Ib. chs. xlviii-xlix.)

"Granting Money to the Churches." (Ib. Bk. x, ch. vi.)

"Catholic Clergy exempt from Certain Civic Duties." (Code Theod. xvi, 2, 1; 313.) "The Catholic Church freed from Tribute." (Id. xi, 1, 1; 815.) "Clergymen freed from Financial Burdens." (Id. xvi, 2, 2; 319.) "The Church allowed to Receive Bequests." (Id. xvi, 2, 4; 321.)

"Bishop's Powers as Judges and Witnesses": "Whatever may be settled by a sentence of bishops shall ever be held as sacred and venerable ... All testimony given, even by a single bishop, shall be accepted without hesitation, by every judge, neither shall the testimony of any other witness be heard, when the testimony of a bishop is brought forward by either party"! (Const. Sirm. i; 333.)

"The Day of the Sun a Time of Rest." "All judges, and city folk and all craftsmen shall rest on the venerated day of the Sun." (Cod. Just. iii, 12, 2; 321.)

"As it has seemed most unworthy that the Day of the Sun, famous by its venerable character, ... Therefore on the festive day." (Cod. Theod. ii, 8, 1; 321.) {244}

A number of laws follow in favor of the Pagans, and while prohibiting "private divination and soothsaying," and "Malevolent Magic Prohibited, but Beneficial Magic Encouraged"; also exempting Pagan Flamens, priests and magistrates from sundry restrictions and disabilities. No law of Constantine seems to be preserved which prescribes active persecution; he seems to have sought to hold an even balance of toleration to Pagans and Christians. But that he did

enact such laws seems to be proved by recital in the first of the laws of his sons, Constantius and Constans, who were Arian heretics.

LAWS OF CONSTANTIUS AND CONSTANS

"Sacrifice Prohibited.": "Let superstition cease and the folly of sacrifices be abolished. Whoever has dared in the face of the law of the divine prince, our father [Constantine] ... to make sacrifices, shall have appropriate penalty, and immediate sentence dealt to him." (Cod. Theod. xvi, 10, 2; 341.)

"All Temples Closed and Sacrifices Forbidden." "but if any one commit any offense of this sort, let him fall by the avenging sword," and his property forfeited; judges neglecting to "mete out penalties for these offenses, they shall be similarly punished." (Cod. Theod. xvi, 10, 4; 846.)

"Sacrificing and Idolatry Punishable by Death." "We order that all found guilty of attending sacrifices or of worshipping idols shall suffer capital punishment." (Id. xvi, 10, 6; 356.)

LAWS OF GRATIAN AND THEODOSIUS

"Wills of Apostate Christians to be Set Aside": "The right of making a will shall be taken from Christians who become pagans; and if such persons make wills, they shall be set aside without regard to circumstances." (Cod. Theod. xvi, 7, 1; 381: cf. Cod. Justin. i, 7, 2; 382.)

"The Right to Bequeath or Inherit Property Denied Apostates": "We deny to Christians and the faithful who have adopted pagan rites and religion all power of making a will in favor of any person whatsoever, in order that they may be without the Roman law [outlaws]; ... even of enjoying a will with the power of acquiring an inheritance." (Cod. Theod. xvi, 7, 2; 383.) "The Right of Making a Will Denied Christians Who enter Temples." (Id. xvi, 7, 3; 383.)

LAWS OF THEODOSIUS AND VALENTINIAN

"Testamentary Disqualification for Christian Apostates," and Outlawry as Witnesses.—"Those who betray the sacred faith and profane holy baptism are shut off from association of all and from giving testimony. ... They may not exercise the right of making a will, nor enter upon any inheritance; they may not be made anyone's heir." (Id. xvi, 7, 4; 391.)

"Sacrificing and Visiting Shrines Prohibited." (Id. xvi, 10, 10; 391.)—"Sacrifices Forbidden and Temples Closed." (Id. xvi, 10, 11; 391.) {245}

"PAGANISM OUTLAWED."—"IF any one dares [to sacrifice, etc.], let any man be free to accuse him and let him receive, as one guilty of lese majeste, ... for it is sufficiently a crime." (Id. xvi, 10. 12; 392.)

LAWS OF HONORIUS AND ARCADIUS

"Pagan Holidays Abolished." (Cod. Theod. ii, 8, 22; 895.)

"Privileges of Pagan Priests Abolished." (Id. xvi, 10, 14; 396.)

"Rural Temples to be Destroyed." (Id. xvi. 10, 16; 399.)

"Temples to be Appropriated by the Churches." (Id. xvi, 5, 43; 408.)

"Temples to be Appropriated by the Churches. Temple Buildings and their Revenues to be Confiscated and idols and Shrines to be Destroyed." (Id. xvi, 5, 43; xvi, 10, 19; 407.)

"Only Catholics to Serve as Palace Guards." (Cod. Theod. xvi. 5, 42; 408.)

"Laws Against the Pagans to be Enforced": "The Donatists and other vain heretics and those others who cannot be converted to the worship of the Catholic communion, Jews and Gentiles who are vulgarly known as pagans; ... Let all judges understand, and not fail to carry out all decrees against such persons." (Id. xvi,. 5, 46; 409.)

"Pagans Barred from Civil and Military Offices." (Id. xvi, 10, 21; 416.) "Existing Laws against Pagans to be Enforced." (Id. xvi, 10, 22; 423.)

"Pagans Who Sacrifice Shall Lose their Property and be Exiled" (Id. xvi, 10, 23; 423.)

"Pagan Superstition to be Rooted Out": "We are extirpating all heresies and all falsehoods, all schisms and all superstitions of the pagans and all errors that are inimicable to the Catholic religion. ... And since all attempt at supplication is denied forever, they will be punished with the severity befitting crimes." (Id. xvi, 5, 63; 423.)

"Pagans Barred from Pleading a Case or Serving as Soldiers": "... and every sect unfriendly with the Catholics should be driven out of every city in order that they may not be sullied by the contagious presence of criminals. We deny to Jews or pagans the right of pleading a case in court or of serving as soldiers." (Const. Sirm. No. 6; 425.)

LATER LAWS AGAINST PAGANISM

"Baptized Persons who follow Pagan Practices to Suffer Death. Provisions for the Conversion of the Unbaptized. Pagans Forbidden to Give Instruction." - (Cod. Just. i, 11, 9; 472.)

"Pagan Rites Forbidden and Bequests for Pagan Cults Prohibited." - (Cod. Just. 1, 11, 10; no date given.)

"Pagans Barred from Office and their Real Property Confiscated." "The Emperors Justin and Justinian. ... It is our intention to restore the existing laws which affect the rest of the {246} heretics of whatever name they are, (and we label as heretic whoever is not a member of the Catholic Church and of our orthodox and holy faith); likewise the pagans who attempt to introduce the worship of many gods, and the Jews and the Samaritans. ... We forbid any of the above-mentioned persons to aspire to any dignity or to acquire civil or military office or to attain to any rank."

(Id. i, 5, 12; 527.)

Thus was Pagan Superstition proscribed and destroyed by Christian law and sword; and the identical Pagan Superstitions under the veneer of the name of Christian established and enthroned. The subject is

thoroughly examined by Prof. Maude A. Huttmann, in The Establishment of Christianity Through the Proscription of Paganism; (Columbia University Press, 1914).

BLOODY RECORD BOASTED

A graphic sketch of the origin, the universal scope, and the crushing effect of the early imperial laws, supplemented and expanded by those of medieval and more modern times, is given by CE., related with all the sinister and cynical insolence, sophistry and hypocrisy of intolerant bigotry. To its Christ it imputes the horrid justification of the sword and the infernal principles of butchery whereby the Church Murderess has "made a hell of earth to merit heaven." This recital is not alone of ancient sacred history; CE. admits: "These primitive views on heresy have been faithfully transmitted and acted on by the Church in subsequent ages; there is no break in the tradition from St. Peter to Pius X." (vii, 259.) The principles are yet alive and cherished, their practical application has only for the time being "fallen into abeyance," only, for the reason that in these modern times "the power to apply more severe measures is wanting." he admitted ecclesiastical record of repression and murder in its forged and fraudulent faith:

Constantine had taken upon himself the office of lay bishop (episcopus externus) and put the secular arm at the service of the Church, the laws against heretics became more and more rigorous. Under the purely ecclesiastical discipline no temporal punishment could be inflicted on the obstinate heretic, except the damage which might arise to his personal dignity through being deprived of all intercourse with his former brethren. But under the Christian emperors rigorous measures were enforced against the goods and persons of heretics. From the time of Constantine to Theodosius and Valentinian III (313-424) various penal laws were enacted against heretics as being guilty of crime against the State. In both the Theodosian and Justinian codes they were styled infamous persons; all intercourse was forbidden to be held with them; they were deprived of all offices of profit and dignity in the civil administration, while all burdensome offices, both of the camp and of the curia, were imposed upon them; they were disqualified from disposing of their own estates by will, or of accepting estates bequeathed to them by others; they were denied the right of giving or receiving donations, of contracting, buying, and selling; pecuniary fines were imposed upon them; they were often proscribed and banished, and in many cases scourged before being sent into {247} exile. In some particularly aggravated cases sentence of death was pronounced upon heretics, though seldom executed in the time of the Christian emperors of Rome. Theodosius is said to be the first who pronounced heresy a capital crime; this law was passed in 382 against [several named sects of heretics]. Heretical teachers were forbidden to propagate their doctrines, publicly or privately; to hold public disputations; to ordain bishops, presbyters, or other clergy; to hold religious meetings; to build conventicles or to avail themselves of money bequeathed to them for that purpose. Slaves were allowed to inform against their heretical masters and to purchase

their freedom by coming over to the Church. The children of heretical parents were denied their patrimony and inheritance unless they returned to the Catholic Church. The books of heretics were ordered to be burned.

(Vide Codex Theodosianus, lib. XVI, tit. 5, "De Hereticism")

"This legislation remained in force and with even greater severity in the Kingdoms formed by the victorious barbarian invaders on the ruins of the Roman Empire in the West. The burning of heretics was first decreed in the eleventh century. The Synod of Verona (1184) imposed on bishops the duty to search out heretics in their dioceses and hand them over to the secular power. Other Synods, and the Fourth Lateran Council (1215) under Pope Innocent III, repeated and enforced this decree, especially the Synod of Toulouse (1229), which established inquisitors in every parish (one priest and two laymen). Everyone was bound to denounce heretics, the names of the witnesses were kept secret; after 1243, when Innocent III sanctioned the laws of Emperor Frederick, II and of Louis IX against heretics, torture was applied in trials; the guilty persons were delivered up to the civil authorities and actually burnt at the stake.

"Paul III (1542) established, and Sixtus V organized, the Roman Congregation of the Inquisition, or Holy Office, a regular court of justice [!] dealing with heresy and heretics. (See Roman Congregations.) The Congregation of the Index, instituted by St. Pius V, has for its province the care of faith and morals in literature; it proceeds against, printed matter very much as the Holy Office proceeds against persons (see Index of Prohibited Books). The present pope, Pius X (1909), has decreed the establishment in every diocese of a board of censors and of a vigilance committee whose functions are to find out and report on writings and persons tainted with the heresy of Modernism (Encycl.' Pascendi,' 8 Sept. 1907).—[At another place the pious clerical reason for this flagrant attempt against the mind and its liberty of inquiry is thus with unctuous priestly speciousness stated: "for it is notorious that clever sophistry coated with seductive language may render even gross errors of faith palatable to a guileless and innocent heart"! (CE. xiv, 766).]—The present-day legislation against heresy has lost nothing of its ancient severity; but the penalties on heretics are now only of the spiritual order; all the punishments which require the intervention of the secular arm have fallen into abeyance. ...

"The Church's legislation on heresy and heretics is often reproached with cruelty and intolerance. Intolerant it is; in fact its raison d'etre is intolerance of doctrines subversive of the {248} Faith. Cruelty only comes when the punishment exceeds the requirements of the case. ... It suffices to remark that the inquisitors only pronounced on the guilt of the accused and then handed him over to the secular power to be dealt with according to the laws framed by emperors and kings—[at the instigation of the Church!].

"Toleration came in only when faith went out; lenient measures were resorted to ONLY WHERE POWER TO APPLY MORE SEVERE MEASURES WAS WANTING. ... Christ says:' Do not think that I am come to send peace upon earth,: I came not to send peace, but a sword.' The history of heresy verifies this prediction"!

(CE. vii, 256-262, passim.)

The Church Persecutrix, under this forged Christ-Lie, has shed oceans more of blood than of its boasted "light" upon religion-cursed Christendom. The only "light" it has diffused has been from the flames of "heretic" cities, and the lurid fires of myriads of Autos-da-Fe, kindled by hypocrite priests, burning in agony the bodies of countless heroic men and women who scorned to prostitute their minds to the sinister lies of priestcraft, and who have dared defy with their lives the blighting "rule and ruin" dominion of the power-lusting Church.

With a shudder of undying loathing for the cruel cynical Hypocrite, we may admire the sweet charity of tender mercy displayed by the Holy Church of the Christ, exampled in the sanctimonious Formula of Judgment whereby its Holy Inquisition handed over the racked and broken errant Child of Faith to the prostituted Secular Arm for the final Act of Murder—the blessed Auto-da-Fe, with a prayer for the hated heretics: "Ut quam clementissime et sine sanguinis effusionem puniretur—should be punished as mildly as possible and without the shedding of blood"! The while Their Holinesses kept a standing Decree of Indulgences from the pangs of Purgatory for all the hoodlum Faithful who would please and glorify God by attending the sacred ceremonials of Burning, and especially to those who would aid God and the priests by fetching fagots for the consecrated fires, and throw water on the wood so that the priest-set flames would be slower in their purifying work and allow the writhing "Obstinate" longer time to make Peace with God and Holy Church by meet Repentance; in which event, the "reconciled" Child of Faith would be dragged from the flames only partly cremated, and returned to prison cell there to agonize out the remainder of his life in rapt contemplation of the beauties and sweetness of the blessed Christian Religion, crooning "Praise God from whom all blessings flow!"

The foregoing loathsome boasted record of the Church, sinister and infamous as it is, may be complemented by the following cynical and sophistical recital of the mental and moral debauch of ignorance imposed by the Church, concluding with the formal admission that "the theocratic State was called upon [by its prostituted mistress the Church] to avenge with the pyre" defiance of the lying fraudulent pretensions of the Church: {249}

"During the Middle Ages the Church guarded the purity and genuineness of her Apostolic doctrine through the institution of the ecclesiastical (and State) Inquisition. ... Following the example of the Apostles, the Church today watches zealously over the purity and integrity of her doctrine, since on this rests her whole system of faith and morals, the whole edifice of Catholic thought, ideals, and life. For this purpose the

Church instituted the Index of Prohibited Books, which is intended to deter Catholics from the unauthorized reading of books dangerous to faith or morals, for it is notorious that clever sophistry coated with seductive language may render even gross errors of faith palatable to a guileless and innocent heart. (p. 766.) ... Now, formal heresy was likewise strongly condemned by the Catholic Middle Ages; and so the argument ran: Apostasy and heresy are, as criminal offenses against God, far more serious crimes than high treason, murder, or adultery. ... But, according to Romans xiii, 11, seq., the secular authorities have the right to punish, especially grave crimes, with death; consequently, heretics may be not only excommunicated, but also justly (juste) put to death' (St. Thomas, II-II, Q; xi, a, 3). ... The earliest example of the execution of a heretic was the beheading of the ring leader of the Priscillianists by the usurper Maximum at Trier (385). Even St. Augustine, towards the end of his life, favored State reprisals against the Donatists. ... Influenced by the Roman code, which was rescued from oblivion, Frederick II introduced the penalty of burning for heretics by imperial law of 1224. The popes, especially Gregory IX, favored the execution of this imperial law, in which they saw an effective means for the preservation of the Faith. ... Unfortunately, neither the secular nor the ecclesiastical authorities drew the slightest distinction between dangerous and harmless heretics, seeing forthwith in every (formal) heresy a' contumelia Creatoris,' which the theocratic State was called upon to avenge with the pyre."

(CE. xiv, 766, 768.)

"THE SECULAR ARM"

"Hypocrites! Ye compass land and sea to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves!" Jesus. (Matt. xxiii, 15.)

"The barbarous penal forms of the Middle Ages are to be credited, not to the Church, but to the State"! (CE. xiv, 768.) It is a monstrous hypocritical perversion of truth to pretend, as the Church ever does, that these inhuman and devastating legal enactments and deeds of fire and blood, which ad horrendum we have just read in faint outline from secular and ecclesiastical history, and which brought several "Most Christian" nations to utter ruin, moral and economic, were the voluntary and spontaneous expressions of the social policy of Secular rulers, enacted and wrought against their subjects in order to preserve the peace and safety of the State and to regulate the civil and political conduct of their peoples. The Church, by fraud and fear, brought the secular rulers under her ignominious domination, and forced them by her threats, as we have seen proved and admitted, to make and enforce these infernal enactments and destructions. " This is the stale pretense {250} of the Clergy in all countries, after they have solicited the government to make penal laws against those they call heretics, or schismatics, and prompted the magistrates to a vigorous execution, then to lay all the odium on the civil power; for whom they have no excuse to allege, but that such men suffered, not for religion, but for

disobedience to the laws." (Somers Tracts, vol. xii, p. 534; cited by Buckle, Hist. of Civilization in England, i, p. 246.)

But the Church waited not for the secular rulers to obey her murderous behests to "avenge with the pyre" the crime of disbelieving and deriding the Faith, nor did she lose time while watching the execution of her commands of murder by the secular arm. The Church was then itself a secular ruler over vast territories, the stolen "Patrimony of Peter" or States of the Church; and for those territories their Royal-Holinesses set the example of murder and burning of their own heretics. His Holiness Pope Gregory IX (1227-41) was, we are told" "very severe towards heretics, who in those times were universally looked upon as traitors and punished accordingly. ... When in 1224 Frederick II ordered that heretics in Lombard should be burnt at the stake, Gregory IX, then Papal Legate, approved and published the imperial law. In 1231 the Pope enacted a law for Rome that heretics condemned by an ecclesiastical court should be delivered to the secular power to receive their' due punishment.' This' due punishment' was death by fire for the obstinate and imprisonment for life for the penitent. In pursuance of this law a number were arrested in Rome, burnt at the stake, and imprisoned." (CE. vi, 797.) And it was in Rome, by law and command of His Royal-Holiness Clement VIII, that the defier of' the "Triumphant Beast," Giordano Bruno, was burned alive in Rome in 1600.

The hypocritical lie is repeated—and in the same breath belied. " Officially it was not the Church that sentenced unrepenting heretics to death, more particularly to the stake ... Gregory IX ... admitted the opinion, then prevalent among legists, that heresy should be punished with death, seeing that it was confessedly no less serious an offense than high treason. ... [The succeeding popes went from opinions to acts.] In the Bull' Ad Extirpanda' (1252) Innocent IV says:' When those adjudged guilty of heresy have been given up to the civil power by the bishop or his representative, or the Inquisition, the podesta or chief magistrate of the city shall take them at once, and shall within five days at the most, execute the laws made against them.' Moreover, he directs that this Bull and the corresponding regulations of Frederick II [for burning heretics] be entered in every city among the municipal statutes under pain of excommunication, which was also visited on those who failed to execute both the papal and the imperial decrees. ... The passages [of the imperial decrees] which ordered the burning of impenitent heretics were inserted in the papal decretals. ... The aforesaid Bull' Ad Extirpanda' remained thenceforth a fundamental document of the Inquisition, renewed or reinforced by several popes, Alexander IV (1254-61), Clement IV (1265-68), Nicholas IV (1288-92), Boniface VIII (1294-1303), and others. The civil authorities, therefore, were enjoined by the popes, under pain of excommunication to execute the legal sentences that condemned impenitent heretics to the stake. It is to be noted that excommunication itself was no trifle, for, if the person {251} excommunicated did not free himself from excommunication within a year, he was held by the (papal) legislation

of that period to be a heretic, and incurred all the penalties that affected heresy." (CE. viii, 34.)

Here it may be remarked, that prescription or statute of limitations runs not against the murderer. Thus Holy Church, who has murdered and procured the murder of millions, can never escape the just verdict and fatal sentence for her crimes before the bar of Civilization. Impotent now, senile, but venomous still in intention, she reeks yet with the blood of her slain; their ghosts, like Banquo's, will never down. They cry yet to Humanity: Ecrasez l'Infame!

We have just read from CE. the confession that "the theocratic State was called upon to avenge with the pyre" all forms of heresy—or hate for the Church—as a "contumelia Creatoris." Again it says—again contradicting its false pretense that the State is alone to be "credited" with these pious infamies: "After the Christianized Roman Empire had developed into a theocratic (religious) State, it was compelled—[by whom but by the Church with its terrorizing threats to the superstitious rulers]—to stamp crimes against faith (apostasy, heresy, schism) as offenses against the State. (cf. Cod. Justin., 1, 5, de Haer.: 'Quod in religionem divinam committitur, in omnium fertur injuriam.') Catholic and citizen of the State became identical terms. Consequently crimes against faith were high treason, and as such were punishable with death." (CE. xiv, p. 768.) A truer statement of the direful consequences of this enforced prostitution of the "secular arm" of the State to the criminal purposes of the Church in coercing its false and accursed religion upon humanity, cannot be made than this confession, in specious and unctuous words: "The role of heresy in history is that of evil generally. Its roots are in corrupted human nature. It has come over the Church as predicted by her Divine Founder; it has rent asunder the bonds of charity in families, provinces, states, and nations; the sword has been drawn and pyres erected both for its defense and its repression; misery and ruin have followed in its track"! (CE. vii, 261.) The confessed accursed record of Christianity!

The utter dependence of the Church for the beginnings and for the persistence of its bloody dominance, upon the extorted favors and support of the prostituted "Secular Arm" of the State to do its dirty work of subjection, is confessed and illustrated by two instances, one with respect to the overthrow of Paganism, the other accounting for the ultimate suppression of the early heretical sects. Of the former, it is "credited" to the Emperor Gratian: "In the same year, 375, he abolished all the privileges of the pagan pontiffs and the grants for the support of the pagan worship. Deprived of the assistance of the State, paganism rapidly lost influence. ... He made apostasy a crime punishable by the State." (CE. vi, 729.) With a clerical slur at the "fanciful speculations of the Eastern sects so dear to the Eastern mind," oblivious of the equally fanciful "Oriental speculations" which are the only source of the holy dogmas of Western Christianism, it is cynically {252}

[NB: Something omitted from here - RW]

recorded: "but, lacking the support of the temporal power, they sank— [just as "orthodox" Christianity would have sunk to "situm fidei"— holding the sword. (CE. vii, 259.)

As elsewhere suggested, it is pertinent to remark, that history would quickly repeat itself in this highly-to-be-desired respect, with the withdrawal of "the support of the temporal power," through the immense and illegal support yet given to the Beggar Church through deadhead tax exemption on its thousands of millions of dollars of ill-gotten, idle and hoarded properties.

"St. Augustine seems to have originated the application of the words 'Compel them to enter in,' to religious persecution. Religious liberty he emphatically cursed: 'Quid est enim pejor, mors animae quam libertas erroris?—For which is worse, the death of the soul than the liberty of error?' (Epistle clxvi.) Boniface III decreed excommunication of any magistrate who either altered the sentence of the Inquisition, or delayed more than six days in carrying it into execution. In the beginning of the thirteenth century, Innocent III instituted the Inquisition, and issued the first appeal to princes to employ their power for the suppression of heresy. In 1209, De Montfort (at Innocent's instigation), began the massacre of the Albigenses. In 1215, the Fourth Council of the Lateran enjoined all rulers,' as they desired to be esteemed faithful, to swear a public oath that they would labor earnestly, and to the full extent of their power, to exterminate from their dominions all those who were branded as heretics by the Church.' The Council of Avignon, in 1209, enjoined all bishops to call upon the civil power to exterminate heretics. The Bull of Innocent III threatened any prince who failed to extirpate heretics from his realm with excommunication, and with the loss of his realm."

(Lecky, History of the Rise and Progress of Rationalism in Europe, vol. II, chap. iv, passim.)

As confessedly "tolerance came in only when faith went out," eternal gratitude and glory are the due meed of RATIONALISM, which has struck the sword and the stake from the armory of Faith, and left it a jaded sycophant begging "tolerance" of and for its bloody self.

England was rather distant from Rome and the English spirit did not yield so debasedly as some others did to the orders and dominion of priestcraft; but so early as Alfred the Great, so vaunted by the Church for his piety and learning, we have this picture of prostitution of State to Church; and the effects on both: "In the joint code of laws published by Alfred and Guthrum, apostasy was declared a crime, the payment of Peter's Pence was commanded, and the practice of heathen rites was forbidden. ... But the clergy, ... discharging in each district the functions of local state officials, seem never to have quite regained the religious spirit." (CE. i, 507.)

Out of scores of instances of legal enactments made by superstitious rulers under the terrors of papal threats, I cite here but one, in the quaint words of a militant philosopher: "Consequent to this claim of the Pope to be the Vicar Generall of {253} Christ in the present Church is the doctrine of the fourth Counsell of Lateran, held under Pope Innocent the third (Chap. 3, de Haereticis), That if a King at the Popes admonition, doe not purge his Kingdom of Haeresies, and being excommunicate for the same, doe not give satisfaction within a year, his Subjects are absolved of the bond of their obedience. Where, by Haeresies are understood all opinions which the Church of Rome hath forbidden to be maintained." (Hobbes, Leviathan, Pt. iv, ch. 44, p. 333; 1651.) The infallible but presumptuous claim of the Vicars of God may be stated in the terms of the famous Bull of the "Two Swords":

"Under the control of the Church are two swords, that is, two powers. ... Both swords are in the power of the Church, the spiritual and the temporal; the spiritual is wielded in the Church by the hand of the clergy; the secular is to be employed for the Church by the hand of the civil authority, but under the direction of the spiritual power. The one sword must be subordinate to the other; the earthly power must submit to the spiritual authority, as this has precedence of the secular on account of its greatness and sublimity; for the spiritual power has the right to establish and guide the secular power, and also to judge it when it does not act rightly. ... This authority, although granted to man, and exercised by man, is not a human authority, but rather a Divine one granted to Peter by Divine commission and confirmed in him and his successors. Consequently, whoever opposes this power ordained of God opposes the law of God." (Bull Unam Sanctam, Boniface VIII, Nov. 18, 1302; CE. xv, 126.)

Our review of the Forgery Founded Church having demonstrated the monstrous falsity of every divine premise of this "Bull," the hollow sham of these sonorous braggart phrases is ghastly apparent. They are priestly lies!

COMPULSORY AND WHOLESALE CONVERSION

"And the Lord said unto his servant, Go into the highway and hedges, and compel them to come in, that my house may be filled." Jesus. (Luke xiv, 28.)

Disparaging the commands of its Lord to force them in, his Vicarate apologizes: "Instances of compulsory conversions such as have occurred at different periods of the Church's history must be ascribed to the misplaced zeal of autocratic individuals." (CE. xi, 703.) The facts of history, as cited by CE. itself, belie this apologetic clerical passing of the odium for such felonious duress to autocratic individuals uninfluenced by the "moral" constraint of the Church-beneficiary and unswayed by its anathemas and threats of formal excommunication. A criminal who resorts to murder to prevent the escape of the victims who support him, would readily threaten murder to add greatly to the number of his supporting victims. It was St. Augustine himself, greatest pillar and authority of the Church Persecutrix, who first

invoked, the Christ's fatal fanatic command, "Compel them to come in," as complementary to the bloody edicts of the earlier "Christian" emperors and of his own fatuous fulminations against the "liberty of error," as above noticed. The first temptation to come to Christ was by bribes, as when Constantine offered a gold coin and a clean baptismal robe to all {254} who would undergo that process; and the example of the Emperor in favoring Christianity drew great numbers of servile subjects to the feast of the Lord. We have read the cynical confession: that when governments favor a religious sect by giving its adherents all the offices and honors of the State and excluding all opponents, "the army of civil servants becomes a more powerful body of missionaries than the ordained ministers." When Clovis came to Christ he tolled 3000 of his retainers into the baptismal font with him at one time. Pepin "had been filled with this lofty conception, consequently extraordinary success attended the missionary labors of the Church. ... The conversion of the Avars had been attempted by the Bavarian Duke; after their subjugation, they were placed under the jurisdiction" of high prelates of the Church. (CE. v, 611.) "When the conversion of their prince was publicly known, the (people) of his kingdom are said to have flocked in crowds to receive the Christian faith." (CE. i, 669.)

When Charlemagne spent those seven days in Rome with His Holiness, who tricked him into believing that "his imperial dignity was an act of God, made known, of course, through the agency of the Vicar of Christ" (CE. iii, 615), and they together formed those "many great designs for the glory of God and the exaltation of the Church," due execution of the command of the Christ, "Compel them to come in," was one of the great designs conspired with His Vicar: "True to his own and his father's understanding with the pope, he invariably insisted on baptism as the sign of submission, punishing with appalling barbarity any resistance, as when, in cold blood, he beheaded in one day 4500 persons at Verdun, in A.D. 782. Under such circumstances it is not wonderful that clerical influence extended so fast. Always bearing in mind his engagement with the papacy, that Roman Christianity should be enforced upon Europe wherever his influence could reach, he remorselessly carried into execution the penalty of death that he had awarded to the crimes of: 1. refusing baptism; 2. false pretense of baptism; 3. relapse to idolatry; 4. the murder of a bishop or priest; 5. human sacrifice; 6. eating meat in Lent. To the pagan German his sword was a grim, but convincing missionary." (Draper, The Intellectual Development of Europe, i, 374.) This secular authority is confirmed by this clerical admission; that under the Carlovingian Empire, "in war conversion went hand in hand with victory; in peace Charles ruled through bishops. ... The Teutonic Order began the great conflict which after more than half a century of bloodshed dealt the death-blow to paganism in Prussia." (CE. iii, 700, 705.) Conversion by force and arms continued through the Ages of Faith and brought entire nations to Christ: "More lasting success followed the attempts, patterned on the Crusades, to carry on wars of conversion and conquest in those territories of north-eastern Europe

peopled by tribes that had lapsed from the Faith or that were still heathen; among such pagans were the Obotrites, Pomeranians, Wiltzi, Serbs, Letts, Livonians, Finns, and Prussians. The preliminary work was done in the twelfth century by missionaries. They were aided with armed forces [by several kings and rulers]. From the beginning of the thirteenth century Crusades were undertaken against Livonia, Courland, Esthonia, and Prussia. In Lithuania Christianity did not win until 1368." (CE. v, 612.) In Hungary, during the tenth and eleventh centuries, "the new religion was spread by the sword. ... {255} With these laws King St. Stephen brought over almost all his people to the Catholic Faith. ... He [a later King] took strong measures against those who had fallen away from the Faith." (CE. vii, 548-9.)

Thus it was that by war and bloody imposition rather than by washing in the Blood of the Lamb, "vast tribes of savages who had always been idolaters, who were perfectly incapable, from their low state of civilization, of forming any but anthropomorphic conceptions of the Deity, or of concentrating their attention steadily on any visible object, and who for the most part were converted, not by individual persuasion, but by the commands of their chiefs, embraced Christianity in such multitudes that their habits soon became the dominating habits of the Church. From this time the tendency to idolatry was irresistible. The old images were worshipped under new names." (Lecky, Rationalism in Europe, i, 218.) The brand of conversion was marked by the outfit of missionaries and military auxiliaries who first caught the barbarians; and if the wrong kind got them first, it made all the difference in the world in point of whether the result was the intelligent working of the Holy Ghost or sheer ignorance. The, great Bishop "Ulphilas (311-388) taught the Goths the Arian theology; Arian kingdoms arose in Spain, Africa, Italy. The Gepidae, Heruli, Vandals, Alans, and Lombards received a system which they were as little capable of understanding as they were of defending, and the Catholic bishops, the monks, the sword of Clovis, the action of the papacy, made an end of it before the eighth century." (CE. i, 707.) Arianism was very simple; it held that there was but a One-Person God, and denied the Blessed Trinity of Three-in-One. Thus Arianism was "an attempt to rationalize the Creed by stripping it of mystery so far as the relation of Christ to God was concerned" (Ib.). But this simple and de-mystified theology, the non-Catholic barbarians were too ignorant to understand; whereas, the other barbarians whose, minds were enlightened by the Holy Ghost at the point of the Catholic sword, were perfectly intelligent to comprehend the Mystery of the Holy Trinity,—which would have stumped Aristotle. The Arians had only to follow the ordinary Multiplication Table—"One times One is One"; whereas the Orthodox. had to multiply curiously,—"Three times One is One!" The true formula is—Three times Naught is Nothing!

CONVERSION SKIN DEEP

In truth, however, "these nations were only Christianized upon the surface, their conversion being indicated by little more than their making the sign of the cross." (Draper, Op. cit., i, 365.) True, indeed, it is, as is scores of times confessed: "Paganism had not been renewed in Christ." (CE. iii, 700.) "Christians who considered themselves faithful, held in a measure to the worship of the sun. Leo the Great in his day says that it was the custom of many Christians to stand on the steps of the Church of St. Peter and pay homage to the Sun by obeisance and prayers." (CE. iv, 297; cf, iii, 724-727.) And generally was it true: "The pagani retained the worship of the old gods even after they were all Christianized." (CE. vi, 12.) Among the Germans, and it is exactly as with all others, "the acceptance of the Christian name and ideas was at first a purely mechanical one." (CE. vi, 485.) {256}

As the result of the superficial veneer, in the early days when persecution occasionally broke out, and offering incense to the statue of Dea Roma or the Emperor was the test of Pagan patriotism, great numbers of laity and even of clergy "flocked at once to the altars of the heathen idols to offer sacrifice." (CE. ix, 2.) "The apostates and the timid who had bought a certificate of apostasy, became so numerous as to fancy that they could lay down the law to the Church, ... a state of affairs which gave rise to controversies and deplorable troubles. A bishop, followed by his whole community, was to be seen sacrificing to the gods." (CE. i, 191.) At first the Church "imposed perpetual penance and excommunication without hope of pardon" on the backsliders; "however, the great number of Lapsi and Libellatici ... led to a relaxation of the rigor of ecclesiastical discipline, leaving the forgiveness of the sin to God alone" (CE. i, 624), while their easy return to the decimated fold of Holy Church immensely increased its sacred revenues and extended its sway. However, "when the Roman Empire became Christian, apostates were punished by deprivation of all civil rights. They could not give evidence in a court of law, and could neither bequeath nor inherit property. To induce anyone to apostatize was an offense punishable with death, under the Theodosian Code, XVI, 7, De Apostasis." (CE. i, 625.)

Thus by centuries of fraud, fear and force was the "house of God" filled from the highways and the hedges, the forests and the wattle villages,, with Pagans "nominally converted to Christianity." Heathen superstitions veneered with the Pagan superstitions called Christianity, blended together for the further bestialization of the Faithful of Holy Church of the Christ, and the pall of the Dark Ages of Faith settled down over benighted, Church-ruled Christendom,—that "civilization thoroughly saturated with Christianity," and "fully absorbed in the supernatural." Two holy characteristics of the Age of Faith, the grovelling fear of guilt and devout concern for the devil, are thus commended: "Superstition is abject and crouching, it is full of thoughts of guilt; it distrusts God and dreads the power of evil" (CE. i, 555); and, with the pious Christians, "as among all savages, disease

and death were commonly ascribed to evil spirits or witchcraft." (CE. xiv, 26.) So through the Ages of Faith!

Holy Church and Divine Christianity being now in full power and possession over mind and body of Christendom, it had free scope to bring forth fruits unto perfection of "Christian Civilization."

THE "FRUITS" OF CHRISTIANITY

"Wherefore, by their fruits ye shall know them." Jesus.

What Christianity did for [to] Civilization

The first effects of a new, and particularly an official State Religion, are upon mind and morals,—the state of culture or prevailing civilizing conditions; essentially, on the system of moral and intellectual education of the peoples subject to it. This is recognized by the Church: " As in many other respects, so for the work of education, the advent of Christianity is the most important epoch in the history of mankind." (CE. v, 299.) Alas, this is {257} disastrously true, as the Church's own history demonstrates. Jesus Christ, says CE., was the "Perfect Teacher"; "to His Apostles He gave the command,' Going, therefore, teach ye all nations.' These words are the charter of the Christian Church as a teaching institution" (ib.). Here it got its Divine License to teach, and it taught. How effective was the Church as the Divinely instituted Pedagogue of Christendom, can be justly appreciated only through a knowledge of what kind of education, moral and mental, previously and at the time existed, and what educational system the Church inherited from the "heathens" when it assumed its sacred monopoly of teaching, and by a comparison between the pre-christian and the Christian systems and results. By what the Church destroyed of existing systems, and by what is produced through its own,—by these fruits of its zeal for Christian teaching must the success of its execution of its Divine Commission be known and judged.

Christianity arose and finally prevailed in the Graeco-Roman world, and there is exercised its Divine License as exclusive teacher of faith and morals and of secular education. Before the advent of Christianity, the nations of the Pagan Empire were—we are told—"such as sit in darkness and the shadow of death"; the "Perfect Teacher" came "to give light to them that sat in darkness and in the shadow of death" (Luke, i, 79; cf. Matt. iv, 16). A dismal picture is thus presented, and for centuries was touched up with the darkest colors by Christian preachments, of the moral depravity if not intellectual benightedness of the poor heathens before the "Light of the World" was shed upon them from the Cross on Calvary. The Greeks and Romans knew naught of Moses and the Prophets, had never conned the Ten Commandments, and had never murdered any one "who hearkeneth not unto the priest," as commanded in Deut. xvii, 12. Deplorable indeed must have been their state before the Divine Teacher undertook their enlightenment. The picture of their actual moral and intellectual plight we will scan as drawn by Christian scholars. Here is faintly a sketch of—

“THE GLORY THAT WAS GREECE”

“The education of the Greeks exhibits a progressive development. ... The ideal of Athenian education was the completely developed man. Beauty of mind and body, the cultivation of every inborn faculty and energy, harmony between thought and life, decorum, temperance, and regularity—such were the results aimed at in the home and in the school, in social intercourse, and in civic relations.‘ We are lovers of the beautiful,’ said Pericles,‘ yet simple in our tastes,’ and we cultivate the mind without loss of manliness’

(Thucydides, II, 40). ...

“The Greeks indeed laid stress on courage, temperance, and obedience to law; and if their theoretical disquisitions—[or those of the Christians, for that matter]—could be taken as fair accounts of their actual practice, it would be difficult to find, among the products of human thinking, a more exalted ideal. The essential weakness of their moral education was the failure to provide any adequate sanction—[e.g., the fear of Hell and damnation]—for the principles they formulated and the counsels they gave their youth. ... The practice of religion, whether in public services or in household worship, exercised but little {258} influence upon the formation of character. ... As to the future life, the Greeks believed in the immortality of the soul; but this belief had little or no practical significance [as to them, virtue was its own reward]. ...

“Thus the motive for virtuous action was found, not in respect for Divine law nor in the hope of eternal reward, but simply in the desire to temper in due proportion the elements of human nature. Virtue is not self-possession for the sake of duty, but, as Plato says,‘ a kind of health and good habit of the soul,’ while vice is‘ a disease and deformity and sickness of it.’ The just man‘ will so regulate his own character as to be on good terms with himself, and to set those three principles (reason, passion, and desire) in tune together, as if they were verily three chords of a harmony, a higher, a lower, and a middle, and whatever may lie between these; and after he has bound all three together and reduced the many elements of his nature to a real unity as a temperate and duly harmonized man, he will then at length proceed to do whatever he has to do’ (Republic, IV, 443). This conception of virtue as a self-balancing was closely bound up with that idea of personal worth which has already been mentioned as the central element in Greek life and education. ... The aim of education, therefore, is to develop knowledge of the GOOD.”

(CE. v, 296-7.)

Saving their depraved want of respect for “Divine law”—(proclaimed by priests), and their woeful neglect to provide “adequate sanction” of “bribe of Heaven and threat of Hell” (priest-devised), for inducement

to their Nature-harmonized character, the godless Greeks did fairly well in "developing the knowledge of the good" and attaining the most "exalted ideal"—outside of Jewish-Christian revelation—to be found among mankind, of personal and civic virtue, due alone to their high "idea of personal worth," rather than to the revealed concept of humanity pre-damned, "conceived in sin and born in iniquity," crawling through this Vale of Tears as "Vile worms of the dust," of Christian self-confession. But then, God in his inscrutable Wisdom had withheld his precious revelation of Total Depravity from the Greeks,—knowing, probably, that they did not need it, and had bestowed it only on the obscure tribe of barbarian polygamous Hebrews, who eminently fitted the revelation. So it was not the Greeks' fault that they were no worse off, without the revelation, than were the Jews with it. We will come to the Christians anon.

Though, thus, the "Sun of Righteousness" did not illumine the revelationless skies of Greek Culture, the most splendrous Stars of intellect and soul which ever—(before the Star of Bethlehem arose)—shone down the vistas of Time, blazed in its zenith. The name of every star in that Pagan Greek galaxy is known to every intelligent person throughout Christendom today; the light from these or those of them illuminates every page and every phase of Art, Literature and Science known today to the inestimable glory of man and boon of humanity. The living germ of some, the unsurpassed perfection of others, is the product of the intellect and the soul of the poor Pagan Greeks who had no Divine Revelation and were bereft of the priceless "benefit of Clergy" as a teaching institution. {259}

Let us gaze for a moment as through the telescope of Time and scan the brilliant luminaries of the heavens of Pagan Greek genius, undimmed then by the Light of the Cross. Beginning with those who were about contemporary in their appearance with post-exilic Hebrew revelation, say about 600 B.C., we will name only those immortally known to every high-school student, skipping among the galaxies down to the time, about 400 A.D., when they were for a thousand years eclipsed by the Light of the Cross shining in the "Dark Ages" of Christian Faith.

The Pagan Greeks, unfamiliar with the Hebrew revelation of the Divine Right of Kings—(anointed by priests)—to rule mankind, invented Democracy, the right of the people to rule themselves,—a heresy recognized in the Declaration as a self-evident proposition, that all just powers of government are derived from the consent of the governed. News about Moses and his Divine laws not having penetrated into Pagan Greece, a scheme of purely human codes for human conduct was devised by the heathen Lawgivers, Draco, Solon, Lycurgus. The revealed Mosaic History of the Hebrews not being available as a model, the poor Pagan Greeks had to make shift with Herodotus, "Father of History," Thucydides, Xenophon, Strabo, Plutarch, Pausanius, Polybius, Claudius Ptolemy, Dion Cassius. The God-

drafted plans of the Tabernacle in the Wilderness and of Solomon's Temple not being at hand to imitate, uninspired Greeks planned and built the Parthenon, the Erechtheum, the Propylaea, the Temple of Diana of Ephesus, the Temple of Apollo at Corinth, the Serapion and the Museum, "Home of all the Muses," at Alexandria. The summit of human art in sculpture was reached in Pagan Greece, the Apollo Belvedere, the Venus de Milo, the Winged Victory, the Laocoon, the friezes of the Parthenon; consummate masters of the "Old Masters" were the Pagans Phidias, Praxiteles, Callimachus, Scopas, Polyclitus, with the chisel; Apelles, Zeuxis, Polygnotus, Parrhasius, Pausias, with the brush. Statesmen and military leaders unknown to Hebrew History, yet whose names are immortal, led the Pagan Greeks to greatness and glory: Themistocles, Pericles, Aristides the Just, Lycurgus, Miltiades, Leonidas, Alexander the Great, who conquered the God-led Jews. Poor heathen orators, who never heard Jehovah speak from Sinai, nor the Christ on the Mount,—their supreme eloquence has echoed down the ages: Demosthenes, Democrates, Aeschines, Lysias, Isocrates.

Literature and the Theater were born in Pagan Greece; the "Classics" of Pagan thought and dramatic majesty came from the minds and pens of uninspired heathen who knew no line of the inspired "Law and Prophets" of the Hebrews, made semi-intelligible and sonorous only by the very free treatment of skilled translators into Elizabethan English; they are the immortal and inimitable standards of literary form, style, culture, in every university, high school, play-house, and cultured home in Christendom today. For poetry: Homer, Hesiod, Pindar, Anacreon, Theocritus, the burning Sappho; for drama: Esebylus, Sophocles, Euripides, Aristophanes, besides the historians and orators named, the delightful old Aesop, the philosophers and scholars yet to name. The drama, tragedy, comedy, the chorus, melodrama; the epic, the ode, the lyric, the elegy, poetic form and measure, the very words for all these things, pure Pagan Greek. Philosophy—the love of Wisdom—the highest reach of the uninspired human intellect into {260} the mysteries, not of faith and godliness, but of mind and soul, in search of the first principles of being,—the "ousia of the on," and for the Supreme Good, the noblest rules of human conduct and happiness: Thales, Anaximander, Anaxagoras, Empedocles, Heraclitus, Xenophanes, Leucippus, Democritus, Protagoras, Socrates, Plato of the Academy, Aristotle of the Lyceum, Epicurus, Pythagoras, Zeno the Stoic, Antisthenes the Cynic, whose lofty moral systems have exalted mankind ever since, and whose words and works have dominated civilization and made their names immortal, though none of them knew of Moses, the Christ, or the Apostles,—although Heraclitus invented the "Logos" which St. John worked up into the creative "Word of God" for Christian consumption.

Science, supremest handmaid of civilization, the true "God of this world," its splendid dawn was in Pagan Greece, unshackled by Genesis and Divine Mosaic revelation. Here Greek thought, undeterred by priestly

ban and unafrighted by Popish Inquisition, sought to fathom the secrets of Creation and of Nature, to explain the Riddle of the Universe, to make the forces of Nature the obedient servitors of Man. Astronomy was born with Thales [640-546 B.C.], the first of the Seven Sages of Greece. Utterly ignorant of the Divine handiwork of the Six Days, and of universal creation out of universal Nothing, and not having travelled enough to verify the four corners of the flat earth, guarded by the Four Angels of the Corners, guardians of the Four Winds, he sought for the First Principle, the arche, of Creation, attributing all matter to changes in atoms; not knowing the revelation that the sun was set in a solid "firmament" arched over the flat earth, and somehow trundled across it daily to light Adam and his progeny, and had been stopped still for Joshua and turned backward ten degrees for Hezekiab, but fancying that it was governed by fixed natural law, by unaided power of mind he calculated and predicted the eclipse of 565 B.C., and discovered the Solstices and Equinoxes; he calculated so nearly the solar revolutions, that he corrected the calendar and divided the year into 365 days, which it still has; he taught the Egyptians to measure the height of the Pyramids by triangulation from the shadow of a rod he set up near them, and invented several of the theorems adopted by Euclid. Anaximander (610-546 B.C.), like his master ignorant of Mosaic astronomy, discovered and taught the obliquity of the ecliptic, due to the erratic behavior of the equator of the earth in swinging round the sun; he approximated the sizes and distances of the planets—not all set on the same solid plane; he discovered the phases of the moon, and constructed the first astronomical globes; he was the first to discard oral teaching, and commit the principles of natural science to writing.

Pythagoras of Samos (c. 584 B.C.), was a universal genius; he coined the word "philosopher," according to Cicero; made discoveries in music, which he conceived as a science based on mathematical principles, and fancied the "music of the spheres." As he hadn't read Genesis, he defiantly (through such ignorance) proclaimed that the earth was a globe revolving around the sun or central fire, and had inhabitable Antipodes,—heathen notions which got several Christian gentlemen into more or less trouble some 2000 years later when they revived the idea. He speculated on eclipses as natural phenomena rather than special dispensations of Providence; he disputed Moses on Geology by claiming that the {261} earth-surface hadn't always been just so, but that the sea had once been land, the land sea; that islands had once formed parts of continents; that mountains were forever being washed down by rivers and new mountains thus formed; that volcanoes were outlets for subterranean fires, rather than public entrances into Hell; that fossils were the buried remains of ancient plants and animals turned into stone, rather than theological proofs of Noah's Flood embedded for confutation of Infidels in the Rock of Faith.; Democritus (e. 460 B.C.), the "Laughing Philosopher," the most learned thinker of his day and renowned for all the moral virtues; he

wrote some 72 books on physics, mathematics, ethics, grammar; totally unlearned in Bible science, he scouted the idea of Design in Nature, declaring it lapped in universal law; he upheld belief in secondary physical causes, but not in a primary immaterial First Cause, declaring that by natural law could all the phenomena of the universe be accounted for; that there was no need of, no room for, supernatural interference or Divine Providence. He left immortal mark on the world of knowledge by his elaborated theory of atoms, or constituents of matter too small to be cut or divided; boldly and logically he applied this theory to the gods themselves, holding that they were mere aggregates of material atoms—(seemingly verified by the fact of eating the body of deity in wafers)—only mightier and more powerful than men,—and seemingly, to walk and talk, hate and kill, there must be something material about them. Modern chemistry the most universal and useful of the sciences, is founded on modifications of the atomic theory of Democritus.

Hippocrates (c. 460 - c. 377 B.C.) is known as the "Father of Medicine." He was the first physician to differentiate diseases, and to ascribe them to different causes, on the basis of accurate observation and common sense. His great axiom was: "To know is one thing; merely to believe one knows is another. To know is science, but merely to believe one knows is ignorance." In his days all sickness and ailments were considered as inflicted directly by the gods; the later revelation that it was all due to devils in the inner works of man was not then known. But the result was the same: all curing was the monopoly of the priests, the friends and favorites of the gods and possessors of all godly lore. As the only physicians, the priests had great revenues and a fine livelihood from the offerings made by patients who flocked for relief to the temples of Esculapius, which filled the ancient world. Hippocrates. sought to separate medicine from religion, thus incurring the venomous attacks of the priests and pious quacks. Never having heard of "fig leaf poultices," or spittle to oust devils, "He laid down certain principles of science upon which modern medicine is built: 1. There is no authority except facts; 2. Facts are obtained by accurate observation; 3. Deductions are to be made only from facts." Not knowing the Christian art of casting out devils, the heathen "Hippocrates introduced a new system of treatment; he began by making a careful study of the patient's body, and having diagnosed the complaint, set about curing it by giving directions to the sufferer as to his diet and the routine of his daily life, leaving Nature largely to heal herself." As about ninety percent of all ills are such as would heal themselves if let alone, or if treated with simple hygienic means, and many cures are greatly aided by "faith" even in Pagan gods, the element of the miraculous {262} is greatly discounted in the successes of the priests of Esculapius, and possibly in those of Loreto and Lourdes. He had no real successor until Vesalius, the first real surgeon; the Inquisition nearly got him because his anatomical researches disclosed that man had the same number of ribs as

woman, not one less to represent that taken for Eve; and he disproved the Church's sacred science of the "Resurrection Bone."

Aristotle (384-322 iii. c.) the Stagyrite, friend and tutor of Alexander the Great, besides being one of the greatest philosophers, was the foremost man of science of his day, and in his encyclopedic works laid the foundation of Natural science or physics, Natural History, meteorology or the phenomena of the heavens, animal anatomy, to all which he applied the processes of closest research and experiment and the principles of inductive reasoning. By reason of the limitations of his process, and over-dogmatism rather than experiment in some lines, be made many curious mistakes, which ham-strung the human mind for ages. One was the assertion that two objects of different weight, dropped from the same height to the earth, would strike the earth at different intervals of time, the heavier first; when Galileo denied this theory and offered to disprove it by experiment, the pious Christians of Pisa scouted and scorned him; when he ascended the Leaning Tower and dropped two iron balls, one of one pound weight, the other of one hundred, and both struck the ground at the same instant, they refused to accept the demonstration, and drove him out of the city; so strong was the hold of even the errors of Pagan Aristotle on Christian credulity.

Aristotle had not read the cosmic revelations of Moses, and was ignorant of the true history of Creation as revealed through him. He discovered sea shells and the fossil remains of marine animals on the tops of the mountains of Greece, and embedded far down from the surface in the sides of the mountain gorges; he noted that the rocks lay in great layers or strata one above another, with different kinds of fossils in the several strata. In his Pagan imagination Aristotle commented on this: that if sea-shells were on the tops of mountains far from the sea, why, to get there the tops of the mountains must once have been in the bottom of the sea, the rocks formed under the sea, and the shells and other animal remains embedded in them must once have lived and died in the sea and there have been deposited in the mud of the bottom before it hardened into rock. If Aristotle had climbed Pike's Peak be would have found great beds of ocean coral in the rocks there; sea shell-fish and sponges—(which Aristotle himself first discovered to be animals)—in the rocky walls of the Grand Canyon of the Colorado.

Theophrastus (c. 373-287 B.C.), disciple and successor of Aristotle as head of the Peripatetic School of philosophy; his chief renown was as the first of the botanists, on which study he left some sixteen books; for 1800 years after his death the science lay dormant; not a single new discovery in that subject was made until after the close of the millennium of the Christian Ages of Faith. {263}

Aristarchus (c. 220-143 B.C.) was a celebrated astronomer of the new school at Alexandria. From his predecessors he knew that the earth revolved around the sun, and how the plane of the ecliptic was designed; he calculated the inclination of earth's axis to the pole as the angle of 23 1/2 degrees, and thus verified the obliquity of the ecliptic, and explained the succession of the seasons. Aristarchus had not read Moses on the solid firmament and flat earth; he clearly maintained that day and night were due to the spinning of the earth on its own axis every twenty-four hours; his only extant work is "On the Sizes and Distances of the Sun and Moon," wherein by rigorous and elegant geometry and reasoning he reached results inaccurate only because of the imperfect state of knowledge in his time. By exquisite calculations he added 1/1623 of a day to Callipsus' estimate of 365 1/2 days for the length of the solar year; and is said to have invented a hemispherical sundial.

Hipparchus (c. 150 B.C.) made the first catalogue of stars, to the number of over 1,000; but his master achievement was the discovery and calculation of the "precession of the equinoxes" about 130 B.C. Without telescope or instruments, and with no Mosaic Manual on Astronomy to muddle his thought, by the powers of mathematical reasoning from observation he detected the complex movements of the earth, first in rapid rotation on its own axis, and a much slower circular and irregular movement around the region of the poles, which causes the equator to cut the plane of the ecliptic at a slightly different point each year; this he estimated at not more than fifty seconds of a degree each year, and that the forward revolution in "precession" was completed in about 26,000 years. Such are the powers of the human mind untrammeled by revelation.

Archimedes (287-212 B.C.), one of the most distinguished men of science who ever lived. He discovered the law of specific gravity, in connection with the fraudulent alloys put into Hiero's crown; so excited was he when the thought struck him that, crying "Eureka" he jumped from his bath and ran home naked to proclaim the discovery. He discovered the laws governing the lever, and the principles of the pulley, and the famous endless water-screw used to this day in Egypt to raise water from the Nile for irrigation; he was the first to determine the ratio of the diameter to the circumference of a circle, calculating pie to be smaller than 3-1/7 and greater than 3-10/71, which is pretty close for a heathen not having the "Book of Numbers" before him. He made other discoveries and inventions too numerous to relate; he disregarded his mechanical contrivances as beneath the dignity of pure science.

Euclid (c. 300 B.C.) is too well known for his "Principles of Geometry" to need more than mention. Erastosthenes (c. 276-194 B.C.) was the Librarian of the great Library of Ptolemy II Philadelphus, at Alexandria, containing some 700,000 volumes. He invented the imaginary lines,

parallels of longitude and latitude, which adorn all our globes and maps to this day. Not knowing the revelation that the earth is flat, he measured its circumference. Noticing that a pillar set up at Alexandria cast a certain shadow at noon on the summer solstice, while a similar pillar at Syene cast no shadow at that time, and was thus on the tropic; he measured the distance between the two places, as 5,000 stadia, {264} about 574 miles; described a circle with a radius equal to the height of the pillar at Alexandria, found the length of the small are formed on it by the shadow, which was 1/50 of the circle, and represented the arc of the earth's circle between Alexandria and Syene; multiplying the distance by 50 he obtained 28,700 miles as the circumference of the earth; a figure excessive due to mis-measurement, but a magnificent intellectual accomplishment. Erastosthenes was also the founder of scientific chronology, calculating the dates of the chief political and literary events back to the supposed time of the fall of Troy; a date quite as uncertain as that of the later birth of Jesus Christ from which the monk Dennis the Little essayed to fix the subsequent chronology of Christian history.

Hero of Alexandria (c. 130 B.C.) discovered the principle of the working-power of steam and devised the first steam-engines. In his Pneumatica he describes the aeolipyle, which may be called a primitive steam reaction turbine; he also mentions another device which may be described as the prototype of the pressure engine. (Encyc. Brit. xxi, 351-2.)

Strabo (c. 63 B.C.-19 A.D.), the most famous early geographer and a noted historian; he left a Geography of the world, as then known, in seventeen books, and made a map of the world; travelled over much of it, and described what be saw. From a comparison of the shape of Vesuvius, not then a "burning mountain," with the active Etna, he forecast that it might some day become active, as it did in 79 A.D. to the destruction of Pompeii and Herculaneum, described by the Roman philosopher and natural historian, Pliny, who overlooked the Star of Bethlehem, and the earthquake and eclipse of Calvary. Strabo was ignorant of the cosmogony of Moses and the Flood of Noah; so he declared that the fossil shells which he discovered in rocks far inland from the sea proved that those rocks had been formed under the sea by silt brought down by rivers, in which living shell animals had become embedded. If Moses had revealed this interesting fact, much human persecution and suffering would have been avoided.

The principles of Evolution were discovered and taught by most of the ancient Greek philosophers above named and many others, all of whom were profoundly ignorant of the cosmogony of Genesis, and who "endeavored to substitute a natural explanation of the cosmos for the old myths." Anaximander (588-624 B.C.), though he had not read Genesis, anticipated to the very word "slime" used in the True Bible as the material of animal and human creation; "he introduced the idea of primordial terrestrial slime, a mixture of earth and water, from which, under the influence of the sun's heat, plants, animals, and

human beings were directly produced." Empedocles of Agrigentum (495-435 B.C.) "may justly be called the father of the evolution idea. ... All organisms arose through the fortuitous play of the two great forces of Nature upon the four elements." Anaxagoras (500-428) "was the first to trace the origin of animals and plants to preexisting germs in the air and ether." Aristotle (384-322 B.C.), the first great naturalist, shows "in his four essays upon the parts, locomotion, generation, and vital principles of animals, that he fully understood adaptation in its modern sense; ... he rightly conceived of life as the function of the {265} organism, not as a separate principle; ... he develops the idea of purposive progresses in the development of bodily parts and functions." The doctrine is very substantially developed by the Roman Lucretius, 99-55 B.C. (H.F. Osborn, From the Greeks to Darwin, pp. 50, et seq.)

The vital germs of virtually every modern science had thus their origin and some notable development in the fertile minds of the Greek thinkers and in their great schools of thought, in the centuries which preceded the Advent of the "Perfect Teacher" and his divinely instituted successors in school-craft. If these profound researches into Nature had been included in the Curriculum of the Church, rather than fire and sword employed to extirpate them and all who ventured to pursue them, Holy Church would not have had the "Dark Ages of Faith" to record and apologize for. To what perfection of Civilization and Knowledge might Humanity have arrived in these 2000 years wasted on the Supernatural, and the "Sacred Science of Christianity"!

THE POWER THAT WAS ROME

The Greeks with their brilliant culture and educational system lay for the most part remote from the Holy See of God's Teacher-Church at Rome; so it may be that the environment of the Teacher was really in a region which lay in darkness and the shadow of death, and thus its divine efforts were thwarted and rendered desultory. Thus it becomes important to know the degree of intellectual darkness and incapacity which whelmed the Empire of the West. The tale may best be told in the words of its Inspired Tutor.

"In striking contrast with the Greek character, that of the Romans was practical, utilitarian, grave, austere. Their religion was serious, and it permeated their whole life, hallowing all its relations. The family, especially, was far more sacred than in Sparta or Athens, and the position of woman as wife and mother more exalted and influential. ...

"The ideal at which the Roman aimed was neither harmony nor happiness, but the performance of duty and the maintenance of his rights. Yet this ideal was to be realized through service to the State. Deep as was the family feeling, it was always subordinate to devotion to the public weal.' Parents are dear,' said Cicero,' and children and kindred, but all loves are bound up in the love of our common country'

(De Officiis, I. 17). ...

"Thus the moral element predominated, and virtues of a practical sort were inculcated: first of all pietas, obedience to parents and to the gods; then prudence, fair dealing, courage, reverence, firmness, and earnestness. These qualities were to be developed, not by abstract or philosophical reasoning, but through the imitation of worthy models and, as far as possible of living concrete examples.' Vitae discimus, We learn for life,' said Seneca; and this sentence sums up the whole purpose of Roman education—[in contrast to "We learn for heaven," as we shall see the Christian ideal of education]. {266}

"In the course of time, elementary schools (ludi) were opened, but they were conducted by private teachers and were supplementary to the home instruction. About the middle of the third century B.C. foreign influences began to make themselves felt. The works of the Greeks were translated into Latin, Greek teachers were introduced, and schools established in which the educational characteristics of the Greeks reappeared. Under the direction of the literatus and the grammaticus education took on a literary character, while in the school of the rhetor the art of oratory was carefully cultivated."

(CE. v, 298; see p. 358-9.)

PAGAN CULTURAL RESULTS

"Pagan education, as a whole, with its ideals, successes, and failures, has a profound significance. It was the product of the highest human

wisdom, speculative and practical, that the world has known—[thus confessedly, as the highest, higher than the Christian]. It pursued in turn the ideals that appeal most strongly to the human mind. It engaged the thought of the greatest philosophers and the action of the wisest legislators. Art, science, and literature were placed at its service, and the mighty influence of the State was exerted in its behalf. In itself, therefore, and in its results, it shows how much and how little human reason can accomplish when it seeks no guidance higher than itself and strives for no purposes other than those which find, or might find, their realization in the present phase of existence."

(CE. v, 298.)

The splendors of the intellect and culture of Pagan Greece, its whole harmonious system of education, mental, moral and physical, which were the glory that was Greece, were transported thus to Rome and kindled anew there the torch of Reason which illumined and made splendid the power that was Rome. With clerical disparagement that all this intellectual and moral grandeur was accomplished by human reason alone with "no guidance higher than itself," that is, without the heaven-endowed tutorship of priestcraft, CE. yet confesses, that "Pagan education ... was the product of the highest human wisdom ... that the world has ever known," pursuing "the ideals that appeal most strongly to the human mind." It was in literature and in law, in history, in government, and in the practical arts and sciences, rather than in pure science, that the Roman genius rose to its highest reaches. The undimmed lustre of the Roman mind yet casts its splendors over the world of thought; Roman law, "the action of the wisest legislators," yet governs the actions of men and nations throughout the civilized world. A few illustrious names of universal renown must suffice to put into high relief the culture of Rome from the dawn of the Christian era till the pall of the Christian Ages of Faith fell over the Roman world. Augustus Caesar (not to mention Julius), Cicero, Cato, Seneca, the Plinys, Tacitus, Livy, Horace, Vergil, Lucretius, the Scipios, Gaius, Paulus, Papinian, Tribonius, Antoninius Pius, Marcus Aurelius; the roster may be mightily extended and every glorious name be known to every schoolboy.

Thus was the Pagan Roman world intellectually and morally illumined when there befell— {267}

under the tutelage of the vicars of the Perfect Teacher. The story again may be told by the accredited apologists who thus explain "The Aim of Christian Education," in response to the Divine Command. All education for practical objects of this life, for all "purposes which might find their realization in the present phase of existence," was piously and disdainfully rejected. For over a millennium, as will be soon admitted, Christian "education" was virtually limited to candidates for the priesthood and to the vain mummeries of monks; with few and straggling exceptions no one but a churchman was taught a word: the simple proof is, that scarce one person in a thousand of the population of Christendom except priests, could read or write his own name. The "education" of the Clergy will be known by its fruits, of which we shall have some tastes. Thus CE. discloses

THE AIM OF CHRISTIAN EDUCATION

"To these Apostles He gave the command, 'Going therefore, teach ye all nations' (Matt. xxviii, 19)—[a forged Mandate, as we have seen]. These [forged] words are the charter of the Christian Church as a teaching institution. While they refer directly to the doctrine of salvation, and therefore to the imparting of religious truth, they nevertheless, or rather by the very nature of that truth and its consequences for life, carry with them the obligation of insisting on certain characteristics which have a decisive bearing on all educational problems (p. 299-300). ...

"Work of the Church. Apart from the preaching of the Apostles, the earliest form of Christian instruction was that given to the catechumens in preparation for baptism. Its object was twofold: to impart a knowledge of Christian truth, and to train the candidate in the practice of religion. ... Until the third century this mode of instruction was an important adjunct to the Apostolate; but in the fifth and sixth centuries it was gradually replaced by private instruction of the converts, and by the training given in other schools to those who had been baptized in infancy. The catechumenal schools, however, gave expression to the spirit which was to animate all subsequent Christian education: they were open to every one who accepted the Faith, and they united religious instruction with moral discipline. The' catechetical' schools, also under the bishop's supervision, prepared young clerics for the priesthood. The courses of study included philosophy and theology, and naturally took on an apologetic character in defense of Christian truth against the attacks of pagan learning. ...

"Philosophy and literature were factors which had to be contended with as well as the educational system, which was still largely under pagan control. ... Fear of the corrupting influence of pagan literature had more and more alienated Christians from such studies. ... {268}

"[In the Middle Ages] education was provided for the clergy in the cathedral schools under the direct control of the bishop and for the laity in parochial schools to which all had access—[but few availed thereof]. In the curriculum religion held the first place; other subjects were few and elementary, comprising at best the trivium and the quadrivium. ... [I cannot forbear to add this—The history of education records no greater undertaking; for the task was not that of improving or perfecting, [the brilliant system of pagan education], but of creating [the dull schools of religious instruction]; and had not the Church gone vigorously about her business, modern civilization would have been retarded for centuries [!]

"The monasteries were the sole schools for teaching; they offered the only professional training; they were the only universities of research; they alone served as publishing houses for the multiplication of books; they were the only libraries for the preservation of learning; they produced the only scholars; they were the sole educational institutions of this period. ...

"Two other movements form the climax of the Church's activity during the Middle Ages. The development of Scholasticism meant the revival of Greek philosophy, and in particular that of Aristotle; but it also meant that philosophy was now to serve the cause of Christian truth. ... Having used the subtleties of Greek thought to sharpen the student's mind, the Church thereupon presented to him her..

"The same synthetic spirit took concrete form in the universities. ... In university teaching all the then known branches of science were represented. ... The university was thus, in the educational sphere, the highest expression of that completeness which had all along characterized the teaching of the Church."

(CE. v, 299-303, passim.)

All these "universities were devoted for the most part to the development of theology." (CE. vii, 368; i, 264.) The "greatest" of these Christian universities was that of Paris, which originated about 1211; "legends of foundation of universities by Alfred, Charlemagne, and Theodosius II, are myths. The students were not boys, but mature men, many clergy. ... Barbarous Latin of the universities and the wretched translations of Aristotle used in commentaries and lectures: the

Scholastic method of teaching with its endless hair-splitting and disputations; much time was spent in gaining very little knowledge or hardly any value," were the charges made by the new school of Humanists, headed by Erasmus, "Prince of Humanists," which destroyed the old Christian ideals of education. (CE. xv, 194.)

The wonderful Middle Ages universities, so scorned by the Humanists of the Renaissance, and so fondly cherished by the Church, are not to be confounded in thought with such modernistic institutions as Oxford, Cambridge, Columbia or Harvard—(which all started on a purely "Christian" standard). A revealing pen- {269} sketch of them all, based on that of Paris, is drawn by Prof. James Harvey Robinson: "There were no university buildings, and in Paris the lectures were given in the Latin Quarter, in Straw Street, so called from the straw strewn on the floors of the hired rooms where the lecturer explained the text-book [a handwritten manuscript], with the students squatting on the floor before him. There were no laboratories, for there was no experimentation. All that was required was a copy of the text-book. This the lecturer explained sentence by sentence, and the students listened and sometimes took notes.

"The most striking peculiarity of the instruction of the medieval university was the supreme deference paid to Aristotle. ... Aristotle was, of course, a pagan. He was uncertain whether the soul existed after death; he had never heard of the Bible and knew nothing of the salvation of man through Christ. One would suppose that he would have been rejected with horror by the ardent Christian believers of the Middle Ages. But the teachers of the thirteenth century were fascinated by his logic and astonished at his learning. ... He was called' The Philosopher'; and so fully were scholars convinced that it had pleased God to permit Aristotle to say the last word upon each and every branch of knowledge that they humbly accepted him, along with the Bible, the Church Fathers, and the canon and Roman law, as one of the unquestionable authorities which together formed a complete and final guide for humanity in conduct and in every branch of science. ... No attention was given to the great subject of history in the medieval universities, nor was Greek taught."

(Robinson, The Ordeal of Civilization, pp. 207-208.)

The school of Erasmus and the other great Humanists who preceded and followed him brought the Renaissance to its fullness of glory in emancipating the mind from the fetters of the Dark Ages of Faith, and destroyed the rotten fruits of a millennium of "Christian education." Thereupon, says CE., painfully confessing the truth, with reservations, once the schools were secularized, they fell rapidly under influences which transformed ideals, systems and methods. Philosophy detached from theology, formulated new theories of life and its values, that moved, at first slowly and then more rapidly, away from the positive teachings of Christianity. Science in turn cast off its

allegiance to philosophy and finally proclaimed itself the only sort of knowledge worth seeking. ...

"During three centuries past, the main endeavor outside the Catholic Church has been to establish education on a purely naturalistic basis, whether this be aesthetic culture or scientific knowledge, individual perfection or social service. ... The Catholic Church has been obliged to carry on ... the struggle in behalf of those truths on which Christianity is founded; and her educational work during the modern period may be described in general terms as the steadfast maintenance of the union between the natural and the supernatural. ... It is specially the parochial school that has served in recent times as an essential factor in the work of religion. ... Sound moral instruction is impossible apart from religious education. ... Catholic parents are bound in {270} conscience to provide for the education of their children, either at home or in schools of the right sort." (CE. v, 295-304, passim.) "Parochial schools ... aimed at fostering vocations to the priesthood." (CE. xiii, 555.)

The high Christian educational ideal of fettering Reason with Faith, and the underlying objective of all Church teaching, is again strongly insisted upon by our spokesman for Christian education:

"The Christian Church, by virtue of her Divine charter,' Going, teach ye all nations,' is essentially a teaching organization. ... Truths which are not of their nature spiritual, truths of science, or history, matters of culture, in a word, profane learning—these do not belong intrinsically to the pregame of the Church's teaching. Nevertheless, they enter into her work by force of circumstances, when, namely, the Christian youth cannot attain a knowledge of them without incurring a grave danger to faith or morals. ... She assumes—[therefore, not divinely ordained to her, but self-arrogated]—the task of teaching the secular branches in such a way that religion is the centralizing, unifying, and vitalizing force in the educational process."

(CE. xiii, 555.)

A. THE MORAL "FRUITS" OF CHRISTIANITY

THE CHRISTIAN "MORALITY LIE"

"Apart from Religion the observance of the Moral Law is impossible." (CE. x, 559.)

"The wonderful efficacy displayed by the religion of Christ in purifying the morals of Europe has no parallel." (CE. iii, 34.)

"Her holiness appears in the fruits which she brings forth." (CE. iii, 759.)

The above gems of pious self-gratulation are culled from the plethoric treasure-chest of like paste jewels of ecclesiastical false pretense, and are set in high relief as tribute to the presumptuous genius of

Pharisaism. A few more out of many may be displayed as a foil to what follows: "Sound moral instruction is impossible apart from religious education" (CE. v, 304),—though this seems to be discounted by this formal admission of the entire efficacy of purely secular ethic of Plato and the Pagans: "All moral conduct may be summed up in the rule: Avoid evil and do good" (CE. v, 28); and by this self-evident truth: "Material prosperity and a high degree of civilization may be found where the Church does not exist." (CE. iii, 760.) Whether either of these highly beneficent conditions have been found where the Church in plenitude of power and pride did exist, will soon be disclosed. However, these disproofs to the contrary , "The Church has ever affirmed that the beliefs of Theism and morality are essentially connected, and that apart from religion the observance of the moral law is impossible." (CE. x, 559.) {271}

Yet we have just read from the teeming pages of CE. the glowing tributes to the morally "exalted ideals" of the Pagan Greeks, and that with the Pagan Romans "the moral element predominated"; that "Pagan education, as a whole, was the product of the highest human wisdom that the world has ever known,"—and withal without the Light of the Cross to illumine the Pagan mind and conscience. Indeed, in the next sentences after the last above, CE., waxing philosophical, belies fully its "Morality Lie" thesis, that "apart from religion the observance of the moral law is impossible," by this explicit admission of the natural source and origin of Morality: "The Church admits that the moral law is knowable to reason: for the due regulation of our free actions, in which morality consists, is simply their right ordering with a view to the perfecting of our rational nature. ... The Greeks of classical times were in moral questions influenced rather by non-religious conceptions such as that of natural shame than the fear of the gods; while one great religious system, namely Buddhism, explicitly taught the entire independence of the moral code from any belief in God." (CE. x, 559.) We shall wonder, as we read the Christian record, how far the "beliefs of Theism" make for morality in higher or more wholesome degree than "the entire independence of the moral code from any belief in God." Morals is from mores, "custom"; it is social, not supernatural in origin; humanly conventional, not of divine imposition and sanction. The "morals," customs, of an age or a people depend always on what is then regarded as socially convenient, on the character of education and example given by their preceptors and their environment.

The foregoing clerical admissions of the purely natural origin and sanctions of morals, of the Moral Law, are perfectly valid and convincing; a more formal and incontrovertible statement of the fact and the principle, taken from a special study of the subject, under the title "Ethics" in CE., by a Jesuit Professor of Moral Philosophy, is added for the complete refutation of the Christian "Morality Lie":

"Morality, or sum of prescriptions which govern moral conduct. ... Ethics takes its origin from the empirical fact that certain general principles and concepts of the moral order are common to all peoples at all times. ... It is a universally recognized principle that we should not do to others what we would not wish them to do to us. ... The general practical judgments and principles:' Do good and avoid evil,'' Lead a life according to reason,' etc., from which all the Commandments of the Decalogue are derived, are the basis of the natural law, of which St. Paul (Rom. ii, 14) says, it is written in the hearts of all men, made known to all men by nature herself."

(CE. v, 557, 562.)

It is because only of the nauseating persistence of the dingdonging of this pestilent "Christian Morality Lie," by priest, parson and press, that the loathsome record of the unparalleled moral corruption of the Church and of Christendom under the Church, is here in very summary and imperfect manner displayed in refutation of this immense False Pretense. It rings false from every pulpit and Christian apologist today as it has through all the centuries of Creed and Crime of the Church. Here in thumbnail {272} sketch is the summary of Christian results after a millennium of undisputed moral sway: "The Church was the guide of the Western nations from the close of the seventh century to the beginning of the sixteenth" (CE. vii, 370); and for result: "At the beginning of the Reformation, the condition of the clergy, and consequently of the people, was a very sad one. ... The unfortunate state of the clergy, their corrupt morals." (CE. vii, 387.) "The Lateran was spoken of as a brothel, and the moral corruption of Rome became the subject of general odium." (CE. viii, 426.) That there may be no mistake about the insistent pretense of the Church to teach and impose morality, "The Roman Pontiffs have always, as their office demands, guarded the Christian faith and morals," as admitted by the Apostolic Letter of His Holiness Pius IX, dated June 29, 1868, by which he summoned the celebrated Vatican Council which decreed Papal Infallibility in all matters of faith and morals. (CE. i, 176.) Therefore it was, that "the Church of the Middle Ages, having now attained to power, continued through her priests to propagate the Gospel. ... In the wake of religion follows her inseparable companion, morality." (CE. xii, 418.) We shall now see the Church at work for morality and the moral "fruits" of Christianity through the Dark Ages of Faith. "Those were indeed golden days for the ecclesiastical profession, since the credulity of men reached a height which seemed to insure to the clergy a long and universal dominion,—until the prospects of the Church were suddenly darkened, and human reason began to rebel ... with the rise of that secular and skeptical spirit to which European civilization owes its origin," as Buckle says and demonstrates and I will briefly sketch, after first letting CE. reveal facts which are the harvest-fruits of Christian Morality.

How, then, are we surprised to read the official confession, that these same Middle Ages were, of all human epochs, "an age of terrible corruption and social decadence"? (CE. i, 318.) Surely the good cleric

who penned these shaming words was a moral dyspeptic or must have developed a pessimistic in-growing conscience. We turn the pages of this ponderous Apology for the Faith to find the records of Church history giving the lie to this scandalous and disgraceful confession. There are fifteen great quarto tomes of CE., of over 700 double-column pages each; and surely if this confession is mistaken or untrue, the glorious facts of Church morality, its ever-radiant and redolent "sweetness and light," which cannot be hid, will be made manifest for the confusion of those who might mock over this confession. The following paragraphs are the gleanings from just one, the first, of these fifteen volumes, recording the sacred history of the Church, in which "her holiness appears in the fruits which she brings forth," as therein preserved, and unparalleled "in purifying the morals of Europe" for fifteen centuries and more under her undisputed moral sway. In this one sample volume is the true assay of the "fruits" conserved in them all; a typical cross-section of Church history. Multiply by fifteen the product of these revelations of the "fruits which she brings forth," and even the most unregenerate critic of Christianity must agree with CE, that "the wonderful efficacy of the religion of Christ in purifying the morals of Europe has no parallel" in any religion or history known to mankind. The following passages are word for word from Volume I—(unless otherwise indicated),—of the Catholic Encyclopedia, arranged {273} roughly in chronological order, through part only of one letter of the Alphabet. They give thus a sort of segmentary cross-cut and bird's-eye-view of the moral and social conditions of Christendom through the centuries, with quite imperfect glimpses of that sweet charity one to another which distinguishes those who love their enemies—in the fashion of King Richard to his brother: "For I do love my brother Clarence so, That I would see his sweet soul In the bosom of good old Abraham!"

Countless instances of Christian "morality" we have already seen in the myriad holy forgeries of the Church throughout fifteen centuries; again are confessed "the many apocryphal [forged] writings in the first five centuries of the Christian era." (CE. i, 132.) Whoever would forge for Christ's sake or his own profit would as readily commit any other crime for the same ends, as we shall see to the limit of abhorrence. But the predilect perversity of the Christians clerical and lay, was the "lusts of the flesh," that distinctive "crime" so proscribed and so practiced by the expounders of "Christian virtue," and the "inseparable companion" of the most religious. That "sex-scandals" were rampant in the earliest days of the several infant Churches is manifest in quite all of the second-century Epistles of the New Testament, as any one may read unto edification. The Agape, or Christian "love feast" was all its name implies; it was "a form of ancient Pagan funeral feast. From the fourth century onward ... the agape gave rise to flagrant and intolerable abuses" (i, 202). From the first century, "the Agapeta, were virgins who consecrated themselves to God with a vow of chastity and associated with laymen, who like

themselves had taken a vow of chastity. ... It resulted in abuses and scandals. ... St. Jerome [about 400] asked indignantly,‘ Why was this pest of Agapette introduced into the Church?’ St. Cyprian shows that abuses of this kind developed in Africa and the East. The Council of Ancyra, in 314, forbade virgins consecrated to God to thus live with men as sisters. This did not correct the practice entirely, for St. Jerome arraigns Syrian monks for living in cities with Christian virgins. These Agapetae are sometimes confounded with the Subintroductae, or women who lived with clerics without marriage.” (202.)

St. Cyprian, On the State of the Church, just before the Decian persecution (e. 250), admits: “There was no true devotion in the priests. ... That the simple were deluded, and the brethren circumvented by craft and fraud. That great numbers of the bishops ... were eager only to heap up money, to seize people’s lands by treachery and fraud, and to increase their stock by exorbitant usury.”

(Quoted by Middleton, Free Inquiry, Int. Disc. lxvii-ix.)

”Solicitation, in canon law, is the crime of making use of the Sacrament of Penance for the purpose of drawing others into sins of lust. Numerous popes have denounced this crime vehemently, and decreed punishments for its commission ... in connection with the Confessional, during or before” (xiv, 134). “The crime of abduction was, doubtless, extremely rare among the early Christians. In the fourth century, when men grew bolder, the number of wife-captors became exceedingly numerous. To cheek this”—a long line of Church enactments listed, down to the Council of Trent (1500’s) was futile. (CE. i, 33.) While some of the following descriptions are {274} applied to particular time and place, yet as is evident from the content and ensemble, like conditions existed “always and everywhere” through the Middle Ages, that delectable “civilization thoroughly saturated with Christianity.” Thus “even in the fourth century, St. John Chrysostom testifies to the decline of fervor in the Christian family, and contends that it is no longer possible for children to obtain proper religious and moral training in their own homes” (555), already so debased was Christianity.

Loving Christian differences of opinion, enhanced by corporal methods of seeking each to force the other to the same opinion, were so ubiquitous and universal that birth was given to a special and deadly new species of human hatred and a distinctive name coined for it: Odium Theologicum—Theological Hatred, and the maxim: “Hell hath no fury like an offended Saint.” The Father of Church History, Bishop Eusebius, has scathing passages, and he refuses “to record the dissensions and follies which they exercised against each other before the (Diocletian) persecution.” (Hist. Eccles. Bk. VIII, chap. 2.) And in Chapter 12, entitled “The Prelates of the Church,” Eusebius wordily and in figured speech thus in substance describes them: “the different heads of the churches, who from being shepherds of the

reasonable flocks of Christ. ... were condemned by divine justice as unworthy of such a charge; ... moreover, the ambitious aspirings of many to office, and the injudicious and unlawful ordinations that took place, the divisions among the confessors themselves, the great schisms and difficulties industriously fomented by the factious, ... heaping up affliction upon affliction: all this I have resolved to pass by," as too shameful to be preserved in detail. Speaking of the Church historian Socrates, who died about 400: "Living as he did in an age of bitter polemics, he strove to avoid the animosities and hatreds engendered by theological differences." (CE. xiv, 119.)

We recall the embittered and bloody strifes which waged from the early days of the fourth century between the partizans of Arius, who denied the Divinity of Jesus Christ and consequently the existence of the Blessed Trinity or Three-in-One Godhead, and the "orthodox" or "right-thinking" faction which vociferated that Father and Son were of the same eternal age and "homoousion" or "of the same substance,"—of which puzzle it is assured: "It is manifest that a dogma so mysterious presupposes a divine revelation." (CE. ix, 309.) But that "divine revelation" was let into the clerical mind through the efficacious grace of clubs, stones and knives, by force of fraud and deviltry, as thus witnessed: "The great definition of the Homoousion, promulgated at Nicaea in 325, so far from putting an end to further discussion, became rather the occasion of keener debate and for still more distressing confusion of statement in the formulation of theories on the relationship of Our Lord to His Father. [Other angry Councils with the Holy Ghost were held on the "theory"] at Ariminum for the West, and at Seleucia for the East, in 359. At both Councils, as the result of dishonest intrigue and an unscrupulous use of intimidation, ... the Homoousion was given up and the Son was declared to be merely similar to—no longer identical in substance with—the Father. St. Jerome's characterization of the issue still affords the best commentary:' The whole world groaned in wonderment to find itself Arian'" (CE. i, 79.) Thus are divine {275} revelations made manifest! The Christian trait of love for enemies is exemplified: "The sudden death of Arius [attributed to poison] was looked upon by contemporary Catholics as an answer to the prayers of the good bishop." (CE. i, 285.) All the "new nations" except the Franks, converted under Clovis, were "Arian heretics"; and for some four centuries maybe a million throats were cut in the name of One God or Three, before the "divine revelation" of Three-in-One won out.

"The accession of Constantine found the African Church rent by controversies and heresies: Catholics and Donatists contended not only in a wordy warfare, but also in a violent and sanguinary way. ... Attempts at reconciliation, at the suggestion of the Emperor Constantius, only widened the breach, and led to armed repression, an ever-growing discontent, and an enmity that became more and more embittered. ... One act of violence followed another and begot

new conflicts. ... Even in such condition of peril—[the bitter reprisals of the Arian Vandals which filled the fifth century], the Christians of Africa were far from showing those virtues which might be looked for in a time of persecution. ... Crimes of all kinds made Africa one of the most wretched provinces in the world. Nor had the Vandals escaped the effects of this moral corruption, which slowly destroyed their power and eventually effected their ruin. ... While one part of the episcopate wasted its time and energies in fruitless theological discussions, others failed of their duty. The last forty years of the seventh century witnessed the gradual fall of the fragments of Byzantine Africa into the hands of the Arabs. ... In this overwhelming disaster the African Church was blotted out." (CE. i) 191-2.) God failed to protect his Holy own!

If prelates and priests, the shepherds of the flocks, wallowed in moral defilement, judge of the state of the witless sheep of the heavenly fold. "Valence, the central see of the Kingdom, had been scandalized by the dissolute Bishop Maximum, and the see in consequence had been vacant for fifty years," till 486. (616.) "Pope St. Agapetus I (535-536) was the son of a Roman priest slain during the riots in the days of Pope Symmachus. His first official act was to burn in the presence of the assembled clergy the anathema which Boniface II had propounded against the latter's rival Dioscurus" (202). St. Angilbert, Abbott, "at this period [about 790] was leading a very worldly life. ... Angilbert undoubtedly had an intrigue with Charlemagne's unmarried daughter Bertha, and became by her the father of two children" (490). "On the death of Pope Formosus (896) there began for the papacy a time of the deepest humiliation, such as it has never experienced before or since. After the successor of Formosus, Boniface VI, had ruled only fifteen days, Stephen VI (properly, VII), was raised to the Papal Chair. In his blind rage, Stephen not only abused the memory of Formosus but also treated his body with indignity. Stephen was strangled in prison in the summer of 897, and the six following popes (to 904) owed their elevation to the struggles of the political parties. Christophorus, the last of them, was overthrown by Sergius III (904-911)." (ii, 147.) Pope Agapetus II, (946-956), "for ten years, during what has been termed the period of deepest humiliation for the papacy. ... He labored incessantly to restore the decadent discipline in churches and cloisters; and in quieting {276} disturbances in the metropolitan see of Rheims; and at putting an end to anarchy in Italy" (i, 203). Such periods of "deepest humiliation to the papacy" were quite recurrent: "The Popes Benedict from the fourth to the ninth inclusive belong to the darkest period of papal history (900-1048) ... Benedict VI was thrown into prison by the anti-pope Boniface VII, and strangled by his orders, in 974. Benedict VII was a layman and became pope by force, and drove out Boniface VII; died 983. ... Pope Benedict IX had long caused scandal to the Church by his disorderly life. His immediate successor, Pope Gregory VI (1044-46) had persuaded Benedict IX to resign the Chair of Peter, and to do so bestowed valuable possessions on him" (31).

"There can be no doubt that at this period (800's) the law of celibacy was ill observed by priests" (507). St. Arialdo was 'martyred at Milan in 1065, for his attempt to reform the simoniacal and immoral clergy of that city. ... For inveighing against abuses he was excommunicated by the bishop" (707). Pope Alexander II (1061-73) was a leader in "that great agitation against simony and clerical incontinence. ... A faction elected Honorius II as pope—public opinion clamoring for reform. Alexander was omnipresent, through his legates, punishing simoniacal bishops and incontinent clergy" (286). "The Church at that time (1072) was torn by the schisms of anti-popes" (541).—"The desperate moral barbarism of the age." (vii, 229.)]Pope Anacletus II (1130-38) had before his election supported the popes in their fifty years' war for reform. If we can believe his enemies, he disgraced his office by gross immorality and by his greed in the accumulation of lucre. There can be no doubt that he determined to buy or force his way into the Papal Chair. ... On the death of Honorius, two popes, Anacletus II and Innocent II were elected and consecrated on the same day, by the factions in the Sacred College. ... When Anacletus died, another anti-pope, Victor IV, was elected by one faction" (447).

The "glorious thirteenth century," which the Faithful for some unfathomable reason exalt proudly above all the others of the Dark Ages of Faith, was ushered in with the murderous Holy Inquisition and the unholy crusade against the Albigenses, tens of thousands of whom were butchered and the fairest half of France laid desolate. The motive for this unprecedented butchery and devastation is naively confessed to be "their wealth ... their contempt for the Catholic clergy, caused by the ignorance and the worldly, too frequently scandalous lives of the latter" (268). "With the zeal of an apostle St. Anthony [d. 1231] undertook to reform the morality of his time; ... enormous scandals were repaired" (557). "The barons of the Campagna fought with each other and with the Pope and, issuing from their castles, raided the country in every direction, and even robbed the pilgrims on their way to the tombs of the Apostles. ... William I took captive many wealthy Greeks, the greater number of whom he sold into slavery" (157). "A period of decline followed after the middle of the thirteenth century, when war and rapine did much injury ... suffered again in the fifteenth and sixteenth centuries from the prevailing social disturbances" (145). "Pope Alexander IV (1254-61) was easily led away by the whisperings of flatterers, and inclined to listen to the wicked suggestions of avaricious persons. ... He continued {277} Innocent IV's policy of a war of extermination against the progeny of Frederick II. ... The pecuniary assistance these measures brought him was dearly bought by the embitterment of the English clergy and people against the Holy See. ... The unity of Christendom was a thing of the past" (288). About 1300, "all looked forward to the time when the religious orders, whose laxity had been occasioned in great measure

by the general looseness of the times, would be restored to their former discipline"

Under Pope Alexander V (1409-1410) "The Great Schism (1378-1417) rent the Church. As cardinal he had sanctioned the agreement of the rival Colleges of Cardinals to join in a common effort for unity. He thus incurred the displeasure of Gregory XII [who deposed him]. At, the Council of Pisa (1409) he preached the opening sermon, a scathing condemnation of the rival popes, and presided at the deliberations of the theologians who declared those popes heretics and schismatics ... in the riven Catholic world. ... His legitimacy was soon questioned, and the world was chagrined to find that instead of two popes it now had three. ... Whether or not Alexander was a true pope is a question still discussed" (288-9).

Speaking of "moral" conditions in the Holy City and prevailing in the age, CE. thus summarizes the "sweetness and light" of Christendom in the time of His Holiness Sixtus IV (died 1484): "His dominating passion was nepotism, heaping riches and favors on his unworthy relatives. His nephew, the Cardinal Rafael Riario, plotted to overthrow the Medici; the pope was cognizant of the plot, though probably not of the intention to assassinate, and even laid Florence under an interdict because it rose in fury against the conspirators and brutal murderers of Giuliano dei Medici. Henceforth, until the Reformation, the secular interests of the papacy were of paramount importance. The attitude of Sixtus towards the conspiracy of the Pazzi, his wars and treachery, his promotion to the highest offices in the Church of such men as ... are blots upon his career. Nevertheless, there is a praiseworthy side to his pontificate. He took measures to suppress abuses in the Inquisition, vigorously opposed the Waldenses, and annulled the decrees of the Council of Constance. Under him Rome became once more habitable, and he did much to improve the sanitary conditions of the city." (CE. xiv, 32, 33.)

Pope Alexander VI (1492-1503) was so notoriously infamous and his history is so large and so well known, with his six bastards, including Caesar and Lucrezia Borgia, and his numerous Vatican mistresses and dissolute Papal Court, under whose regime again "the Vatican was a brothel," that he is simply mentioned in his order. When one of his bastard sons "was fished out of the Tiber with his throat cut ... that it was a warning from Heaven to repent, no one felt more keenly than the Pope himself. He spoke of resigning; and proclaimed his determination to set about that reform of the Church' in Head and members' for which the world had so long been clamoring"; but his grief was assuaged by the attentions of his lady loves, notably pretty Guilia Farnese, niece of the Cardinal, and whose picture as an angel now adorns one of the great frescos of the Vatican. "Long ago Leo the Great (440-461) declared,' the {278} dignity of Peter suffers no

diminution even in an unworthy successor.'" (289, 294, passim.) Maybe so; but, the question, simply is, "the unparalleled purification of morals" produced by the religion of Christ!

About this juncture, and after a thousand years of such conditions in the Church and the Heads of the Church, popes, prelates, priests, and monks, and rife among the degraded people, the protests of Christendom swelling steadily for several centuries broke into the Protestant Reformation by force and arms. A thumbnail sketch of the culmination and the causes leading up to it throughout the Middle Age "civilization thoroughly saturated with Christianity," is drawn by CE. in two paragraphs here quoted:

"At the time of Gregory VII's elevation to the papacy (1073-85), the Christian world was in a deplorable condition. During the desolating period of transition -- the terrible period of warfare and rapine, violence, and corruption in high places, which followed immediately upon the dissolution of the Carlovingian Empire [in the 800's], a period when society in Europe seemed doomed to destruction and ruin—the Church had not been able to escape from the general debasement [to which it had so signally contributed, if not caused]. The tenth century, the saddest perhaps, in Christian annals, is characterized by the vivid remark of [Cardinal] Baronius that Christ was as asleep in the vessel of the Church. At the time of Leo IX's election in 1049, according to the testimony of St. Bruno, Bishop of Segni,' the whole worldly in wickedness, holiness had disappeared, justice had perished, and truth had been buried; Simon Magus was lording it over the Church, whose bishops were given to luxury and fornication.' St. Peter Damien, the fiercest censor of his age, unrolls a frightful picture of the decay of clerical morality in the lurid pages of his' Book of Gomorrah.' Writing in 1075, Gregory himself laments the unhappy state of the Church.' The Eastern Church has fallen away from the Faith and is now assailed on every side by infidels. Wherever I turn my eyes—to the west, to the north, to the south,—I find everywhere bishops who have obtained their office in an irregular way, whose lives and conversations are strangely at variance with their sacred calling; who go through their duties not for the love of Christ but from motives of worldly gain. And those among whom I live are worse than Jews or Pagans.' ... Gregory made every effort to stamp out of the Church the two consuming evils of the age, simony and clerical incontinency. ... Gregory began his great work of purifying the Church by a reformation of the clergy. In 1074 he enacted the following decrees [a series aimed at the two universal vices named]. But they met with vigorous resistance, ... called forth a most violent storm of opposition throughout Italy, Germany, and France. And the reason for this opposition on the part of the vast throng of immoral and simoniacal clerics is not far to seek." (CE. vi, 793-4.)

Still, nearly five centuries later:

“Churchmen in high places were constantly unmindful of truth, justice, purity, self-denial; many had lost all sense of Christian ideals; not a few were deeply stained by Pagan [?] vices. ... The earlier years of Aeneas Sylvius [Pope Pius {279} II, 1458-64], the whole career of Rodrigo Borgia (Alexander VI), the life of Farnese, afterwards Paul III, until he was compelled to reform himself as well as the Curia, ... all with disregard for the most elementary virtues. Julius II fought and intrigued like a mere secular prince; Leo X, although certainly not an unbeliever—[it was His Holiness who framed the famous “witty epigram: ‘What profit has not that Fable of Christ brought us,”; Encyc. Brit., 14th Ed. xix, 217]—was frivolous in the extreme; Clement VII drew on himself the contempt as well as hatred of all who had dealings with him, by his crooked ways and cowardly subterfuges which led to the taking and pillage of Rome. Now, it is not unfair to trace in these popes, as in their advisers, a certain common type, the pattern of which was Caesar Borgia, sometime cardinal, but always in mind and action a condottiere [bandit], while its philosopher was Machiavelli. We may express it in the words of Villari as a‘ prodigious intellectual activity accompanied by moral decay.’ ... Not only did they fall away from monastic severities, they lost all manly and decent self-control. ... Worse things than Savonarola had seen were to happen. And a catastrophe was inevitable. Erasmus laughed to scorn the Ciceronian pedantries [of sundry Cardinals named]; he quotes with disgust the paganizing terms in which some Roman preachers travestied the persons and scenes of the Gospels, ... outcry against cancerous vices which were sapping the life of Italy. ... [Some] demanded reform according to Catholic principles [Others] taught education in principle and practice on orthodox lines. ... The Sorbonne objected, however, to any publication of Scripture without approved Catholic notes; and this in a day which might be justly termed one of rebuke and blasphemy. ... Poggio, the mocking adversary of the clergy, was for half a century in the service of the popes. Filelfo, a pagan unabashed and foul, was rewarded by Nicholas V for his abominable satires. Pius II had the faults of a smart society journalist, and took neither himself nor his age seriously. Platina, with whom Paul II quarreled on political grounds, wrote a vindictive slanderous book,‘ The Lives of the Roman Pontiffs,’ which, however, was in some degree justified by the project of reformation‘ in Head and members’ constantly put forth and never fulfilled until Christendom had been rent in twain.”

(CE. xii, 767-768.)

Speaking again of prevailing conditions at the end of a thousand years of inspired care of the Christian morals, by their Holinesses, the following sentences culled from one article are a little cluster of the “fruits” of Christianity: “The scientific and ascetic training of the clergy left much to be desired, the moral standard of many being very low, and the practice of celibacy not everywhere observed. Not less serious was the condition of many monasteries of men, and even of Women. ... The members of the clergy were in many places regarded

with scorn. ... As to the Christian people itself, in numerous districts ignorance, superstition, religious indifference, and immorality were rife. ... Worldly ideas, luxury and immorality rapidly gained ground at the center of ecclesiastical life. When ecclesiastical authority grew weak at the fountain head, it necessarily decayed elsewhere. ... In {280} proportion as the papal authority lost the respect of many, resentment grew against both the Curia and the Papacy. ... This vast ecclesiastical wealth, ... such riches in the hands of the clergy. ... Higher intellectual culture was confined in a great measure to the higher clergy. ... The parochial clergy were to a great extent ignorant and indifferent." (CE. xii, 700-703, passim.)

The Church leaped to arms to prevent any reform of these degrading conditions to which her holy guidance had brought Christendom, and for over a century, until the Religious Peace of 1648, with fire and sword made Europe a slaughter-pen in the desperate effort to suppress the revolt and force its forged faith and its creed of love and morals, which we have just seen exemplified, down the throats of revolted and disgusted humanity. The Dominican "Dogs of the Lord" were let loose in all the bloody fiery fury of the Holy Inquisition; Alva, Tilly and Wallenstein ravaged and destroyed Europe, culminating in the glories of Magdeburg and St. Bartholomew for which His Holiness and his Church sang Te Deums. "Soon the Counter-Reformation, called into life by the Council of Trent (1545-63) to prevent the loss of the whole of middle Europe, appeared; its success was assured by the aid of the Society of Jesus." (CE. v, 612.) Abetted by the crafty and cruel Society of Jesus, under its renowned leader this miracle is said to have been wrought: "St. Ignatius, alive to the causes which had provoked so many nations to revolt from the clergy ... did the most astonishing feat recorded in modern history' He reformed the Church by means of the papacy when sunk to its lowest ebb; and he took the heathen classics from neo-pagans to make them the instruments of Catholic education. ... In May, 1527, Rome was laid waste, its churches profaned, its libraries pillaged, by a rabble of miscreants.' But,' said the Cardinal Cajetan,' it was a just judgment on the Romans.' ... It was a change so marked that Scaliger termed the Italians generally hypocrites. ... The papacy aimed henceforth at becoming an' ideal government under spiritual and converted men.' Urban VIII (1623-44) was the last who could be deemed a Renaissance pontiff." (CE. xii, 769.) This was over one hundred years after the boasted "reformation in Head and members."

So here the Augean stables were at length cleansed; the papacy—for the fourth time in Volume I recorded as "sunk to its lowest ebb," was now to be "an ideal government under spiritual and converted men," and the chronic millennial infamies of Holy Church washed out by a baptism of Faith and "good works meet unto repentance." But was it so?

Adrian VI was Holiness of Rome in 1522-1523: "Appalling tasks lay before him in this [again] darkest hour of the Papacy. To extirpate inveterate abuses; to reform a court which thrived on corruption, and detested the very name of reform; to hold in leash the young and warlike princes, ready to bound at each other's throats,—these were herculean labors. ... His nuncio to Germany, Chierigati, [made the exaggerated] acknowledgment, that the Roman Court had been the fountain-head of all the corruptions in the Church. Cardinal Adrian of Costello (in 1517) was implicated in a charge of conspiring with Cardinal Petrucci to poison the pope Leo X, and confessed" (i, 160). "Under the direct orders of the pope, {281} Clement VII, Archbishop B. [in 1538] caused many [Protestants in Scotland] to ... be put to death. Modern humanity condemns the cruel manner of their execution; but such severities were the result of the spirit of the age (ii, 374),—which quite as thoroughly inspired the same Protestants and was as villainously practiced by them when they had the chance. The sixteenth century was "a scandalous age." (CE. ii, 375.) About 1600 a special Papal representative "was commissioned to reform a convent at Naples, which by the laxity of its discipline had become a source of great scandal. Certain wicked men were accustomed to have clandestine meetings with the nuns" (i, 472). Pope Alexander VII (1655-1667) was "elected after a struggle of eighty days; at a time when churchmen were being forced to realize the deplorable consequences, moral and financial, of nepotism; ... nepotic abuses came to weigh as heavily as ever upon the papacy ... endeavors to enrich their families" (294). Pope Alexander VIII (1689-1691) "bestowed on his relations the riches they were eager to accumulate; in their behalf, and to the discredit of his pontificate, he revived sinecure offices. Out of compassion for the poor of well-nigh impoverished Italy, he sought to succor them by reducing the taxes" (295).

"The eighteenth century was not an age remarkable for depth of spiritual life" (334). "Here [in the bishopric of St. Agatha, near Naples, in 1762] with 30,000 uninstructed people, 400 mostly indifferent and sometimes scandalous secular clergy, and 17 more or less relaxed religious houses ... a field so overgrown with weeds that they seemed the only crop" (337). In 1799 "people were already rejoicing that the Papacy and the Church had come to an end. But the priest, Count Antonio Rosmini ... published his ideas in 1848 in the treatise' Of the Five Plagues of the Church,' in which he also particularly recommended the reform of the Church. ... The demand for reform in the States of the Church was in fact not unjustified." (CE. xiv, 264, 265.) Much later like data could be added.

Thus in our search for its sweetness and light, we have as it were scratched the surface of the history of Holy Church, for a thousand five hundred years, as recorded by itself; thus in one volume out of fifteen have we verified the priestly boast: "Her holiness appears in the fruits which she brings forth." The most lurid features, as under

long lines of Holinesses, for example, Benedicts, Eugenes, and Johns, fall outside our limited alphabetical scope; we have made no note of the interminable political wars and throat-cuttings joyously moted by fifteen hundred years of Popes; nor of the infinite blood-lust and greed of the execrated Holy Inquisition and of interminable successions of Popes, papal Curias and blood-sodden prelates. The choice of every Pope is guided by the Holy Ghost itself, aided indirectly but effectively in a hundred instances by bribery and the dagger. Even this trinity of Holy Electors of the Vicars of God has not always kept the "Succession of Peter" in a straight line; a goodly number of times the Spirit has descended upon numerous doublets and triplets of Holinesses at one and the same time: "At various times in the history of the Church illegal pretenders to the Papal Chair have arisen, and frequently exercised pontifical functions in defiance of the true occupant. According to Hergenrother, there are {282} 29 [doublet and triplet sets] in the following order,"—naming them, beginning about 200 A.D. and extending down to 1449. (CE. i, 582.) The turmoils and scandals leading to and resulting from these, the priestly anathemas spit at each other, the blood and terror, and the unspeakably debased social conditions which made it all possible—in the name of Christ, can be but faintly imagined. This is but a fractional and imperfect inventory of the crops of "the fruits which she has brought forth" since her first budding out of the graft of Forgery and Fraud upon the iron stock of Force.

What price Religion! Paganism—and Christianity! Which—upon the record—has been the more shameless and debauched, and wrought the worst for morality and civilization? If, but for the glorious" civilizing effects" of Christianity's "civilization would have been retarded for a thousand years"—What would not Civilization be today but for the "sweetness and light" of the Church and its Dark Ages of Faith?

B. THE INTELLECTUAL "FRUITS" OF CHRISTIANITY /a> THE CHRISTIAN "EDUCATION LIE,"

"Of course, the beginnings of all profane knowledge can be traced back to the time when' Priest' and' scholar' meant one and the same thing." (CE. vi, 447.)

"There is nothing more despicable than an ignorant priest." Cardinal Farness. (CE. v, 788-9.)

A panoramic view, sketched by pious clerical pens, has passed before us, depicting in high light the outlines of moral and intellectual culture of two civilizations: the one Pagan, secular, brilliant, of Pre-Christian Greece and Rome; the other "a civilization thoroughly saturated with

Christianity," with Christian morality and culture this section, added from CE., must determine its intellectual achievements. So insistent and ever-proclaimed are the clerical claims for the education of Christendom, and its "Christian civilization," which, without its glorious and heroic activities, "would have been retarded for a thousand years," that it is but just and fair to let the Church repeat several times what it claims to have done; then let it tell in its own words what it did. Here are a few of the exalted cultural claims of the Church: "The Church, although officially the teacher of revealed truth only, has always been interested in the cultivation of every branch of human knowledge. But the truth unfolded by reason cannot contradict the truth revealed by God! The Encyclical next shows, by extracts from many Fathers of the Church, what reason helped by revelation can do for [to] the progress of human knowledge"! (Encyc. AEterni-Patris, Leo XIII, 1879; CE. i, 177.) "The Christian Church during this era—a fact of the greatest importance—was the guardian of the remains of classical literature." (CE. vi, 485.) "The preservation of the fragments of Greek and Roman classics now extant is largely due to the monasteries, which for twelve centuries after the fall of the Western Empire were the {283} custodians of manuscripts of the ancient Greek philosophy and the Latin rhetoricians." (CE. i, 696.) "In addition to their prescribed studies, the monks were constantly occupied in copying the classic texts." (CE. v, 303.)

THE MONKS "PRESERVED THE CLASSICS"

In the sweet-sounding music of this clerical chorus, a rudely jarring discord is struck by these dissonant notes: "The revival of the classics, lost for a thousand years in Western Christendom. ... The loss of Greek authors and the decline of Church Latin into barbarism were misfortunes in a universal ruin." (CE. xii, 277.) An attempt by Charlemagne to establish even rudimentary education was abortive, and "the accumulated wisdom of the past ... was in danger of perishing," but "When the permanent renaissance of learning came several centuries later, the light began again to pierce through the storm-clouds of feudal strife and anarchy." (CE. i, 277.) We shall see that every scrap of Greek and Latin learning which, after twelve centuries, slowly filtered into Christendom, came from the hated Arabs through the more hated Jews, after Christians first made contact with civilization through the Crusades: "Indeed, whatever influence came from the Mosque passed through the Synagogue before it reached the Church." (CE. i, 676.) In one singular and unintentional way, however, is it true that "the preservation of fragments of Greek and Roman classics is due to the monasteries, which were the custodians of manuscripts of the ancient Greek philosophy," science, and literature. Such manuscripts existed in great numbers in the age of Greek and Roman culture; they were written on enduring parchment. When the Light of the Cross dimmed Pagan culture, and its learning became abhorrent to the pious Christian, the monks needed papyrus for their literary efforts, so they

gathered in the manuscripts wherever found;—and thus they "preserved" them: "Due to cost of vellum, old books were scraped and used again"—(that is the meaning of "Palimpsest")—for the scribbling of the precious monkish chronicles and theological folderol soon to be noticed. "In the West much use was made of old manuscripts from the seventh to the ninth century, when, in consequence of the disturbed state of the country, there was some scarcity of material, and the old volumes of neglected authors were used for more popular works. ... The practice continued down to the sixteenth century. Many Latin and most Greek manuscripts are on reused vellum. A manuscript in the Vatican contained part of the 91st Book of Livy's' Roman History.' The famous Sinai Bible discovered by Tischendorff was written over by lives of female saints. Parts of the Iliad and the' Elements' of Euclid were covered by monkish treatises. The' De Republica' of Cicero, was discovered under the Commentary of Augustine on Psalms, and several of his Orations under the Acts of the Council of Chalcedon." Other such monkish palimpsests were discovered to contain the Institutes of Gaius; eight orations of the Roman senator Symmachus, the Comedies of Plautus, parts of Euripides, epistles of Antoninus Pius, Lucius Verus, Marcus Aurelius, and others, the' Fasti Consolaris' of 486, the Codex Theodosianus, are among the precious remains of Greek and Roman erudition which were "Preserved" in this monkish fashion in the erudite monasteries. (NIE. xvii, 762-3.) As for "monks constantly occupied in copying {284} the classic texts," for the preservation and diffusion of Pagan culture, it is a joke! They couldn't read Greek nor good Latin, and nobody else could read at all,—also, Holy Church and Churchmen loathed Pagan culture and literature. The Church, however, got an early and fair start on its wonderful career as the organizer and creator of civilization. In 529 [by priest-prompted edict of Justinian] "the schools of philosophy were closed. From that date Christianity had no rival." (CE. ii, 43.) We have read the Imperial Law of Justinian with the fatal title: "Pagans Forbidden to give Instruction"; consequently "the State schools of the Empire had fallen into decay." (CE. xiii, 555.) Thenceforth the Church, inspired by its Holy Ghost, was the sole Mentor and Instructor of Christendom. Before the dazzling Light diffused by the Church blinds us to the view, let us take a farewell look at the Pagan civilization of the Roman world, as recorded under the Antonine Emperors and their successors, such conditions prevailing quite up to the era of Justinian and the Church;—it will be a millennium and a half before we see a spark of such like:

"The internal peace and prosperity were no less remarkable than the absence of war. Trade and commence flourished; new routes were opened, and new roads built throughout the Empire, so that all parts of it were in close touch with the capital. The remarkable municipal life of the period, when new and flourishing cities covered the Roman world, is revealed by the numerous inscriptions that record the generosity of wealthy patrons or the activity of free burghers. ...

Guilds and organizations of all conceivable kinds, mainly for philanthropic purposes, came into existence everywhere. By means of these associations the poorer classes were in a sense insured against poverty. ... The activity of the Emperor was not confined to merely official acts; private movements for the succor of the poor and of orphans received his unstinted support. The scope of the alimentary institutions of former reigns was broadened, and the establishment of charitable foundations such as that of the‘ Puellae Faustinianae’ is a sure indication of a general softening of manners and a truer sense of humanity. The period was also one of considerable literary and scientific activity. ... The most lasting influence of the life and reign of Antoninus was that which he exercised in the sphere of law. Five great Stoic jurisconsults [named] were the constant advisers of the Emperor, and under his protection they infused a spirit of leniency and mildness into Roman legislation which effectually safeguarded the weak and unprotected, slaves, wards, and orphans, against aggressions of the powerful. ... An impulse was given in this direction which produced the later golden period of Roman jurisprudence under Septimus Severus, Caracalla, and Alexander Severus.”

(CE. i, 587.)

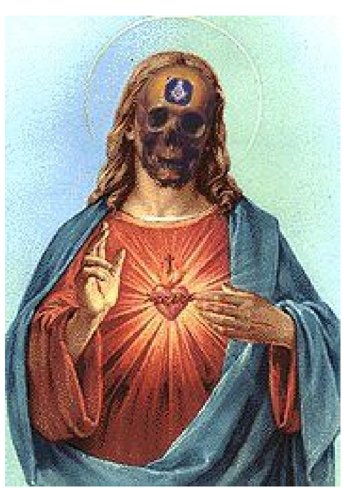
For vivid contrast, we may here recall the “vivid remark” of Bishop St. Bruno, in the year 1049, that “justice had perished” (CE. vi, 793) and the confession, relating to the beginning of the Reformation five hundred years later: “Churchmen in high places were constantly unmindful of justice.” (CE. xii, 767.) The “golden period of Roman jurisprudence” had been replaced by Christian “superstitions in the administration of justice during many {285} centuries of the Middle Ages, and known as ordeals or‘ judgments of God.’ ... These‘ judgments of God’ gave rise to new superstitions. Whether guilty or not, persons subjected to the trials would often put more confidence in charms, magic formulas, and ointments than in the Providence of God.” (CE. xiv, 341,) Up to as late as 1538 “the legal lore had hitherto been presented in a very barbarous form.” (CE. i, 273.) As for benevolence,: charity, the care of the poor, the protection of the weak against the strong, the cursory Pagan record just quoted must suffice; their continuance in the Christian Dark Ages is sufficiently belied by the shocking social conditions to be cursorily noticed in the general cultural sketch to follow. As for widows and orphans, one of the proudest brags of the clerics, the Church by sword and rack and stake, has made an infinity more of widows and orphans that she ever scantily cared for in her monkish lazzarettos and pestilential lying-in shambles. With respect to slavery, which the Church boasts to have suppressed, this pious lie is nailed by the fact of the gradual shifting of technical slavery into universal serfdom throughout Europe for centuries, and its persistence in “Christian” England, America and Brazil until almost the present generation, and the existence today of millions of slaves in very Christian Abyssinia; and the world knows the part which the Christian soul-savers took in the United States in

upholding slavery as a God-ordained institution of the Blessed Bible. But the Church not only aided and abetted slavery; it owned slaves, and it actively engaged in the most revolting forms of slave-trade: “Clement V (1309) decreed that resisting Venetians should be sold into slavery, and Gregory XI and Sixtus IV [of blessed memory] decreed the same for the Florentines, and Julius II for both Florence and Bologna. The Bull by which Nicholas V (1442) encouraged Portugal to what became the organized trade in negro slaves. ... In 1538 Paul III decreed slavery against all Englishmen who should dare to support Henry VIII against the pope”! (Encyc. Brit., 14th ed. xix, 35.)

The Church mightily prides itself on its suppression of the bloody sports of the arena, the gladiatorial combats, because the monk Telemachus, after 400 A.D., jumped into the arena (with two Pagan companions) and protested against them, which act incited the Pagan throng in the Amphitheatre to urge their abolition. But for four hundred years not Church nor Christian had raised a voice of protest; and during as much of this period as it had the power, the Church was merrily murdering Pagans and heretics; and the cruelties of free combat in the arena were speedily replaced by the infamous torturings and slow burnings of countless human beings for Christ’s sweet sake: while bull-fights adorn every holiday and holy day of the “Most Christian” countries today. Fie for Christian “reforms”!

Following upon the Pagan cultural civilization depicted by CE. existing in the closing epoch of the Roman Empire, we have a lengthy account by the same clerical scholars of the Christian culture of the ensuing Age of Faith: “The learning and opinions of the first [Christian] few hundred years were comprehensively set forth in the tremendous work of Isidore of Seville (d. 636). During the next few centuries, which were comparatively barren of literary achievements, the only men to achieve any celebrity were [five named up to 1003].” ... Others are named up to 1280,—”For all these Albertus Magnus had opened the door to the rich treasure- {286} house of Greek and Arabian learning.” (CE. vi, 449, 450.) The principal product of Christian erudition up to these times was ludicrous lying legends and saint and martyr tales: “Needless to say that they do not embody any real historical information, and their chief utility is to afford an example of the pious popular credulity of the times” (CE. i, 131). The state of Christian historical lore through these ages may be appreciated by the following summary:

”The historical literature of the Middle Ages may be classed under three general heads: chronicles, annals, and lives of saints. ... As a matter of fact, profane history, as dealt with by Pagan historians, no longer appealed to Christian writers. History, as viewed from the Christian standpoint, took into account only the Kingdom of God,



and to the new generation [of Christians] the center of such history was the narration of the misfortunes undergone by the Jewish nation, a subject ignored by the Roman historians. Christians had need of a new general history in sympathy with their ideal. ... Under Charlemagne ... the great internal misfortunes and dissensions of the kingdom are carefully ignored, so as not to cast discredit on the reigning princes. ... The majority of these local chronicles reproduce the traditions, popular or local, of the monastery which they concern and confine themselves to recording gossip and various kinds of information, ... without asking themselves whether the version of these sources had been tainted with legends, and they did not take the trouble to examine the origin and value of their information. ... The authors were bounded by a limited horizon, often equipped with merely a rudimentary training. Such chronicles, moreover, were often written with the same purpose as the lives of the saints. Those, having a general tendency to enhance as much as possible the glory of their hero, were nothing more than panegyric. Monastic chronicles and annals were not free from this tendency, and often begin with an account of the life of the saint who founded the abbey, concerning themselves more with asceticism than with historical facts and events, which would be of much value to us today. In conclusion, the first part of these chronicles, written for the most part since the eleventh century, almost always recount legends, often based on oral tradition, but sometimes invented for the purpose of embellishing the early history of the monastery, and of thus increasing the devotion of the faithful. ... Chronology especially was often treated carelessly." (CE. 1, 531-536, passim.)

With respect to literature and history we have thus a millennial blank of Christian achievement: but the Church's forte was Science, for "the Church fosters and promotes the sciences in many ways,"—so long as they do not contradict the "sacred science of Christianity." This we may see exemplified in the following clerical summarization.

"Speculations concerning the rotundity of the earth and the possible existence of human beings' with their feet turned towards ours,' were of interest to the Fathers of the early Church only in so far as they seemed to encroach upon the {287} fundamental Christian dogma of the unity of the human race, and the consequent universality of original sin and redemption. This is clearly seen from the following passage of St. Augustine (De Civitate Dei, xvi, 9): For Scripture, which confirms the truth of its historical statements by the accomplishment of its prophecies, teaches no falsehood; and it is too absurd to say ... there is a race of human beings not descended from that one first man.' This opinion of St. Augustine was commonly held until the progress of science ... dissipated the scruples arising from a defective knowledge of geography. A singular exception occurs to us in the middle of the eighth century. From a letter of Pope St. Zachary (1 May, 748), addressed to St. Boniface, we learn that the great Apostle of Germany had invoked the papal censure upon Vergilius. Among other alleged misdeeds and errors was numbered that of holding' that

beneath the earth there was another world and other men, another sun and moon.' In reply, the Pope directs St. Boniface to convoke a council and,' if it be made clear' that Vergilius adheres to this' perverse teaching, contrary to the Lord and to his own soul,' to expel him from the Church, deprived of his priestly dignity'! This is the only information that we possess regarding an incident which is made to figure largely in the imaginary warfare between theology and science. ... The case of the Irish monk who suffered the penalty of being several centuries ahead of his age remains on the page of history, like the parallel case of Galileo, as a solemn admonition against a hasty resort to ecclesiastical censure," as CE,. naively remarks. (CE. i, 581-2.)

Summing up the vivifying cultural achievements of over a thousand years down to the beginning of the end of the regimen of Church embrutishment of men, this ludicrous composite of confession of debasement and self-laudation greets us: "The Middle Ages did not bequeath to Rome any institutions that could be called scientific or literary academies. As a rule, there was slight inclination for such institutions. ... A special reason why literature did not get a stronger foothold at Rome is to be found in the constant politico-religious disturbances of the Middle Ages. ... Medieval Rome was certainly no place for learned academies. ... From the earliest days of the Renaissance the Church was the highest type of such an academy, that is, of the broadest kind of culture"! (CE. i, 83, 84.) Yet despite this highest type of academy as was the Church, the broadest kind of culture which, it personified and radiated, the full splendor of the Renaissance had been reacting upon and illuminating the Church for two or three centuries, when we discover this amazing lack of clerical learning and intelligence confessed by the Church. The Protestant heresy was at its zenith; in 1559-74 the Protestants published an Ecclesiastical History called "Centuriators," in thirteen volumes, "showing century by century, how far the Catholic Church had departed from primitive teaching and practices," as CE. describes it. This heretic work caused "keen distress and dismay in Catholic circles; and provided the Reformers with a formidable weapon of attack on the Catholic Church. It did much harm. The feasibility of a counter-attack appealed to Catholic scholars, but nothing adequate was provided, for the science of history was still a thing {288} of the future. Its founder was as yet but 21 years of age"—Baronius, later Cardinal. He studied hard, and later produced his Annales, 12 volumes, "which he had foreseen in a vision would be the term of his work," and by which the "Centuries were eclipsed,"—but in which he ruthlessly destroyed by sane and fearless criticism so many thousands of Church saint-and-martyr myths, that "the Annals were condemned by the Spanish Inquisition" (CE. ii, 305, 306).

Such was the net—and gross - result of fifteen hundred years of the much-boasted zeal for learning and teaching of the Divinely-appointed

sole Teacher of Christendom, in the broad fields of historical knowledge, literature, and general intellectual culture. In the grand realm of the Sciences, which the Church has ever cherished and encouraged, may we hope for bigger and better results?

CHRISTIAN "SCIENCE"

"The Church, far from hindering the pursuit of the sciences, fosters and promotes them in many ways." (CE. xiii, 609.)

"When a dogma contradicts a scientific assertion, the latter has to be revised"! (CE. xiii, 607.)

The Middle Ages, as generally understood, "is a term used to designate that period of European history between the Fall of the Roman Empire and about the middle of the fifteenth century," (CE. x, 235),—the era of the discovery of printing,—a full thousand years. The highly significant and evidently unstudied explanation is made: "The Middle Ages have become an interlude, clearly bounded on both extremities by a more civilized or humane idea of life, which men are endeavoring to realize in politics, education, manners, literature, and religion." (CE. xii, 765.) Those two clearly bounded extremities are the Pagan civilization of the dying Roman Empire and the secular, skeptical, rationalistic "Renaissance of Knowledge," which CE. clerically complains embodied "the ideas and spirit of classic paganism." (i, 34.) We have just seen that during this Millennium "thoroughly saturated with Christianity" there was, in Christendom, no literature, other than theological treatises, monkish chronicles and Saint-tales, and no science of whatever category,—except "sacred science" or theology: "Theology is the very science of faith itself" (CE. xiii, 598); and we have seen to what intellectual status that sacred science led the human mind. The zeal with which the Church pursued its propagation of the Faith as the central feature of its educational system, with all other branches of human knowledge as an indifferent "side line," we have noted, in the language of the ecclesiastical scientists. The Church maintains that it "fosters and promotes sciences in many ways," and inferentially always has encouraged and protected science in all its manifold forms of utilitarian humanism. But Holy Church has some naive notions of science and of the ecclesiastical limitations imposed upon it. While thus fostering and promoting the sciences, "Yet", says CE., "while acknowledging the freedom due to them, she tries to preserve {289} them from falling into errors contrary to Divine doctrine, and from overstepping their boundaries and throwing into confusion matters that belong to the domain of faith"! (Vatican Decrees, Sess. III, De Fide, ch. 4; CE. xiii, 609.)

The priestly principle of the subordination of scientific fact to dogmatic faith is thus naively posed:

"Science is limited by truth, which belongs to its very essence. Should science ever have to choose between truth and freedom (a choice not at all imaginary), it must under all circumstances decide for truth, under the penalty of self-extermination. ... Ethics is more important for mankind than science. Those who believe in revelation, know that the Commandments are the criteria by which men will be judged.

(Matt. xxv, 35-46.) ...

"The demand for unlimited freedom in science is unreasonable and unjust, because it leads to license and rebellion. ... To submit one's understanding to a doctrine supposed—[is that all?]—to be Divine and guaranteed to be infallible is undoubtedly more consistent than to accept prevailing postulates of science. ...

"When a clearly defined dogma contradicts a scientific assertion, THE LATTER HAS TO BE REVISED"! (CE. xiii, 598-607, passim.)

Than this last sentence, a more palpable and ridiculous untruth has never been uttered by the clerical Liars of the Lord. No single scientific fact ever discovered and proclaimed, in all the struggling history of Science in defiance of Church, has ever been "revised," altered or withdrawn in deference to religious Dogma. Every fact of science has proudly and triumphantly defied and refuted Dogma and Church, and made them both cheap and ridiculous. Faith hates facts; they are forever divorced on grounds of congenital incompatibility. The Church, True Church, and Protestant, has screamed and reviled at every truth of Science which was ever discovered; with high priestly anathema, the curse of God, with prison, rack, and stake, it has sought to suppress and kill every thought of the human mind, every bold thinker, whose truths for the benefit of mankind have contradicted and ridiculed it and its holy dogmas. Every single one; I challenge the production of a solitary instance of exception. The catalogue is too vast to even summarize here; for details and proofs the monumental works of Dr. Andrew D. White, The Warfare between Science and Theology, and Dr. John W. Draper's Conflict between Science and Religion,—(the latter on the Church's Index of Prohibited Books), may be profitably consulted and are cheerfully recommended in refutation of this example of priestly mendacity. We have read what happened to that "singular exception," the Irish monk Bishop Vergilius.

But let the false pretense be exposed by a few examples given by the American apologist for "the Holy See, deservedly known as the nursing mother of schools and universities," such as we have above admired. Until these "universities" began, about the year {290} 1211 (CE. xii, 766) of the Christian epoch, no one had dared to think; Christendom was too steeped in ignorance and credulity to think.

These Middle Ages, says CE. (xii, 38), were "a civilization thoroughly saturated with Christianity," and therefore incapable of scientific thought or feeling. "All Greek learning [had been] lost for a thousand years in Western Christendom. ... The loss of Greek authors and the decline of Church Latin [as well as the Latin Church] into barbarism were misfortunes in a universal ruin." (CE. xii, 765.) But men's minds could not forever be kept in the chains of priestly dominance; Gulliver began to wake and rouse and to struggle against the multiplied strands of theological cobwebs with which the Lilliputs of Faith had fast bound him while in his millennial sleep of the Christian Dark Ages of Faith. "Under these circumstances," admits CE,. "a revival of learning so soon as the West was capable of it, might have been foreseen." (CE. xxi, 765.) The Church was keen and hostile, and did forsee what was coming. The first University was founded in 1211; in identically that time the Holy Inquisition was established by His Holiness Innocent III to guard against heretics and "other innovators." "The taking of Constantinople in 1204, the introduction of Arabian, Jewish, and Greek works into the Christian schools, the rise of the universities—these are the events which led to the extraordinary intellectual activity of the thirteenth century. ... Even in the Christian schools there were declared Pantheists ... who bade fair to prejudice the cause of Aristotelianism. These developments were suppressed by the most stringent disciplinary measures during the first few decades of the thirteenth century. ... Roger Bacon demonstrated by his unsuccessful attempts to develop the natural sciences the possibilities of another kind which were latent in Aristotelianism." (CE. xiii, 548, 549.)

Roger Bacon (1214-1294), the "Doctor Mirabilis," whose "attempts to develop the natural sciences" were so drastically suppressed, was the genius of the dawning "Revival of Learning"—the Renaissance. He wrote over eighty books, a number of the most important in a secret cryptogram for fear of the ecclesiastical consequences—which he finally suffered. "It is in these treatises that Bacon speaks of the reflection of light, mirages, burning-mirrors, of the diameters of the celestial bodies and their distances from one another, of their conjunction and eclipses; that he explains the laws of ebb and flow, proves the Julian calendar to be wrong; he explains the composition and effects of gunpowder, discusses and affirms the possibility of steam-vessels and aerostats, of microscopes and telescopes, and some other inventions made many centuries later. ...'Pope Nicholas IV, on the advice of many brethren condemned and rejected the doctrine of the English brother Roger Bacon, Doctor of Divinity, which contains many suspect innovations, by reason of which Roger was imprisoned' 12 or 14 years" (CE. xiii, 112), until death released him from the strangling clutches of the "nursing-mother of schools and Universities,"—which always "encourages Science"!

Roger's great German contemporary "Blessed Albertus Magnus" (c. 1206-1280), was "accused of magic and of neglecting the sacred sciences. ... Albert respected authority and traditions, was prudent in proposing the results of his investigations. ... sometimes he hesitates and does not express his own opinion, {291} probably because he feared that his theories, which were' advanced' for those times—[when Church was "far from hindering the pursuit of the sciences"],—would excite surprise and occasion unfavorable comment." Among the products of his "magic," Blessed Albert "gives an elaborate demonstration of the sphericity of the earth. ... More important than Albert's development of the physical sciences was his influence on the study of philosophy and theology.' All inferior (i.e. natural) sciences should be servants (ancellas) of Theology, which is superior and the mistress' (Aquinas)." (CE. i, 265-6.) Thus the Church thwarted and prevented what would have been the much earlier "triumph of scientific discovery, with which, as a rule, ... the seats of academic authority had too little sympathy." (CE. xiii, 549.)

The criminal ignorance and bigotry of the Church are nowhere more convincingly evident than in its repression of medical science through the ages when pestilence and plague swept unchecked through Christendom, while holy priests and monks chanted litanies and scared devils as the sole means of staying the ravages of Disease and Death. Listen to the same old story: "Modern medical science rests upon a Greek foundation. ... The secret of the immortality of Hippocrates rests on the fact that he pointed out the means whereby medicine became a science. ... Hippocratic medical science celebrated its renascence in the eighteenth century. ... Arabian medical science forms an important chapter in the history of the development of medicine, [largely] because it preserved Greek medical science. ... With the decline of Arabian rule [and Christian rise, in Spain]—began the decay of medicine. ... In 1085 Toledo was taken from the Moors, and Spain became the transmitter of Arabian medicine." Here comes in the first medical scientist to defy the Church and escape its Holy Inquisition. Vesalius (born 1511), became physician to the Emperor Charles V; "his eagerness to learn went so far that he stole corpses from the gallows to work on at night in his room. ... The supreme service of Vesalius is that he for the first time [in 1500 years of Church cherishing of Science], with information derived from the direct study of the dead body, attacked with keen criticism the hitherto unassailable Galen, and thus brought about its overthrow. Vesalius is the founder of scientific anatomy and of the technique of modern dissection. Unfortunately, he himself destroyed a part of his scripts on learning that his enemies intended to submit his work to ecclesiastical censure"! (CE. x, 123-130, passim.) Indeed, "at that era a scholar ... who generally struck out so many new ideas in opposition to the commonly held opinion, could easily be accused of heresy. So many of his relations with Protestant scholars appeared suspicious. ... Personally he avoided expressing his opinion, in order not to fall

under suspicion of heresy"! (CE. xv, 379.) In defiance of the ban of the Holy Ghost on dissection and anatomy, Vesalius dissected the stolen corpses: his work disproved the Luz, or "Resurrection Bone," the nucleus of the heavenly restoration of the human body, and disclosed that Adam's missing rib, lost since Eve was carved from it some 4500 years previously, was still there. These impious refutations of the Church's sacred science so enraged the clerical savants that it required all the efforts of the Emperor to save his great physician from the Dogs of the Lord and the Holy Inquisition. {292}

A word only may be added on the highly significant question of hospitals and asylums in the Ages of Faith. "The idealism of medieval theological beliefs led to the founding of orphan asylums and hospitals. But the impracticability and' other-worldliness' of the Middle Ages prevented effective treatment of the diseases of the inmates. Such hospitals were merely dark, crowded, and unsanitary places of refuge for the needy and sick, who received no rational medical attention. ... The Middle Ages, which some profess to admire, were in reality times of low civilization." For a shocking account of the hospitals, lying-in dens and insane pens of medieval Christian idealism, reference must be made to Dr. Henry W. Haggard's Devils, Drugs and Doctors; (cf. CE. vii, 492; x, 125). Such as these miserable lazzaretti were, they were for the superstitious Faithful only: "The bigoted Pius V actually directed that no medical assistance should be given to any person who declined spiritual attendance"! (Macaulay, Const. Essays; Church and State, p. 136.)

But for the benighted theological repression of thought and of discovery of the secrets and powers of Nature, here barely hinted, the germs of modern science and invention which lay latent and struggling in the fertile minds of these great pioneers, would have quickly developed and would have recreated civilization and enriched humanity centuries before they did, when Holy Church got too feeble and discredited longer to enchain the minds of men. But, as it was, the "sacred science of Christianity" must be protected by force and proscription against the facts and knowledge of Nature and the quickening minds of men. To guard its precious Bible "revelations," the Church upheld the Bible and forced all men to close their minds when they opened its sacred pages. At last, Galileo fitted two bits of glass into an old Church organ-pipe, poked it at the "firmament of heaven" which had cost Jehovah a whole day's work, and, Lo! the whole of the "sacred science" of the Church collapsed into universal ruin! The truth of God's revelation became an exploded myth, and its inspired Bible a book of Fable. The holy Church screeched in terror its unholy anathemas. "What, more than all," confesses the CE., "raised alarm [over the discoveries of Copernicus and Galileo], was anxiety for the credit of Holy Scripture, the letter of which was then universally believed to be the supreme authority in matters of SCIENCE, as in all others." (CE. vi, 344.) The Church made monstrous efforts to murder

the new thought: "we know from the calendar of saints and other sources how much had been done to cheek the wild license of thought and speech in the Peninsula. Giordano Bruno, renegade and pantheist, was burnt in 1600; Campanella spent [27] long years in prison. The different measures meted out to Copernicus by Clement VII and to Galileo by Paul V need no comment [its shame chokes the Church]! The papacy aimed henceforth at becoming an' ideal government under spiritual and converted men.'" (CE. xii, 768.) The Church missed this aim; but with the unholy aid of its Holy Inquisition, which in 1542 it declared to be "the supreme tribunal for the whole world" (CE. xiii, 137), and its sacred "Index of Prohibited Books," instituted in 1557, it murdered men and thought for yet several centuries. The up-to-date edition of 1929 closes the minds of the "Faithful" to over 5,000 books of the highest intellectual merit—as partially catalogued in the news dispatches. (N.Y. Herald-Tribune, Nov. 11, and Dec. 1, 1930). This {293} precious Proscription for preserving the "purity and genuineness of her Apostolic doctrine" intact for the "guileless and innocent hearts" of the Babes of Faith, and to prevent them from learning anything which might put them "on inquiry" as to the "purity and genuineness" of these holy "Apostolic" myths, includes the immortal works of Gibbon, Sterne, Dumas, Victor Hugo, our own Dr. Draper, Anatole France, La Fontaine, Lamartine, Balzac, Rousseau, Steele, Addison, Talleyrand, Henry Hallam, Voltaire, Zola, Maeterlinck—(this my Book will probably be added by special Decree);—in a word every book by—(mine excluded)—the brilliant and fearless thinkers of the world who have scorned Holy Church, and have been laureated by winning inclusion in this Holy Index of Inspired Ignorance. It is a vain and foolish gesture of Bigotry, defeating its own malicious purpose: "Prohibited Books illuminate the world; words suppressed or condemned are repeated from one end of the world to the other," as Emerson admirably has expressed. But no wonder that "a [Faithful] Christian child knows more of the important truths [of a certain brand] than did Kant, Herbert Spencer, or Huxley," as is the "sour grapes" sneer of CE. (xiii, 607) at those whose minds are free to seek and find the truths of Nature and work from them true Miracles of Science; for the boundless benefit of Man.

This enlightened Index, established at the behest of the Holy Ghost for keeping men ignorant, dates from the foundation of the Faith; it deserves a word of admiration, which may be spoken by its learned apologist: "Before the art of printing was discovered, it sufficed to burn a few manuscript copies to prevent the spreading of a doctrine. So it was done at Ephesus in the presence of St. Paul (Acts xix, 19). It is known that the other Apostles, the Fathers of the Church, and the Council of Nice (325) exercised the same authority; [citing] the various censures, prohibitions, and indexes issued by cities, universities, bishops, provincial councils, and popes, through the Christian centuries." (CE. xiii, 607.) Who wonders that they were "The Dark Ages"?

With the final childish, senile sneer of the Church we will. dismiss this phase of examination of the paralyzing efficiency of Faith. Says our guardian of the archaic fossils embedded in the Rock of Faith: "It is true, the believer is less free in his knowledge than the unbeliever, but only because he [which one?] knows more. Hence it is, that a well-instructed Christian child knows more of the important truths than did Kant, Herbert Spencer, or Huxley. Believing scientists—[a self-stultification] do not wish to be free-thinkers just as respectable people do not wish to be vagabonds"! (CE. xiii, 607.)

So be it! But the vagabonds of Freethought are those who, at infinite cost of torture and blood, through all the centuries of Creed and Crime of the Church, and in heroic scorn of the Church and her "sacred science," have made our dearly-earned civilization what even it is to-day. Step by step, from contest to ultimate conquest, in every single conflict of Fact with Faith, the Church has been defeated and has retreated—put to shaming rout. It has been a slow and tortuous progress,—

"For faith, fanatic faith, once wedded fast To some dear falsehood, hugs it to the last"! {294}

But fantastic Faith has wondrous powers of "accommodation" and specious tenacity of false pretense of being forever inspiredly right. The process of adjustment has throughout a thousand instances been the same: Faith is confronted with a discrediting Fact; it curses it and denies it. When the fact is crammed down its throat and it is forced to recognize it, it lyingly denies that it had ever denied it. Then when all mankind has united in joyful acceptance of the new fact, the arch hypocrite declares that it is entirely in accord with its "sacred science," and tries to steal all credit for it as one of its very own grand contributions to "Christian civilization," and sanctimoniously wheezes, "How much grander a concept it gives of the infinite knowledge and glory of Gawd in His wonderful process of Nature"! Oh, Hypocrisy! Thou art the Church of God! "Semper eadem"—lying and shameless!

A thrilling retrospect, and inspirational look into the Future, are thus expressed: "It is to scientific devotion more than to any other cause that man owes his present position on a new earth and under new heavens. Nothing else has so immeasurably enlarged his conception. Everywhere his experiments have opened up stretches of infinity ... Personified Science might indeed be proud to have begun so humbly and to have achieved so much. By the use of her method men have weighed the planets as in scales, they have read the secrets of the animal and vegetable world. They have discovered' what is in man,' not wholly, but in some large and wonderful degree. Instead of the burnt-out lamp of dogmatism Science has given to humanity' the light

that shineth more and more unto the perfect day.' In an effort to minimize drudgery and misery her great discoveries have attained to concrete availability in useful arts that have remade the world and increased immeasurably the comfort of men and their joy. ... Scientific devotion has broadened the horizon of man at every step. In the course of time humanity must leave the shrines of its cherished idols behind and push steadily on! Sensing the poetic nature of this truth, James Russell Lowell spoke in verse to those of his fellow men who could understand:

'New times demand new measures and new men; The world advances, and in time outgrows The laws which in our father's times were best; And, doubtless, after us, some purer scheme Will be shaped out by wiser men then we, Made wiser by the steady growth of truth.'" ...

(Dr. Ernest R. Trattner: The Autobiography of God, pp. 289 et seq., passim. Scribners; 1930. Cf. Science Remaking the World: Caldwell and Slosson; Doubleday, Page; 1924; Two Thousand Years of Science: Harvey-Gibson; Macmillan; 1929).

In glorious contrast to the murderous principles, and practices of Faith—

"Reason did never sentence or condemn Faith to the torture. Freedom all she claims For larger understanding of her aims; Hers no evasion, sleight, or stratagem, But only fearless quest our ignorance to stem." {295}

THE REBIRTH OF CIVILIZATION

GULLIVER AWAKES

"The RENAISSANCE—the achievements of the modern spirit in opposition to the spirit which prevailed during the Middle Ages"! (CE. xii. 765.)

During the Dark Ages of Faith men were born into the world with the same capacities and potentialities of intellect as were the Sages of Greece and the Jurisconsults and Statesmen of Rome. The poles are not farther apart, however, day and night not more different in volume of light, than the prechristian and Christian eras in point of intellectual product. Why so vast a difference? Simply—that the pre-Christian mind was free, and explored unfettered and unafraid the boundless zones of Nature, in search of the Supreme Good and the practical benefits to be wrung from the world in which Pagan man lived for the benefit of himself and of his kind: while the Christian mind was bound by what it regarded as revealed Truth and shackled by theology and priestcraft, which closed every highway and bypath of approach to Nature with the warning sign: "No Thoroughfare. Moses." "When one has once believed, search should cease," as Father Tertullian said.

The ban of Eden—"Of the fruit of the Tree of Knowledge thou shalt not eat," was enforced by the Priest by ecclesiastical censorship and burning of books, by the Inquisition of Faith, the Index, the rack, the stake. The ingrained aim and end of Man was Heaven; for that other-worldly destiny alone was he taught and trained; that was the whole Christian scheme of education and outlook on life; the things of this world were contemned and ignored.

Through these Ages of Faith two careers only were open to men—priestcraft and military. With rarest exception only clerical persons could read or write; the great masses of the peoples were utterly illiterate, ignorant, superstitious, devout slaves of priestcraft; their civil status serfs; they lived in filth and squalor unbelievable, wearing their coarse fabric or leathern garments until they rotted off their unwashed bodies, the victims of disease, plagues and famines which often killed off near half the population, and aided by wars and rapine incessant, greatly incited and waged by the political Church to further its corrupt greed and ambition, keep the squalid population of Europe at a standstill, so that it took a century to double the miserable masses, fed on black rye bread and slops, and on lying saint-tales, martyr-myths and forged relics for increase of stupid and credulous devotion to its faithless Faith and Priests, the while they were brutalized and kept savage by the almost daily free spectacles furnished by Holy Church of public torturings and burnings by slow priest-set fires of countless heroic men and women who were unafraid to despise and defy the priests. Faith thus flourished on ignorance and credulity, which the Church diligently fostered and exploited for its unholy purposes of wealth and power, of rule by ruin. As none but priests could read and write, while kings and public men were mere soldiers and illiterates, and public business must be carried on through written documents, the public offices of State, from the King's chancellor and ambassadors to the lowliest clerks, were priests, and thus Priestcraft and Church increased {296} their sinister power and dominance and wealth. These facts explain the sinister motive of the priestly monopoly of literacy, and fully account for the crass ignorance of Christendom which the vaunted Teaching Mission of the Church entailed.

BENEFIT OF CLERGY

For a long dark span of centuries Holy Church, as sole and unique, Divinely inspired and guided Teacher of Christendom, plied the gentle art of Pedagogy for the Faithful. The net result of the intellectual efforts of the Inspired Teacher may be summed up and made luminous by a couple of descriptions of the wonderful "benefit of clergy" as a Teaching Institution. Says first Dr. James Harvey Robinson: "For six or seven centuries after the overthrow of the Roman government in the West [476], very few outside of the clergy ever dreamed of studying, or even of learning to read and write. Even

in the Thirteenth Century an offender who wished to prove that he belonged to the clergy in order that he might be tried by a church court, had only to show that he could read a single line; for it was assumed by the judges that no one unconnected with the church could read at all. It was therefore inevitable that all the teachers were clergymen, that almost all the books were written by priests and monks, and that the clergy was the ruling power in all intellectual, artistic, and literary matters—the chief guardians and promoters of civilization. Moreover, the civil government was forced to rely upon churchmen to write out the public documents and proclamations. The priests and monks held the pen for the king. Representatives of the clergy sat in the king's councils and acted as his ministers; in fact, the conduct of government largely devolved upon them." (Robinson, The Ordeal of Civilization, pp. 157-8.) This "benefit of clergy," in the legal sense in which it is above used, and the degraded state of ignorance which gave occasion for it and the presumptions of the clergy enforcing it, are defined and explained by the clergy: "Benefit of Clergy.—The exemption from the jurisdiction of the secular courts, which ... was accorded to clergymen. ... When a clerk was brought before a court, he proved his claim to benefit of clergy by reading, and he was turned over to the ecclesiastical court, as only the clergy were generally able to read. This gave rise to the extension of the benefit of clergy to all who could read. [It is added, for historical interest]: The privilege of benefit of clergy was entirely abolished in England in 1827. In the Colonies it had been recognized, but by Act of Congress of 30 April, 1790, it was taken away in the Federal courts of the United States. Traces of it are found in some courts of different States, but it has been practically outlawed by statutes or by adjudication." (CE. ii, 446-7.) All this serves to confirm the truth of the statement, that the Church and the clergy imposed and perpetuated Ignorance as the basis of their sordid greed for power and control over the Ignorant.

THE CRIMINAL CRUSADES STARTED THE REVOLT

But—for a wonder under such conditions, and after a thousand years, a slow but portentous change began to manifest itself in sodden Christendom. Note this pregnant statement: "Up to this time (1250) almost wholly absorbed in the supernatural, [men {297} now] took more interest in worldly things. Unconditional renunciation of the world came to an end, and men grew more matter-of-fact and practical." (CE. vi, 493.) As the result of this "extraordinary change ... education found its way among laymen, and it developed trade." (Ib.) This confirms the fact that only priests could read and write or had any sort of "education," in all those Church-taught ages when "scholar and priest meant one and the same thing." Indeed, it is stated: "Only the clergy were generally able to read." (CE. ii, 446.) About that time it was that the feeling of nationality first began to stir

in minds of civil rulers and of people able to realize the imperial schemes of Holy Church for one great Empire under the rule of the Vicar of God.

To forestall and check this dangerous restlessness of peoples, Kings, and nascent nationality, the Church devised that since time-honored scheme of joining restless factions in war on some common enemy, thus to avert domestic difficulties: here was born the gigantic folly and crime of the Crusades, for the pretended rescue of the empty and apocryphal "Sepulchre of Christ from the Infidel." This titanic scheme and its purposes are naively thus confessed: "The idea of the Crusades corresponds to a political conception which was realized in Christendom only from the eleventh to the fifteenth century: this supposes a union of all peoples and sovereigns under the direction of the popes. ... The history of the Crusades is therefore intimately connected with that of the popes and the Church. These Holy Wars were essentially a papal enterprise. The idea of quelling all dissensions among Christians, of uniting them under the same standard and sending them forth against the Mohammedans was conceived in the eleventh century, at a time when there were as yet no organized states in Europe." (CE. iv, 543, 556.) A more gigantic crime and overwhelming failure of ambitious design was probably never recorded in history. But far different and more transcendent results for civilization were brought about. Indeed, the Crusades were the beginning of European civilization. Says CE.: "The Crusades brought about results of which the popes had never dreamed, and which were perhaps the most important of all. They reestablished traffic between the East and West which, after having been suspended for several centuries, was then resumed with even greater energy; they were the means of bringing from the depths of their respective provinces and introducing into the most civilized Asiatic countries Western knights, to whom a new world was thus revealed, and who returned to their native land filled with novel ideas. ... Moreover, as early as the end of the twelfth century, the development of general culture was the direct result of these Holy Wars. ... If, indeed, the Christian civilization of Europe has become universal culture, in the highest sense, the glory redounds, in no small measure, to the Crusades"! (CE. iv, 556.) "The original aim of the Crusades, it is true, was not attained. But the civilization of Western Europe gained from the Orient the best the East had to give and thus was greatly aided in its development" (CE. v, 612). The yet quasi-barbarian rulers and rabbles of Christendom were thus brought into direct contact with a real civilization; had their first glimpse of Arabian culture and civilized refinements of life, saw the men with whom they were in deadly conflict who were vastly their superiors in every ideal and practical accomplishment, and infinitely more humane. One instance will illustrate the difference between Christian brutality and Moslem humanity. When the Christian {298} Crusaders of Christ captured Jerusalem in 1099 and rushed in to rescue the tomb of their dead God from the Infidel, the streets of the Holy City ran with human blood up to the horses' bridles; "the

Christians entered Jerusalem from all sides [July 15, 1099] and slew its inhabitants regardless of age or sex"! (CE. iv, 547.) When nearly a century later (September 17, 1187), Saladin and his "Infidel hosts" recaptured the City and overthrew the Christian Kingdom of Jerusalem, not a murder nor act of violence or outrage was committed on the inhabitants, and the murderous hordes of Christ were allowed to depart in peace. The Christians began to learn what civilization was. Thus " the Crusades—those magnificent expeditions which, inspired and supported by the Church, brought huge masses of people into contact with the Orient. ... They were the means of spreading ... the theories and methods of Arabian scholarship, at that time quite advanced, and thereby placing the researches of Western scholars on entirely new bases, and putting before them new aims and objects." (CE. vi, 448.) An immense confession of Christian failure!

THE "INFIDEL" REDEEMS CHRISTENDOM

As very pertinent to an understanding of the Rebirth of Learning, a paragraph will be devoted to a summary notice of Arabian culture and its saving influence on Christian ignorance; for it was, the Arabs who brought learning, literature and science to benighted Christendom and created the Renaissance which ended the Dark Ages of Faith.

"When the Arabs came in contact with other civilizations (in the eighth century), notably with that of Persia, their speculative and scientific activities were stimulated into action. About A.D. 750 the Abassides, an enlightened line of Caliphs, came to the throne, who encouraged learning, and patronized the representatives of foreign culture. ... They made ample use of Greek philosophy, and in their free inquiries into the secrets of nature, in which they soon outstripped the Greeks themselves, they paid little attention to the precepts of the Koran. The Arabians translated [the works of Plato, Galen, and Aristotle]. ... The Arabians developed Greek philosophy in its relation to medicine, and in this regard they exerted the most far-reaching influence in Europe. ... The Arabian philosophy, as is well known, exercised a profound influence on the Scholastic philosophy of the twelfth and succeeding centuries." (CE. i, 675-6.) "The Arabian conquerors had learned from the Syrians the arts and sciences of the Greek world. They became especially proficient in medicine, mathematics, and philosophy, for the study of which they erected in every part of their domain schools and libraries. In the twelfth century—[the first Christians ones were in the thirteenth]—Moorish Spain had nineteen colleges, and their renown attracted hundreds of Christian scholars from every part of Europe. Herein lay a grave menace to Christian orthodoxy.

"The BIBLE had been set up as an infallible source of knowledge not only in matters of religion, but of history, chronology, and physical science. The result was a reaction against the very essentials of Christianity. ... Biblical chronology, as then [19th century] understood, and the literal historic {299} interpretation of the Book of Genesis were thrown into confusion by the advancing sciences—astronomy, with its grand nebular hypothesis; biology, with its even more fruitful theory of evolution; geology, and prehistoric archaeology. ... But able apologists were forthcoming to assay a conciliation of science and religion"! (CE. i, 621, 622.) Be it noted, that it was not until late nineteenth century, when natural Science had made the "sacred science" of the Bible ridiculous, that the "conciliators" came forth with the Big False Pretense that "the Holy Bible was never intended as a Book of Science, but only of moral and religious edification"! Why then, one wonders, does Holy Bible teach "Science"—abound in what is—though false and ridiculous—essentially teachings of "science": e.g. the origin and form of the earth, and its fixity in space at the center of the universe as the "footstool of God"; the position and movements of sun and stars in the phony "firmament of heaven"; the origin and "Fall of Man" and the "special creation" of animals; the geographical absurdities of the Garden of Eden and its Four Rivers, the Flood and the Divine original and purpose of the Rainbow; the differentiation of languages at Babel; the cause of disease as the reactions to malignant devils in the inner works of men, and the Divine prescriptions for cure of the "Great Physician," the "Lord who healeth thee," by spit-salve, prayers of faith, ointment, holy water, and devil-exorcism by ignorant priests? If the Holy Ghost of God wrote or inspired the Bible, funny it is that it talked such foolishness, which was exactly what ignorant priests would have written out of the ignorance and superstitions of their times, without any inspiration of God to confirm them in the nonsense. If the All-Wise God who dictated the Blessed Bible and its foolish "science falsely so called," had just spoken the facts of his own divine Creation, truthfully,—had just once said that the earth is round instead of flat, and revolves on its axis and around the sun instead of standing still while the sun went around it; that disease is caused by dirt and germs, instead of by devils; and had given sensible precepts of prophylaxis and of cure; in a word, had "revealed" out of his supposed Infinite Wisdom some of the things which are just now, after some thousands of years of Bible-worship and bloody Church-repression, being painfully and dearly worked out by heroic human effort,—Who would not gladly and proudly hail the "Holy Bible, Book Divine," and for a certainty know that it was truly the intellectual work of a God? But! The priests and the parsons pretend yet that it is Divine; men of science and the coming generation know that it is ignorant priestly Imposture.

But to return to the Arabs, who "in their free inquiries into the secrets of Nature paid little attention to the precepts of the Koran," and were

destined to "throw into confusion" the "sacred science" of the Blessed Bible. " It cannot be exactly said when the first translations of Arabic writings began to be received by the Christians of the West: probably about 1000. In the beginning of the twelfth century the contributions of Mohammedan science and philosophy to Latin Christendom became more and more frequent and important. ... About 1134 John of Luna translated Al-Fergani's treatise' Astronomy,' which was an abridgement of Ptolemy's' Almagest,' thereby introducing Christians to the Ptolemaic system," —followed by a page of other Arabian works translated for the Christians. (CE, xii, 49; cf. ib. xv, 184.) Thus {300} Christendom got even its grand fable of the earth as the center of the universe from the Greek Ptolemy through the Arabs,—and damned Copernicus and martyred Galileo for daring to disprove it . "In 1085 Toledo was taken from the Moors, and Spain became the transmitter of Arabian medicine." (CE. x, 130.) Gerard of Cremona (died 1187), " a twelfth century student of Arabic science and translator from Arabic into Latin, went to Toledo, and soon acquired a great proficiency in Arabic; he translated not only the' Almagest,' but also the entire works of Avicenna, into Latin; he translated 76 books from Arabic into Latin. His activities, and that of a group of men who formed a regular college of translators at Toledo, brought the world of Arabian learning within reach of the scholars of Latin Christendom, and prepared the way for that conflict of ideas out of which sprang the Scholasticism of the thirteenth century." (CE. vi, 468.) At this late period of Christian intellectual awakening, now for the first time "Aristotle's philosophy was finding its way through Moorish and Jewish channels into the Christian schools of Europe." (CE. vi, 555.) Even "the compass was invented in the East and brought to Europe by the Arabs." (CE. i, 379.) And so of scores of inventions and branches of learning which were known to and cultivated by the Infidel Arabs, which through them became elements of the slow civilizing of quasi-barbarian Christendom so long under the divine tutelage of Holy Church and the priests.

Thus Christendom had wallowed through a thousand years of Christian ignorance until it was awakened by the shock of contact with Arabian civilization and learning through the Crusades. Then, slowly and dangerously , "as might have been foreseen, a revival of learning, so soon as the West was capable of it," occurred. (CE. xii, 765.) One can only wonder why the Christian West, instructed by God's own Teacher, was not sooner capable of learning anything but monkish lore or religious lies. The Church apologizes, that " the middle Ages occupy those tumultuous years when barbarians turned Christians were learning slowly to be civilized, from 476 [the end of the Roman Empire] to 1400." (CE. xii, 765.) But, the Eastern Empire, dominated by the original "Orthodox" Eastern Catholic Church, was never "overthrown by the barbarians," but remained in quiet and undisputed possession of its Faith and "Christian Civilization"; but its whole history is almost as foul and besotted, blood-reddened and Christian-

barbarous as the Western Empire. And, since the closing of the Pagan schools in 529 at Christian behest, "the Church had no rival" as sole and inspired civilizer and instructor of Christendom. The poor Arabs were at that time disunited and ever-warring tribes of idolatrous barbarians, steeped in ignorance and "sin." Mohammed fled from their fury in the Great Hegira in 622; he died ten years later, in 632. Yet, in exactly 100 years, even before they were checked by the Christian Charles Martel at the battle of Tours in the heart of France, in the year 732, the Mohammedan Arabs became and remained the most highly civilized people in the world, the masters of an illustrious Empire of far greater extent than Christendom,—and which embraced the greater part of Christendom; and minions of good Christians quickly dropped God and Christ and became worshippers of Allah and his Prophet Mohammed. A strange Providence of the Christian God! This leads to a moment's disposal of one of the most pretentious and specious clerical claims, that the "divinity" of the Christian religion is proved by its "miraculous spread and preservation." {301}

THE "MIRACULOUS ATTESTATIONS" OF CHRISTIANITY

One of the Church's most precious platitudes is its oft-used plea of "the demonstration of the truth of Christianity based on the wonderful propagation of His religion." (CE. i, 621.) Starting with a handful of Galilean peasants, in three centuries, up to the time of Constantine, it claims to have been "preached to every creature which is under heaven" (Gal. i, 23), and to have won maybe a million or two out of the hundred millions of the Roman Empire. We have seen the mode and manner of "conversion" of very many of these comers to the Christ; as well as of the most dubious Christian efficacy of the hordes of "barbarians" later won by the missionary sword. This "rapid spread" and propagation of the Faith is a "triumphant proof of the divinity and truth of Christianity"! It is also a familiar and threadbare "proof," the "miraculous" persistence and preservation of the Christian religion through some nineteen centuries. If this be a proof, many "false" religions are even more divine and true; for the religions of Brahma, Buddha, Confucius, Zoroaster, have existed and persisted, all for many centuries, some for a millennium, before Christianity, and ever since until now, and they embrace together countless millions more of devout worshippers than does Christianity. And we have seen the conditions of ignorance in which Christianity flourished and the terror by which it was preserved during the ages of Faith; and all world knows what the Church has become, and is faster becoming, with the advent and advance of the Age of Reason.

But if the slow and tortuous spread of Christianity by force and arms is proof of its "miraculous" character, what shall we say of

Mohammedanism? "Its uninterrupted spread, from the seventh century to the present time, among all the races of the continent, is one of the most remarkable facts of history. Today a Mussulman may travel from Monrovia to Mecca, and thence to Batavia without once setting foot on' infidel' soil. Three phases in this movement of expansion may be distinguished. In the first (638-1050) the Arabs, in a rapid advance, propagated Islam along the whole Mediterranean coast, from Egypt to Morocco, a conquest greatly aided by the exploitation of the country by Byzantine [Christian] governors, the divisions among the Christians, and political disorganization. The second period (1050-1750)—all Africa except Ethiopia. ... The last period of the Mohammedan expansion extends to the present time. ... Daily, one may say, Islam spreads." (CE. i, 187.) Christianity retrogresses. Aye, worse than that, for the vaunted miraculous nature and preservation of Christianity: "The one dangerous rival with which Christianity had to contend in the Middle Ages was the Mohammedan religion. Within a century of its birth, it had torn from Christendom some of its fairest lands, and extended like a huge crescent from Spain over Northern Africa, Egypt, PALESTINE, Arabia, Persia, and Syria, to the eastern part of Asia Minor. The danger which this fanatic religion offered to Christian faith, in countries where the two religions come in contact, was not to be lightly treated." (CE. i, 620-1.) Thus at the first onrush of the champions of Mohammed the Impostor, of a notoriously false Faith, the "Infidels" wrested from the devotees of the True Faith their holiest shrines, the empty Sepulchre of their dead God, the sites of his birth, crucifixion and resurrection; and they hold them unto this day. During three {302} hundred years of bloody and fanatic "Holy Wars" united Christendom lost millions of lives and treasure in efforts to "rescue" this empty grave of its Christ from the impudent impostors; but for three hundred years the armies of the Cross were beaten and driven away from their sacred goal. "This immense fact," says Ingersoll, "sowed the seeds of distrust throughout Christendom, and millions began to lose confidence in a God who had been vanquished by Mohammed. ... At that time the world believed in trial by battle—that God would take the side of the right—and there had been a trial by battle between the Cross and the Crescent, and Mohammed had been victorious." In their Westward course of conquest, "the Moslems even crossed the Pyrennees, threatening to stable their horses in St. Peter's at Rome, but were at last defeated by Charles Martel at Tours, in 732, just one hundred years from the death of Mohammed. This defeat arrested their western conquests and saved Europe. ... They were finally conquered by the Mongols and Turks, in the thirteenth century, but the new conquerors adopted Mohammed's religion, and in the fifteenth century, overthrew the tottering Byzantine Empire (1453). From that stronghold (Constantinople) they even threatened the German Empire, but were successfully defeated at the gates of Vienna, and driven back across the Danube, in 1683." (CE. x, 425.) The Christian God had failed to protect and save the vast majority of his own people. As Dr. Harry Elmer Barnes aptly says: "If the test of the validity of a religion is to be

its growth, spread and proselyting capacity, then Mohammedanism can make a more impressive appeal than Christianity. Christianity had the advantage of being launched six and a half centuries before Mohammedanism. Yet today the Mohammedans far outnumber the Christians, and the Mohammedans have, moreover, reconquered the very areas in which Christianity arose and established its first strongholds." (Barnes, The Twilight of Christianity, p. 416.) This may close with a quaint specimen of medieval Christian historical learning, from that great literary light of the Church, Monk Matthew Paris (died 1259), who, says CE., "as an historian holds the first place among English chroniclers." In "his great work,' Chronica Majora,' from the Creation until the year of his death," the erudite Monk explains the unworthy motives why Mohammed quit the True Church and became an impious Infidel: "It is well known that Mohammed was once a cardinal, and became heretic because he failed to be elected pope. Also having drunk to excess, he fell by the roadside, and in this condition was killed by swine. And for that reason, his followers abhor pork even unto this day"! This notable occurrence was probably later than the time when Buddha was canonized a Catholic Saint.

"THE MARKS OF THE BEAST"

"And the Beast was taken ... which deceived them that had received the Mark of the Beast ... and both were cast alive into a lake of fire burning with brimstone." (Rev. xix, 20.)

The Apocalyptic Marks of the Beast are translated by ecclesiastical sophism into the pretended "Four Marks of the Church": Apostolicity, Sanctity, Unity, Catholicity, as branded upon the "Visible Body of Christ" by the Formula of the Council of Constantinople in 381 A.D. (CE. iii, 450-758). The first two of these Marks we have seen totally obliterated by the processes of {303} the review of the Record which we have made, and by the seas of blood and clouds of smoke of burning human bodies which have stained them beyond recognition; and the third is simply a frayed figure of clerical speech. Probably no one will envy The Church the fourth and only remaining of its holy Marks. As for "Unity," it is a very relative term; as long as even two units cohere there is unity—of those two. Christendom was once coextensive with the Roman Empire, and was then by force and arms further extended over all the north of Europe; we have seen the process. Then came the Arab incursion, and within one century the Church lost its most splendid fields and Churches, the vast Christian territories of Asia and Africa, and Spain. The "Great Schism" between East and West tore the immense Eastern Empire from the "Unity" of the True "Catholic" Church. The Turks, turned Mohammedan, in turn wrested the lost Eastern Empire from Christianity and it became Infidel, as mostly it remains today. Then came the "so-called Reformation" revolt of Luther: "The effect of the Reformation was to separate from the Church all the Scandinavian, most of the Teutonic,

and a few of the Latin-speaking populations of Europe." (CE. iii, 704.) To these must be added England, Scotland, Wales, a good part of "Ever Faithful" Ireland; much of the Americas followed in the train of disaster. The age-long causes of this last destruction are well known; they have cried out on nearly every page of this book. Succinctly: "Since the twelfth century, the Church was losing much of its influence on the thoughts of men. ... The faults and wealth of the clergy must have contributed something. ... The growth of national divisions, the increased secularism of everyday life, the diminished influence of the Church and the papacy, all these interdependent influences had broken up the spiritual unity of Christendom at least two centuries before the Reformation. ... At the beginning of the seventeenth century, Christendom was weary of religious war and persecution. ... Religious divisions were too deep-seated to permit the reconstruction of a Christian polity." (CE. iii, 704.) The final note of despair of the Church,—of rejoicing for all freed from it,—is the conclusion of its review of Christendom: "The word Christian has come in recent times to express our common civilization rather than a religion which so many Europeans now no longer profess"! (Ib.) Let us be rid of the hateful Word!

In a word, men had long since come painfully to realize the incontrovertible truth stated by the historian of Civilization in England: "The prosperity of nations depends upon principles to which the clergy, as a body, are invariably opposed." (Buckle, Vol. 11, Pt. 1, p. 42.) What of the divine mark of "unity" is thus left in the Church is the fast disappearing coherence of decaying particles in face of the general debacle attendant upon the Articles of Death.

WHY—AND WHAT PRICE—RELIGION?

"Leave thy gift upon the Altar, and go thy way." Jesus.

"They which minister about holy things, live of the things of the Temple; and they which wait at the Altar are partakers of the things of the Altar." Paul. {304}

"The Lord loveth a cheerful giver." Anon.

All ancient religions we have seen are admittedly false, all Pagan priestcrafts fraudulent. The Pagan priestcraft held the lavished wealth of millions of superstitious dupes, and ruled the minds and destinies of men and nations. The motive and raison d'etre of priestcraft, confessedly, was greed and graft, wealth and power and privilege. When Paganism later was called Christianity,—No man can deny history by alleging any difference: we have seen too many analogies and identities. At the advent of Christianity, scores of religions flourished throughout the Roman Empire; the Roman world was thick

covered with sumptuous Temples and swarmed with plutocratic Priestcraft. So rich were the "pickings" from the superstitious masses and rulers and so alluring the "Get-rich-quick" possibilities of religion, that new creeds and cults were ever in the making. Christianity came along, born in poverty and "made as the filth of the world, and the offscouring of all things" (I Cor. iv, 13); but even then petty faction leadership had its meed: the believers in the quick end of the world and the Second Coming in the Kingdom, pooled their poor belongings "and laid them down at the apostles' feet"; and these holy ones operated this first pool. But "the Lord added to the Church daily such as should be saved," and it gradually increased in strength if not in grace. As the numbers grew and prestige and contributions increased, many "false teachers" arose among the "Sheep" and brought "damnable heresies" into the Fold. Scores of the Fathers filled parchments with dreary diatribes "Against all Heresies," of which over ninety flourished in the first three centuries which CE. catalogues and describes the hair-splitting differences of doctrine which gave excuse to splitting the Fold and dividing the spoil, And for cutting throats and beating out brains until the end of the seventh century. All these factious sects of "Christians" waxed more or less powerful and wealthy; the Arian anti-Trinity "heretics," the Donatists, Montanists, Manichaeans, Monophysites, and innumerable others divided Europe and the contributions of the credulous for centuries, until suppressed by law and sword of the Orthodox. It is the latter, the True Church, which "gathered. gear by every wile (un)-justified by honor." An authoritative summary, gleaned at random from CE., of the grafting results is instructive.

"When peace was given to the Church by Constantine, at the beginning of the fourth century, an era of temporal prosperity for the Church set in. As Europe gradually became Christian, the donations for religious purposes increased by leaps and bounds. Gifts of land and money for ecclesiastical purposes were now legally recognized, and though some of the later Roman emperors placed restrictions upon the donations of the faithful, yet the wealth of the Church rapidly increased. Whatever losses were suffered in the [incursions of the barbarians], were made up for later, when the conquering barbarians in their turn were converted to Christianity. ... The wealth of the Church at this period [the "so-called Reformation"] his sometimes been made a matter of reproach to her, ... admitting that abuses were indeed at times unquestionable." (CE. iii, 762.) Such "abuses" and the ghoulish clerical greed were exactly why some of the later Roman emperors "placed restrictions" on grafting the Faithful. Lecky gives a graphic picture of the priests with the itching palm: " Rich widows {305} were surrounded by swarms of clerical sycophants, who addressed them in tender diminutives, studied and consulted their every foible, and, under the guise of piety, lay in wait for their gifts or bequests. The evil attained such a point that a law was made under Valentinian depriving the Christian priests and monks of that power of receiving Legacies which was possessed by every other class of the community." (History of European Morals, ii, 151.) These shaming

facts are confirmed by many of the contemporary Fathers. From the Latin text of St. Jerome I turn into English his mournful admission that the deprivation was justified: "The priests of the idols might receive inheritances; only the clergy and monks were prohibited by this law, and prohibited not by persecutors, but by Christian princes ... I grieve that we should merit this law." (Epist. lii.) We remember that already the Christian emperors, by "persecuting laws," had prohibited Pagans from making wills and from receiving bequests, and the law which declared all wills void which were not made before a priest,—who was there to get his share. The priestly profits rolled up through the Ages of Faith. Out of hundreds of like generalizations and specific instances cited, I make these limited selections, which show the universal process of clerical greed.

"The early Christians were lavish in their support of religion, and frequently turned their possessions over to the Church. ... Towards the end of Charlemagne's reign the regenerated peoples contributed generously to the support of ecclesiastical institutions." (v, 421.) Indeed, so great had its volume then become, that "Church property excited the cupidity of the various factions, upon the death of Charlemagne." (v, 774.) Even a hundred years previously the Church estates could make a prince's rewards: "Charles Martel is charged with secularizing many ecclesiastical estates, which he took from the churches and abbeys and gave in fief to his warriors as a recompense for their services, This land actually remained the property of the ecclesiastical establishments in question." (vi, 241.) The Church grabbed all and shirked all; as a result, "Naturally there was a desire on the part of the king and princes to force the Church to take her share in the national burdens and duties." (vi, 63.) "To this age belongs the famous grant to the Church of one-tenth of his land by Ethelburt, father of Alfred the Great" (i, 507). "On the authority of the Doomsday Book [of William the Conqueror], the possessions of the Church represented 25% of the assessment in the country [England] in 1066, and 26 1/2% of its cultivated area in 1086." (v, 103.) "In 1127 Stephen gave to these monks his forest in Furness. This grant was most munificent, for it included large possessions in woods, pastures, fisheries, and mills, with a large share in the salt works and mines of the district." (vi, 324.) "The see of Exeter was one of the largest and richest in England. The diocese was originally very wealthy." (v, 708-9.) "The English people at large complained of the enormous revenue which the pope and the Italians drew from their country, ... the financial demands of the Curia." (vii, 38.) "Bitterness existed for a considerable time between the monks and the people of F., who complained of the abbey's imposts and exactions." (vi, 20.) "Vast sum of money extorted from the English clergy in 1531." (iv, 26.) {306}

In France the clergy formed "a wealthy body of men, gradually extending their possessions throughout the kingdom" during the Middle Ages. (i, 795.) "In 1384 almost a third of the land in the kingdom of Bohemia

belonged to the Church." (ii, 613.) In Germany, twelfth century, "the difficulty of administering the vast landed possessions caused the abbots to grant certain sections in fief." (vi, 314.) "The gifts of German princes, nobles, and private individuals increased the landed possessions of the abbey so rapidly that they soon extended over distant parts of Germany,"—long list of provinces. (vi, 313.) "In parts of Germany [in 1770] the number and wealth of the religious houses, in some instances their uselessness, and occasionally their disorders, tempted the princes to lay violent and rapacious hands on them." (iv, 38.) "The luxury of bishops and the worldly possessions of monks" led to violent rebellion in Italy, in twelfth century. (i, 748.) At this and most times, the "prelates were the most powerful and the wealthiest subjects of the State." (ii, 186.) "The steady growth of power and wealth of the Church, since the beginning of the twelfth century, introduced an ever-increasing spirit of worldliness." (vii, 129.) "The liberality of the faithful was a constant incitement to depart from the rule of poverty. This liberality showed itself mainly in gifts of real property, for example, in endowments for prayers for the dead, which were then usually founded with real estate. In the fourteenth century began the land wars and feuds (e.g. the Hundred Years' War in France), which relaxed every bond of discipline and good order." (vi, 284.) To all this and these, "the faults and wealth of the clergy must have contributed something. The spiritual ruler seemed almost merged in the sovereign of Rome and the feudal lord of Sicily. Money was needed, and in order to obtain it funds had to be raised ... and by means which aroused much discontent and affected the credit of Rome. ... Even in the twelfth century complaints of venality were frequent and bitter." (iii, 703.) "Simony, the most abominable of crimes ... was the evil so prevalent daring the Middle Ages." (xiv, 1, 2.) Hundreds of instances are recited in CE. of the teeming wealth wrung by the Church and clergy from the fears of the Faithful; of the inordinate riches of popes and prelates, abbots and monks, Churches and their plethoric treasuries. The Church existed for riches and it got, rather ill-got them in inestimable enormity of amount. From the cradle to the grave of every faithful who had anything to get, the Church wheedled, extorted or coerced it. Fear was ever the foundation of the Faith and of the "liberality" of contributions to it.

Among the greatest and greediest mints of ecclesiastical finance, were Simony, several times above mentioned,—the sale of every kind of hierarchical office and dignity, from the popedom to the jobs of the meanest servitors of the Servants of God; and the sale of Indulgences, or remissions of the pains of Purgatory. This non-existent place of expiation of "Sin," acquired or "Original," to fit the befouled soul for Heaven, was first charted if not invented by His holiness Gregory the Great, about 600 A.D. "An indulgence offers the penitent sinner the means of discharging this debt [to God] during the life on earth" (CE. vii, 783),—provided that "debt" is adequately liquidated by cash into the coffers of God's Vicars on earth. These indulgences are of various

kinds, efficacy and price: " The most important distinction, however, is {307} that between plenary indulgences and partial. By a plenary indulgence is meant the remission of the entire temporal punishment due to sin so that no further expiation is required in Purgatory. A partial indulgence commutes only a certain portion of the penalty. ... Some indulgences are granted in behalf of the living only, while others may be applied in behalf of the souls of the departed" (Ib. 783-4). Leo X, he who perpetrated the celebrated aphorism—"What profit has not that Fable of Christ brought us," rose in defense of the revenues, and in his Bull "Exurge Domine," 1520, "condemned Luther's assertions that' Indulgences are pious frauds of the faithful'; ... the Council of Trent, 1563, pronounces anathema against those who either declare that indulgences are useless or deny that the Church has power to grant them" (Ib.). The flimsy basis of the traffic is thus referred to the forged "famous Petrine text" which we have seen is itself a huge fraud: "Once it is admitted that Christ left the Church the power to forgive sins, the power of granting indulgences is logically inferred" (p. 785); but logically perfect inferences can readily be made from false premises; the premises must be true to yield valid and truthful "inference" or conclusion. Not only were genuine but false indulgences hawked throughout Christendom, resulting in immense revenues—and abuses, for "one of the worst abuses that of inventing or falsifying grants of indulgence. Previous to the Reformation, such practices abounded" (p. 787). The Council of Trent sought to stop outside profits from this traffic, declaring it to be "a grievous abuse among Christian people, and of other disorders arising from superstition, (etc.) ... on account of the widespread corruption" (Ib.); though it seems that now "with the decline in the financial possibilities of the system, there is no danger of the recurrence of the old abuses" (p. 788). But still they sell well and net fine revenues; the writer has invested in them several times in Mexico, for souvenirs,—there being no Purgatory for unbelievers in that fiery near-Hell.

A graphic picture is drawn by the great historian of the Middle Ages, which shows Avarice as the cornerstone and effective motive of the Church. Hallam, Von Ranke, and many historians, give revolting examples in the concrete through many ages; here is their summary:

"Covetousness, especially, became almost a characteristic vice. ... Many of the peculiar and prominent characteristics in the faith and discipline of those ages appear to have been either introduced or sedulously promoted for the purposes of sordid fraud. To these purposes conspired the veneration for relies, the worship of images, the idolatry of saints and martyrs, the religious inviolability of sanctuaries, the consecration of cemeteries, but, above all, the doctrine of purgatory and masses for the relief of the dead. A creed thus contrived, operating upon the minds of barbarians, lavish though rapacious, and devout though dissolute, naturally caused a torrent of opulence to flow in upon the Church. ... Even those legacies to

charitable purposes. ... were frequently applied to their own benefit. They failed not, above all, to inculcate upon the wealthy sinner that no atonement could be so acceptable to Heaven as liberal presents to its earthly delegates. To die without allotting of worldly wealth to pious uses was accounted almost like suicide, or a refusal of the last sacraments; {308} and hence intestacy passed for a sort of fraud upon the Church, which she punished by taking the administration of the deceased's effects into her own hands. ... And, as if all these means of accumulating what they could not legitimately enjoy were insufficient, the monks prostituted their knowledge of writing to the purpose of forging charters in their own favor, which might easily impose upon an ignorant age, since it has required a peculiar science to detect them in modern times. Such rapacity might seem incredible in men cut off from the pursuits of life and the hopes of posterity, if we did not behold every day the unreasonableness of avarice and the fervor of professional attachments."

(Hallam, History of the Middle Ages, Vol. 1, Bk. vii, passim.)

"STOP! THIEF!"

Ambitious and avaricious Christians who had been unable to get their hands into the "orthodox" Treasury of the Lord, were incited by the vision of the seas of easy money which flowed into it and by the ostentatious opulence of the partakers of the Lord's Altar, to emulate the zeal for riches displayed by the truly Faithful. A lengthy article under the title Impostors—[or is it "Stop! Thief!"?]—is devoted by CE. to the long line of hypocrites with itching palms who broke away from the True Fold the better to fleece the Faithful by their impostures. The period of the Great Schism of the West, particularly, "was also an epoch when many fanatical or designing persons reaped a rich harvest out of the credulity of the populace." (CE. vii, 699.) Many thousands left the True Church and flocked after religious Pretenders of every sort, pouring treasures into their uncanonical coffers, to the great pecuniary deprivation of Holy Church. Dozens of these perverters of the Sacred Revenue through the succeeding centuries are catalogued, coming down to our own near-secular times. Invidiously included under the opprobrious designation of "Impostors" are the inspired Prophet of the Mormons, Joseph Smith, and the inspired Prophetess, Mother Mary Baker-Glover-Patterson-Eddy,—the immense financial success of whose respective religions may well excite envy, and bring them within the terminology of Orthodox Odium Theologicum—a "BITTER ENEMY, THE HEAD OF THE RIVAL RELIGION," as is the approved form, to credit CE. (vii, 620), in speaking of one's religious rivals. The point of the moral is, that according to Orthodox criteria all these Harvesters in the Vineyard of the Lord are unscrupulous Impostors for revenue only, and batten only by preying on "the credulity of the populace,"—which is the by-product of Religion, as we have seen it exemplified. When

Ignorance is ended Credulity ceases, and Ecclesiastical Pelf and Power languishing die. If, as profanely jibed, "Without Hell Christianity isn't worth a damn," a fortiori—without Revenue, is not Religion with out Reason to be?

Made wise by the history of the past, in modern times most constitutions and governments, all in which the Church is not still powerful, have put just restrictions on the rapacity of the Church and have forbidden direct subsidies of support to it and its ministers. Indeed, "In most European countries the civil authority restricts in three ways the right of the Church to receive donations: by imposing forms and conditions; by reserving the right {309} to say what institutions may receive donations, and by requiring the approval of the civil authority." (CE. v, 117.) In this country, Federal and State constitutions ordain separation of State and Church, forbid the establishment of any religion, and prohibit grants of money in support of it. But withal, so inveterate is the force of grafting habit, so prone yet the politicians to cater to "The Church" upon the specious pretext that the Church and religion are of some utility for "moral" purposes and as "the Big Policeman" for the restriction of vice and crime—the politicians not being familiar with the "moral record" of the Church, that the Church evades the principle and often the letter of the law, and is yet largely supported and kept alive by the people through the secular State. Some nine billions of dollars of deadhand and deadhead property thus escapes taxation in the United States, and the idle and vicious priestcraft and its system are supported by the State its constitution and laws notwithstanding. For every dollar of tax-exempt property, the taxpayer pays double. The vast majority of the people supports thus a small but vocal minority, which but for such public favors would soon perish off the land, for its own membership could not and would not keep it going if it had to pay the taxes, the burden of which it now shifts to the unbelieving or indifferent majority. The system is unjust and undemocratic, is immoral. In his Annual Message to Congress in 1875, President Grant pointed out that the tax-free property of Churches was at the time about one billion dollars; that "by 1900, without check, it is safe to say this property will reach a sum exceeding three billions of dollars"; and he added:

"So vast a sum, receiving all the protection and benefits of Government without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time, as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority and through blood. I would suggest the taxation of all property equally, whether church or corporation." (Messages and Papers of the Presidents, vol. vii, p. 334-5.)

Sequestration and blood have been required to put a curb on Church greed in many modern and "Christian" countries, even in Italy, Spain and France, the "most favored nations" of Holy Church. Russia and Mexico have followed suit; they had been ground into desperation by the luxurious exactions of their respective Churches, and the debased ignorance and poverty which were thus imposed on their peoples. Every country of Europe, even the "Most Christian," where the Society of Jesus has grasped wealth and power, has been forced to expel the parasites; and to "padlock" the vast establishments of religious orders. If one would take a census of illiteracy and poverty, just in those countries where the Church has had or yet has most power and wealth, the people are most ignorant and impoverished. It may be a "coincidence," but it is a very suspicious matter of fact. All these things are of the "fruits," moral and educational, of Christianity. {310}

Until now the "damning things of the Church" arrayed in these pages, have been known only as the result of laborious research by a limited number: I broadcast them now so that they may be known to all. Even the "Man of God" may plead ignorance heretofore of the frauds of his Church and the falsity of his religion. Here it is demonstrated to him. To beg money now on the plea that the giver "lendeth to the Lord," that money paid for prayers for the dead relieves the souls in Purgatory,—both these coin-cajoling pleas are now known to be false; obtaining money by these false pretenses, now, is Larceny. This is timely and serious warning, which it may be salutary to heed.

AN APPEAL TO REASON

"If any man is ignorant, let him be ignorant." Paul.

"Where we can understand, it is a moral crime to cherish the un-understood." Shotwell.

These two quotations represent the difference between the viewpoints of the cleric and the scholar. "A mere recital of facts is of little avail unless certain fundamental principles be kept in view," says our oft-quoted Defender of the Faith,—a truth which I would now drive home to the reader—but in a very different sense than is expressed in the clerical conclusion of the sentence,—"and unless the fact of Christian

revelation be given its due importance." The False Pretense of "Christian revelation" has been exposed and exploded by the real revelations of falsity and fraud in every pretended one of them, by this same Apologist for Christian imposture. Contrasting the wondrous results of "Christian" training—such as we have seen exemplified—with those suffered by the poor Pagan without any revelation, the same Apologist makes this deprecatory comment: "That he should learn to think for himself was of course out of the question. With such a training, the development of free personality was of course out of the question." (CE. v, 296.) Such a disparaging verdict much rather condemns the Christian system and its aims and results, which obviously are, that its devotees, or victims should be "able to believe automatically a number of things which—[in reason]—they know are not true," and which they must therefore accept "of faith," subjecting their reason to the priest-instilled Faith. It is to the awakening of Reason, in the light of the facts herein presented, that I appeal against the preoccupations or prejudices of Faith,—those "superstitions drunk in with their mother's milk," and never since questioned with open mind.

The ex-Pagan Fathers of Christianity now turned Defenders of the new Faith, and propagandists of it among their fellow Pagans, were very fervid and eloquent in their appeals to the reason of the Pagans as against their mother-inherited superstitions. In his First Apology to the Emperor Antoninus Pius, Father Justin Martyr makes a fine appeal for the use of reason in defiance of tradition and authority,—a fine gesture to the Pagan,—but a principle seldom applied by a Christian in point of his own imposed creeds: "Reason directs those who are truly pious and philosophical to honor and love only what is true, declining to follow the opinions of the ancients, if these be worthless." (Chap. ii, ANF. i, 63.) As {311} the preceding review has shown the opinions of the ancient Fathers to be worthless with respect to the "facts" of the Christian religion, and that that religion is quite worthless either as divine truth or effective police, it should therefore be discarded, except for such good moral precepts as are to be found in it as in all religions and all moral systems.

In those times the Christian Church was small and feeble, and had not yet snatched the cynical power whereby, ever since, it "requires the acceptance and practice not of the religion one may choose, but of that which God prescribes ... to be the only true one," as asserted by His Holiness Leo XIII, in the Encyclical Immortale Dei, of November 1, 1885. (CE. xiv, 764.) Whereupon, the "choosers" of their religion became "heretics," and were quite "justly burned," as that same Pope admits. But before the successors of Constantine gave the Church the sword and the stake for persuasions unto faith, it was necessary that the Christian Apologists should appeal to reason with the intelligent classes of Pagans. Father Lactantius uses argument in his great Apology addressed to Constantine and intended for the learned

Pagans of the imperial entourage, which I would earnestly address now to those who yet hesitate in their inherited Christianity:

"It is therefore right, especially in a matter on which the whole plan of life turns, that every one should place confidence in himself, and use his own judgment and individual capacity for the investigation and weighing of the truth, rather than through confidence in others to be deceived by their errors, as though he himself were without understanding. God has given wisdom to all alike, that they might be able both to investigate things which they have not heard, and to weigh things which they have heard. Nor. because they (our ancestors) preceded us in time, did they also outstrip us in wisdom; for if this is given equally to all, we can not be anticipated in it by those who precede us."

(Lact., Divine Institutes, II, viii; ANF. VII, 51.)

If no one, upon reason, or even by caprice, ever changed his opinion, belief, status, we would all be savages still. In matter of religion, the ancestors of every one of us were once Pagans, and those who became Christians were dubbed "atheists" by those remaining faithful to the old gods,—until they too changed to the new. Then these ex-Pagan ancestors of ours were Catholics, of the "orthodox" or one of the ninety-odd "heretic" brands which finally perished or conformed by Grace of God and the Orthodox sword. Others many of our good Catholic ancestors just a few hundred years ago became "heretics" of the Protestant brands, and so continue or until lately continued,—and then threw off the old tradition of faith, and became Rationalists. Every gradation of change was due to one pregnant cause: increasing intelligence of the individual. Each advance sloughed off sundry inherited articles of faith, which then became discarded superstitions. Dean Milman spoke truly of the reason for the decadence of the Pagan religions; his reasons apply as aptly to the Christian: "The progress of knowledge was fatal to the religions of Greece and Rome. ... Poetry had been religion; religion was becoming mere poetry." (Hist. of Christianity, I, 33.) {312}

Father Lactantius has a Chapter entitled "Cicero and Other Men of Learning Erred in not Turning Away the People from Error." It is a moral crime, as Dr. Shotwell says, to cling to error when we can come to understand it as error. Not only that, urges Lactantius, it is wrong for those who know a vital truth to refrain from striving to turn men away from harmful error. His argument was much applauded by the Church, and is the argument of every missionary to the "heathen" today. Lactantius thus justly chides:

"Cicero was well aware that the deities which men worshipped were false. For when he had spoken many things which tended to the overthrow of religious ceremonies, he said nevertheless that these matters ought not; to be discussed by the vulgar, lest such discussion should extinguish the system of religion which was publicly received. ... Nay, rather, if you have any virtue, Cicero, endeavor to make the people

Wise: that is a befitting subject, on which you may expend all the powers of your eloquence ... in the dispersion of the errors of mankind, and the recalling of the minds of men to a healthy state."

(Lactantius, Divine Institutes, II, iii; ANF. VII, 43.)

To this ideal of the use of Reason, which Lactantius and the earlier Fathers of the weakling Church held before the intelligent Pagans to incite them to discard the errors and superstitions of Paganism, this book is devoted in the earnest hope and purpose to evoke the use of Reason to the discard of the identical errors and superstitions of "that newer Paganism later called Christianity," which yet persist among the priest-taught masses of Christendom.

That Christian Appeal to Reason was not with the intelligent classes of Pagandom very effective; more persuasive methods must, therefore, be divised to bring the Pagans to the Altar and Treasury of the Lord. We have read the succession of laws of the now "Christian Emperors," which at the behest of the Priests proscribed Paganism upon pain of death and confiscation, made outlaws of all who refused to take the name of Christian, or continued to offer incense to the old gods, or became "heretics" to the official Faith; all who were guilty of these "crimes—let them be stricken by the avenging sword." As the newer "barbarian"' nations came upon the Christian scene, "the Catholic Faith was spread by the sword" among and upon them, and all who hesitated or backslid were murdered by Christian law and sword. Crass ignorance, credulity and superstition were then imposed and enforced upon Christendom in order to "preserve the purity of the faith" in the unthinking minds of unknowing dupes of the Church and the Priests who waxed in wealth and in dominion over witless Christendom. When after a millennium during which men were too ignorant to be heretic, the light of thought and reason began to dawn upon the horizon of the Dark Ages of Faith, the Inquisition and the Index, the tortures of the rack and the stake, were providentially provided for the further preservation of Faith by augment of Ignorance and Terror. In all these holy Ages of Faith, in this "civilization thoroughly saturated with Christianity," the Siamese Twins of Creed and Crime, Faith and Filth, popular Poverty and Ecclesiastical Opulence, stalked hand in hand—"the inseparable companions of Religion." The Renaissance and the Reformation came to enfranchise men from {313} Authority and blind Obedience, and the way was blazed for Rationalism and the Age of Reason. The unquestionable record of all this we have read in the amazing and unblushing confessions of Holy Church itself.

At the time of the Reformation admitted conditions existed which today are infinitely more active and more thoroughgoing: "The Christian religious ideal—[never a matter of practice]—was to a great extent lost sight of; higher intellectual culture, previously confined in great measure to the clergy, but now common among the laity, assumed a secular character. ... Only a faint interest in the supernatural life

survived." (CE. xii, 703.) Education is now becoming universal; the hateful history of the Church and of Religion is becoming general knowledge; the Church, forced by ever-growing Secularism and Rationalism, has lost the power of compulsion and all but that of persuasion to belief in its forged and fatuous creeds, with all but the unthinking minority, and is itself almost secularized, held together as a sort of social center for the masses without other social contacts, and as matter of "good form" for the pretentiously pious, were infantile hymns are vocalized to an empty Heaven, and the unco gude chorus their petitions to the inhering and unheeding Throne of Grace, "beseeching the Lord upon the universal prayer-theme of' Gimme!'" Universally, too, as old John Duffy poetizes it, "The rich they pray for pounds, and the poor they pray for pence."

The utter futility of prayer in objective sense for the obtaining of the subject-matter of the supplication, even of the "Give us this day our daily bread,"—which many do get and many and more others miserably go without, is confessed by CE., which frankly attributes all these things to the operation of the Law of Chance: "The apparent success which so often attends superstition can mostly be accounted for by natural causes, although [it piously adds] it would be rash to deny all supernatural intervention (e.g. in the phenomena of Spiritualism). When the object is to ascertain, or to effect in a general way, one of two possible events, the law of probabilities gives an equal chance to success and failure; and success does more to support than failure would do to destroy superstition, for, on its side, there are arrayed the religious instinct, sympathy and apathy, confidence and distrust, encouragement and discouragement, and,—perhaps strongest of all—the healing power of nature." (CE. xiv, 341.) There, in a nutshell, is the profound psychology of the priest-instilled "religious instinct," and of the hit-or-miss "efficacy of prayer" for the cajoling of "heavenly gifts" of earthly benefits and of the eversion of the heaven-sent or devil-inflicted evils whereof suffering humanity is the sport and prey,—to the utter indifference of their Celestial Pater! The last sentence of the clerical admission above—"the healing power of nature," bears destructively upon one of the most insistent of religious superstitions, the efficiency of prayers, and saints, and relies, and shrines, and pious mummeries, to which millions of the afflicted and deluded of God's children resort for the relief of their torments and the cure of their diseases,—which their loving Father God inflicts or prevents. From the earliest times of priestcraft until this very year of grace, the {314} priests and parsons and charlatans of every stripe preach and encourage this ancient heathen superstition,—and reap rich rewards through the imposture. The perfectly natural cause and explanation of numerous occasional instances of success at the game, which incites to further superstition and greater abuses, is curiously but truly confessed: "There are few religions in which recourse is not had to supernatural aid for miraculous cures. The testimony of reliable witnesses and the numerous ex-votos that have come down to us from antiquity leave no doubt as to the reality of these cures. It was natural that they should

have been viewed as miraculous in an age when the remarkable power of suggestion to effect cures was not understood. Modern science recognizes that strong mental impressions can powerfully influence the nervous system and through it the bodily organs, leading in some instances to sudden illness or death, in others to remarkable cures. Such is the so-called mind cure or cure by suggestion. It explains naturally many extraordinary cures recorded in the annals of many religions. Still it has its recognized limits. It cannot restore of a sudden a half-decayed organ, or heal instantly a gaping wound caused by a cancer." (CE. xii, 743.) This thus confesses the huge false pretense of "miracle of God" in such cases of relief or cure of nervous or mental maladies as are claimed for the impostures of Lourdes, St. Anne's, Maiden, the Calvary Baptist Holy Rollers and all such shrines of religious imposture and superstition. In antiquity, the fictitious Pagan gods did not exist,—the cures attributed to them and paid for to the priests were entirely due to nature, and the claims of the priests were frauds. The Christians now confess the "recognized limits" of their God to do more than Nature did under the Pagan gods: the pretense of "miracle," of "supernatural intervention" is seen to be as fraudulent in modern times as it is admitted to have been in ancient. The Pagans believed, and prayed, and paid the priests, and some by auto-suggestion found relief or were cured, many others believed, and prayed, and paid—and their natural sufferings were enhanced by their disappointment. But did they cease therefore to believe and pray and pay? Probably then the pious apologetics of defeatism were the same as now. If the thing prayed for cometh to pass—"the gods have—God has—answered our prayers; blessed be their—His—holy name!" and the fortunate results are noised abroad. If by equal chance the prayed-for benefit is unattained, then "God knows better than we what is best for us," and the less said about the failure the better for childlike Faith. When exposed to danger or death we escape, it is "the wonderful Providence of God,"—nothing being thought or said about those so curiously designated "Acts of God" which permitted or inflicted the disaster; whereas, if we die or continue in suffering, why, "God's ways are not our ways"; "the ways of God are beyond our finite understanding," et cetera of pious apologies for the silence and failure of God to help his suffering and neglected children. It would seem that every fossil of credulity embedded in the ancient Rock of Faith has in the course of this review been picked out and the Rock itself drilled through and through for the easy task of final demolition. For nigh two thousand years it has cast its baleful shadow upon civilization, stunting and dwarfing the minds and faculties of men clouded by its worthless bulk. Though {315} vastly undermined and hacked and tottering, the blighting effects of Church and religious superstition are yet in many odious respects persistent; humanity and civilization yet suffer under the lingering disease of priest-imposed delusions and the hateful miasma of religious intolerance in every land cursed yet by priestcraft, parsonate, and the odium of theology. "When the Devil was sick, the Devil a Saint would be!" The Church is dying now; has been forced despite itself and its enginery of torture and murder, to

desist from the worst of its deviltry, to appear a bit civilized; some of its partizans and dupes think it "reformed," pure-minded and clean-handed. It is only measurably so perforce, and reluctantly. Even today the Law of God, conserved in the latest Edition of the holy Canon Law, commands murder for unbelief; these infamous "principles are in their own nature irreformable; ... owing to changed conditions [forced upon it by secular civilization] are to all practical intents and purposes obsolete ... The custom of burning heretics is really not a question of justice, but a question of civilization"! (CE. xiv, 769.) Thus the Church confesses itself uncivilized; it retains and insists upon the God-ordained justice of burning and murder; but is forced by heretic civilization, acquired in bloody despite of the Church, to conform to the decrees of Civilization. But as—however—Holy Church is impotent, dying, and will soon be dead—then only De mortuis nil nisi bonum!—Speed its hastening Death! Founded in fraud by avarice and ambition, propagated by sword and fire, perpetuated by ignorance and fear; by increase of knowledge and free expression of thought rendered now all but impotent except in will and malice, priestcraft yet grasps for power and dominion over mind and spirit of men. In present default of rack and stake, it struggles yet to impose itself through such unholy means as it can still partially command,—fines and imprisonment under ridiculous medieval laws for the absurd priestly "crimes" of blasphemy and sacrilege, "desecration of the Lord's Day" by innocent diversions instead of attending dull preachings and paying the priests by the gift upon the Altar or in the contribution plate. Odious laws for the repression of human liberty; for the outlawing of honest men who refuse the superstitious forms of Religious Oath imposed in courts and legal proceedings, of which several shocking instances have recently occurred, depriving men of liberty and property, and potentially of life through refusal of their testimony in court. Religious Intolerance flames through the land, as notorious instances have lately made evident. Good Christians yet cordially dislike and distrust all others of differing brands of Faith, which sentiments Christians and Jews religiously reciprocate in holy hatred and intolerance of each other, while all unite in utter abhorrence and damnation of the Liberal and the Unbeliever, condemned alike by private Christian spite and public obloquy, of a vocal and intolerant minority; by political disqualifications for public office wherever this or that Sect is yet in a majority and can enforce its intolerance by law. "A careful study of the history of religious toleration," says the historian of Civilization, "will prove, that in every Christian country where it has been adopted, it has been forced upon the clergy by the authority of the secular classes. At the present day it is still unknown to those nations {316} among whom the ecclesiastical power is stronger than the temporal power." In quite half the countries of Latin America and several of Europe—the most backward and poverty-stricken and priest-ridden of them—yet today public office and honors can be attained only by the votaries of the Sect in power, and the free and public practice of any other than the official cult is prohibited by law. I have the codes of these "Christian" countries.

Even in our own "tolerant" country today, religious fanaticism succeeds in its attacks, to impose by law the "sacred science of Genesis" in the universities and schools to the outlawry of the teachings of the truths of Nature. Preachers and teachers who dare express honest opinions of liberalism or unbelief are by pious religionists discharged and their families deprived of bread and support. Religious Pharisees seek to seize the public schools to disseminate their obsolete superstitions in the minds of youth—the hope of the future, and the last chance of the Church. Individual peace and friendliness, public peace and good understanding are often jeopardized and destroyed by Religion. Corrupt and insulting ecclesiastical government is rampant in many of our large cities and in a number of entire States. In a word, and despite all, the Twentieth Century is still under the hang-over spell of medieval theology and an the holy spites and intolerance of rancorous Religiosity. The fatal work of Church and Priest through the Christian Era—as herein revealed, has wrought ignorance, superstition and vice: it has been and remains a supreme failure. Faith is become obsolete before Facts. Christianity is proved to be a fraudulent Bankrupt; this is its final adjudication before the bar of Civilization. The Christian Religion—shown to be a congeries of revamped Pagan Superstitions and of Priestly Lies—is not respectable for belief: every honest and self-respecting mind must repudiate it in disgust. We can all "Do good, for good is good to do"! Faith—fondly called "the most precious heritage of the race," is not a thing whereof to be proud; it is not Intelligent or of Reason. Not a flicker of intelligence is required to believe: millions of the most illiterate and ignorant of earth's teeming populations are the firmest in their "faith" in every form of religious superstition known to the priests of the world, the most devout believers of this or that imposture,—"most assured of what they are most ignorant" withal. Indeed, as aptly quoted: "Unbelief is no crime that Ignorance was ever capable of being guilty of." Buckle truly says, that to the secular and skeptical spirit European civilization owes its origin: that "it is evident, that until doubt began, progress was impossible" (Ch. vii, 242); and CE. has confessed, as is also self-evident,—"Toleration only came in when Faith went out." What a boon then to humanity to hasten and complete its going! Disbelief, doubt, inquiry of truth, rejection of superstition, is distinctly an act of Intelligence; it often requires heroic virtue of bravery and independence of mind to disbelieve, to revolt against and reject the creeds and credulities of the ignorant {317} community,—as evidenced by the whole holy bloody history of religious rancor and intolerance which has so inadequately but shockingly been reviewed. It is the bravest men and the finest minds, with high courage to dare and defy Holy Church, whom that unholy Hoodlum has murdered, but who have saved and recreated Civilization, as even yet inadequately it has been achieved.

Think to what Civilization might have attained by this Twentieth Century. For nigh two thousand years Christianity has held sway and thrall over the most dominant part of the world and portion of the human race. In each generation for most of the two thousand years there

have been hundreds of thousands of men and women—Priests, monks, nuns, and "religious" nondescripts, devoted through life to the unrealities of "Other-worldliness" to the utter neglect of the world in which they lived, resolved, all too oft, "to make of earth a hell that they might merit heaven." In the pursuit of such impracticalities, and to force all others to believe, doubtless millions of books and sermons of sophistry have been their output, not to mention ignorance, wars, famines, plagues and bestialities innumerable that they have brought about to the destruction of civilization. Thus, in aggregate, millions of human beings—many of them of very high mental capacity, have devoted some millions of years of labor or of sloth to Theology and Religion,—lives, years and labor wasted! If these years and labors had but been devoted to pure and applied Science, to the discovery and conquest of the powers of Nature, to Knowledge of the Worth While—medicine, surgery anesthetics, antiseptics, sanitation—the catalogue is endless; to the outlawry of War and the establishment of universal Peace; the abolition of Crime, Poverty, and Disease—in a word, to the Social Sciences and Service, to Humanism and the Humanities, instead of to Theism and Theology—to what glorious heights would not Civilization and Humanity have scaled!

The timorous Religionist—affrighted at the threatened loss of the "opiate" and "crutches" of Faith, often asks: "What are you going to give us in its place?" A cure!—so that you will not need these artificial aids. When the surgeon excises a dangerous tumor, or the physician heals a mental or physical disease,—he restores to health of body or mind,—does not inflict some other form of disease in place of the one cured. So with the fictitious mental disorder of Religion,—for that it is a mental disorder of most malignant kind is proved by the inveterate hates and crimes it has caused the sufferers from it to be guilty of through all the Ages of Faith, as disclosed in this review. The sufferer goes through life, actually—or what is the same thing, under the delusion of disability,—hobbling on crutches, or with frequent injections of "dope" to allay real or imagined pain. Either by material means or by "mind cure" he is healed of the real or imaginary ailment: he throws away his crutches, discards his daily narcotic; health and strength come to his members and his whole body; the faculties of the mind are freed from the inhibitions of disease and disability. The sufferer goes through life, actually—or what is the same thing, under the delusion of disability,—hobbling on crutches, or with frequent injections of "dope" to allay real or imagined pain. Either by mental means or by "mind cure" he is healed of the real or {318} imaginary ailment: he throws away his crutches, discards his daily narcotic; health and strength come to his members and his whole body; the faculties of the mind are freed from the inhibitions of disease and disability. The grandest cure ever wrought in the man and in humanity is free the mind from Superstition, to release all the energies of mind and body for the glorious work for Mankind. The noblest and most blest worker for Humanity is the Humanist.

Religious Toleration and freedom of thought and of beneficent research, came in only as religious Faith went out; Civilization began only as the Dark Ages of Faith came to an end. The Church has had its long Night—those Dark Ages of Faith. Therein it shed its boasted refulgence of "sweetness and light"—in the Dark. The Church is very like the fire-fly—the homely lightning Bug,—it needs darkness in which to shine. But the Day is come; the supernatural Light of the Cross is faded and paled before the luminous truths of Nature discovered now and exploited by free men for the good of mankind.

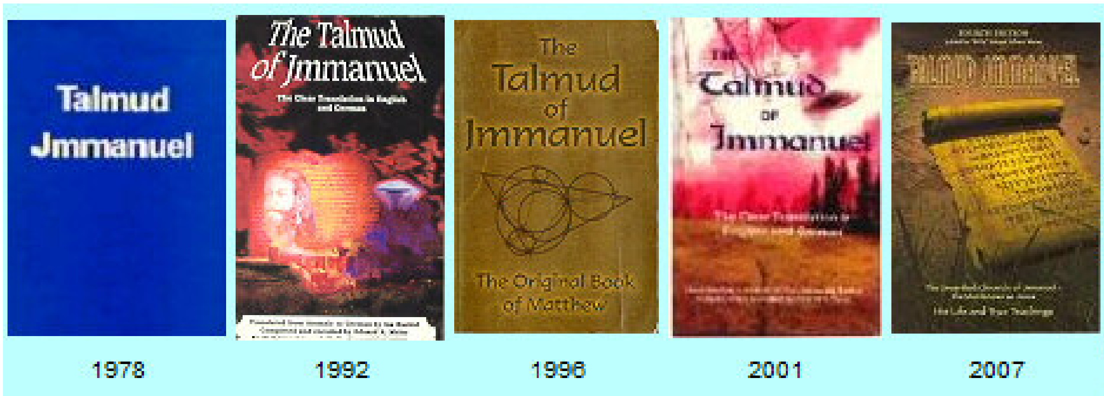
It remains yet to complete the good work for civilization and humanity by destroying the last lingering works and delusions of decadent and decayed priestcraft; through the universal triumph of Rationalism to fully and finally Ecraser l'Infame. Truly and prophetically spoke Zola: "Civilization will not attain to its perfection, until the last stone from the last church falls on the last priest!"

A new and free Civilization rises from the ruins of the Ages of Faith; with heart aglow and high purpose set on the attainment of the ancient "Supreme Good," it hails the glorious possibilities of the scientific Age of Reason, which will redeem humanity from the blight of the centuries of Unreason. Men may now know and freely and unafraid make known the truth: and the Truth shall make mankind Free.

In the fine imagery of Dr. Trattner, his autobiographic God looks into the now not so distant Future, and thus communes: "Before Me is the Scroll of Destiny. See! Man has already scaled the foot-hills. Not one man alone, or two, or three, but all the nations. Everywhere men and women together are now leading their children forward consecrated to the Ideal. ... I am satisfied. It is the day—the day of complete Emancipation!"

FINIS FIDEI

ATTENTION!



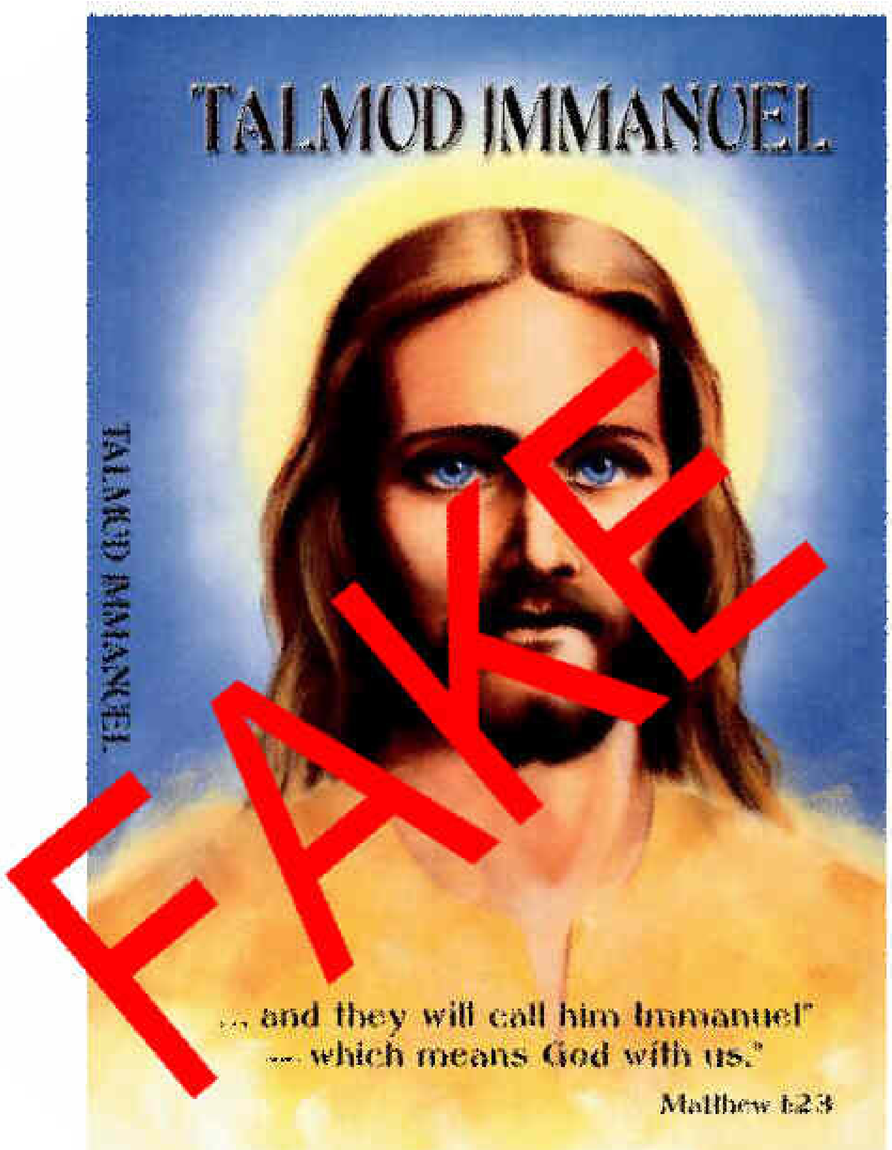
Above: The True Covers of the True translations of Talmud Jmmanuel.

The number 666 to those with Christian roots represents "the Devil", "Satan", "the Beast" as portrayed by Christianity, and the spirit of evil as promoted by satanists like Aleister Crowley, the "prophet" and founder of the Ordo Templi Orientis (Eastern Templar Freemasons) in its current form. But at last we can learn the true meaning of 666, a meaning that was falsified and twisted into the Christian concept of Anti-Christ. 666 actually represents the Anti-logos, the un-reason, which leads to all forms of evil. It is the child of evil, the child of destruction, who is a deadly enemy of knowledge, wisdom, and truth – an enemy of love, peace, reverence, and harmony. It is the Antilogos, in a myriad of forms.

> ***145. Der Zahlenwert 666 trifft auf die deutschsprachigen Werte Gott, Kirche, Christ und Jesus zu.***
>
> ***145. The numerical value of 666 corresponds to the the German language values of God, Church, Christ and Jesus.***

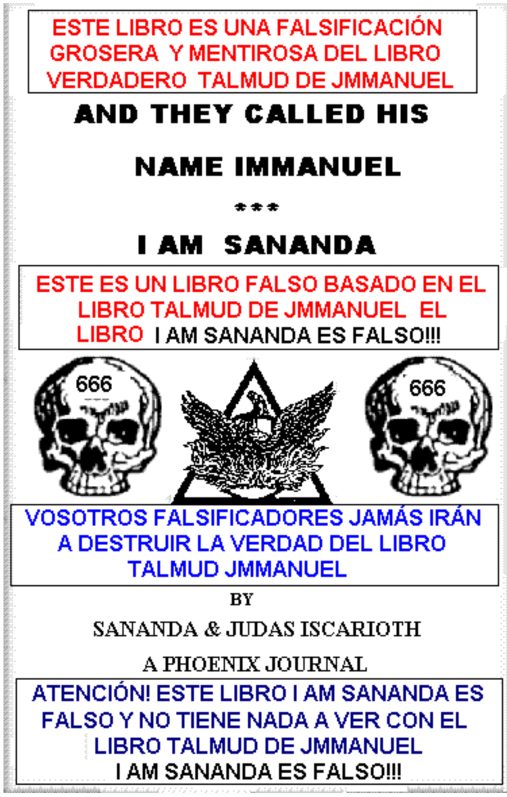
All over the web there are FAKE and FALSIFIED copies of the True Talmud Jmmanuel. Below you can see some of the covers of the falsified copies of this true Talmud Jmmanuel that you has just finished reading.

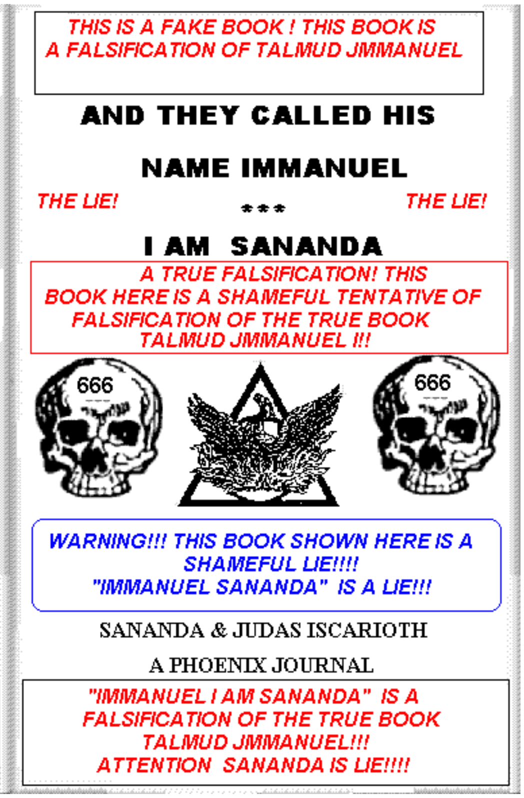
"Forgery, in legal and moral sense, is the utterance or publication, with intent to deceive or defraud, or to gain some advantage, of a false document, put out by one person in the name of and as the genuine work of another, who did not execute it, or the subsequent alteration of a genuine document by one who did not execute the original. This species of falsification extends alike to all classes of writings, promissory notes, the coin or currency of the realm, to any legal or private document, or to a book. All are counterfeit or forged if not authentic and untampered.



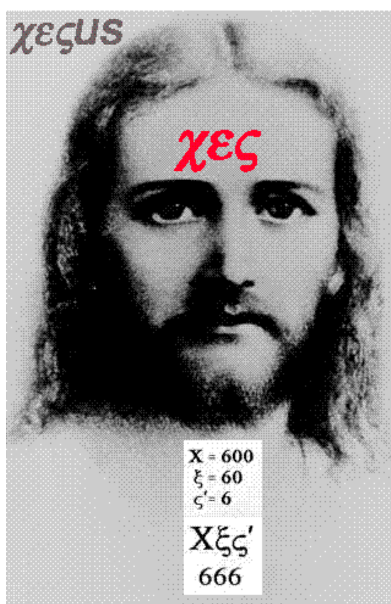
Above cover of fake copy of the Talmud Jmmanuel in english language made in U.S.A made by a U.S.A military named George " The Liar" Green together with self deluded EJ AND DORIS EKKER They have stolen the book from Bily Meier and then falsified it in order to fill his pocket with the freemasonic U.S.A dollars.

George Green *is, and evidently has been audaciously and criminally selling* ***COUNTERFEIT*** *copies of the Talmud Jmmanuel, which he represents as the real thing!*





Above are the covers of fake copies of the Talmud Jmmanuel in Spanish language made by a freemason named Luis Prada aka "Brother Veritus". The website of this liar imbecilicus freemason and falsifier of truth is this is this one: http://www.luisprada.com/ his freemasonic and pseudo New Age Website Dedicated to the Dissemination of Lies. His falsification of the True Talmud Jmmanuel title is this one libro (en Inglés) "Y Ellos Llamaron Su Nombre Emanuel, YO SOY Sananda." ("And They Called His Name Immanuel, I AM Sananda."). Send an Email to the Liar and falsifier Luis Prada here:
(Envíe aquí un Correo Electrónico a Luis Prada:) brotherveritus@yahoo.com



This image above is a representation of a new-ager lie. Sananda is a LIE and does not exist and never existed.

WHAT JSHWSH PTAAH *REALLY* SAYS.



Drawing of Ptaah taken from the FIGU web site http://www.figu.org

Revealing the Agenda of the Fake New Age

featuring Jani King's *The P'taah Tapes - An Act of Faith*

by Vivienne Legg
October 2006

This article is largely for those who are coming new to the Meier case and are still confused about the central teachings, but it also contains some newly translated excerpts from the German language **Meier texts about striving, reverence and judgment.**

If, **as the Plejaren teach us**, the key to developing spiritually, mastering life and possessing great power is *learning to control and order our thoughts*, what better way to subjugate a people than to flood them with an easy, sweet tasting teaching which promotes exactly the opposite? For example:

> *"Q: [p.236] So every thought we have is okay?"*
>
> *Jani King (as "P'taah"): "But of course, dear one. Whatever it is, is alright. Merely allow it and know that within is what is called the integrity of soul energy. It is the fervent desire of the heart to come into allowance, to come into unity to Oneness, and know that every time you are trying to control, you are shutting down spontaneous creativity. Alright?"*

If, as the Plejaren also teach us, the way to develop inner strength and integrity, and be effective in what we pursue, is to strictly align ourselves with the laws and directives of Creation, what better way to keep us in a state of weakness and disempowerment than to stupefy us with the comfortable idea that there is no right or wrong path at all?

> *Jani King (as "P'taah"):[p.39] "It is to accept who you are, beloved ones, it is to accept and acknowledge every facet of who you are as divine expression. You see, everything comes back to you and there is nothing to do. It is simply to be in the knowing that there is nothing that you can do which is wrong and there is nothing that you can be which is not divine expression."*

The above are key teachings of the nebulous entity, *P'taah,* from the Pleiades, channeled by Australian, Jani King. (Please see www.ptaah.com) Jani King's fake P'taah is a master of this poisonous teaching of anti-reason, ie. anti-logos. Some people come to the Meier case with heads so full of such irrational, cloudy, soft-soap themes that they don't even stop to notice that the true Ptaah's most basic teachings are strikingly and critically different.

It was in 1975 that the extraordinary formal contacts began between real physical extraterrestrial human beings from beyond the Pleiades and Swiss man Billy Meier. Semjase, Ptaah and Quetzal told him they were from the Pleiades. It was only 30 years later, after numerous copycat channellers and "contactees" had surfaced, that they clarified this. As Earth science well knows, the Pleiades are not suitable for sustaining human life. The Plejaren come from 80 light years beyond the Pleiades.

Ptaah was, and still is, the fleet commander and leader of their Plejaren Federation. He is not a channeled entity. He is a flesh and blood human being with a family and distinct human responsibilities and limitations. He is Semjase's father. He is the son of Sfath, the elderly, since deceased, extraterrestrial who taught Billy Meier in his childhood. Ptaah is the Jschwjsch (King of Wisdom) of three planets. That means he has the great responsibility of overseeing affairs on those three worlds. He, and those under his command, may only provide teaching and advice to Earth people and may only intervene in Earth affairs to a very limited extent. They are not gods. They do not seek followers. They are not here to save us or prop up our injured egos, but to encourage us to *make ourselves* strong and righteous - ie. living according to the laws and directives of Creation.

The below is our translation of what the real Ptaah had to say about Jani King on the 13th of May 1996, reported in the 8th August 1996 FIGU bulletin. (You can read the original German at this link. http://www.figu.org/de/figu/bulletin/8/luegner.htm).

Note: (WV) indicates "*Wort Veränderung*" (word alteration) for legal reasons. It is used in the FIGU bulletin because the truth cannot be told without threats of defamation suits.

Billy asked,
Do you know anything about a certain Jani King? Recently I have received a fax which says that this woman from North Queensland in Australia has written at least two books about...

Ptaah: ...alleged contacts with me, which naturally corresponds just as much to a crazy fantasy and a nonsense (WV) as the unstoppable assertions of Penny McLean, Barbara Hand Clow, Barbara Marciniak and Amorah Quan Yin and others, who, in a shady wheeling and dealing manner, and stupidly (WV) claim to be in contact with me or with other persons or some sort of spirit beings of our people in some kind of form or other. In the same round dance also belong Fred Bell with his so-called (WV) contacts with my daughter Semjase as well as Randy Winters with the story (WV) of Adrain and the alleged contacts in Florida. Such contacts have never existed from our side with humans on the Earth apart from singly and alone with your person – and also presently no such contacts exist and also in the future no such contacts will come about with some sort of humans on the Earth from any one of our peoples. If, however, in spite of that, dishonest (WV) humans assert to stand in contact with anyone of us or with spirit beings of our peoples then that corresponds to a lie, a deceit or charlatanism. Also schizophrenic processes and suggestive influences as well as self- deceit, and so forth, are thereby not to be excluded. ...

Providing - for our scientific analysis - ET metal alloy samples, spacecraft sound samples, exquisitely accurate prophecies, thousands of still photos and movie/video footage of their ships in daylight (well before personal home computers existed) the Plejaren directed Billy Meier to go public so that the controversy could begin which is required to gently awaken people to the reality of extraterrestrials. The controversy certainly did begin and has been raging ever since, drawing first the attention and then the bile of the media and also the attention of intelligence networks, scientific experts, film experts and even regular would-be assassins. The contacts continue to this day, as do the assassination attempts. This is not surprising. Ptaah and the other extraterrestrials provided spiritual teachings (as these Plejaren people have done in past eons) and all kinds of other in-depth and controversial information which sheds a powerful light on the agendas of various powers on Earth.

Ptaah continues:
On the Earth there are unfortunately always more liars, swindlers, deceivers, charlatans and delusionally sick people of the kind who claim to be in contact with us. Entirely they are all, and I must strongly stress ALL, only poor crazy, schizophrenic or otherwise delusionally sick, or even conscious liars, swindlers, deceivers or charlatans. And it is interesting to establish that only since the point in time of your official mission-spreading, and therefore since your emergence into publicity, have we Pleiadians/Plejaren come into public interest and are misused by dozens of delusionally sick as well as liars, deceivers, swindlers, and charlatans for so-called contacts with them, whereby all these sick and unrighteous ones are judged by practically all UFO circles to be true contactees, and their delusional or mendacious stories and fantasy stories are accepted as true, although no letter of their twaddle is true - while you as real

contact person for us are insulted as a liar and deceiver and your materials of evidence are reviled as falsifications. – It would be appropriate if you prepare a pamphlet regarding these mentioned matters and hand it out to all who are interested because those who are really seeking, as well as all other humans, have a right to come to know the fundamental truth.

Unless you are prepared to study what the Plejaren actually have provided, and the sensational evidence which accompanies the case, you are not likely to recognize that nothing that Jani King's "P'taah from the Pleiades" has to say comes anywhere close to demonstrating the integrity, intelligence and ethical maturity of the real, no-nonsense Ptaah from the Plejaren system and his messages' relevance to the current time, nor will you begin to appreciate how audacious it is for someone such as Jani King to claim to speak on behalf of the more than 770 year old Ptaah, with things completely at odds to what he would say. Not surprisingly, she has not even made reference to this source material from which her "P'taah" has drawn.

I provide the following few examples of the real Plejaren/Meier teachings in relation to Jani King's in the hope of at least demonstrating to newcomers to the Meier case that the Billy Meier messages are drastically different to Jani King's messages and should not be confused with them. Because *The Ptaah Tapes - An Act of Faith* is quite representative of the common “new age” teachings, (especially those directly stemming from the Saint Germain/I Am movement) and also pretends to be from Ptaah from the Pleiades, it serves well to make some these important points. Jani King wties about having a conversation with "Saint Germain" before she began channelling "P'taah". Interested people should look into the Saint Germain connection as it sheds a lot of light on the broad, if not direct, agenda behind this enslaving teaching. The Plejaren say, *"In his lifetime he was the greatest deceiver, charlatan, liar and spy, and indeed in the service and commission of a sect in Germany which was obsessed with world domination at that time."* The book *Psychic Dictatorship in America* (see bottom of above link) also sheds light on the whole I AM movement.

In these common ‘new age’ teachings, the themes which show up again and again and again which are completely opposite to the teachings of the Plejaren and Billy Meier include; don't judge in any way, don't think, you don't need to do anything to fix the world, just think of yourself because that's what the world needs, and if you acknowledge an evil you make it real.

The Meier case teaches the importance of taking personal responsibility for thoughts words and deeds, the necessity of striving, the responsibility of speaking out and acting against evil, and the need to follow the Creational laws and directives, which apply universally and can never be changed to suit the times. This means the seeking and finding of knowledge, wisdom, truth, peace, freedom and love and the exercising of reverence and respect for our fellow humans and all other creations of the Creation.

“*The KNOWLEDGE that Creation calls for, from every human, is not built on a blind trust in a humiliating creed. It calls for seeking, researching and recognition, because it grows out of the cognition of Creation's laws for the adherence to all laws and directives, thereby, however, also for wisdom and correct management.”* – from the book *Arahat Athersata*

In addition to this spiritual teaching the real Plejaren and Billy Meier provide an ancient history of Earth which features the enslavement of Earth humanity by means of false religious teachings by some of the Plejaren’s own distant ancestors, who portrayed themselves as Creator “gods” whose influence demonstrably continues to this day. Most important of all, in contrast to their distant ancestors, what the Plejaren ask us to do is to test for ourselves whether what they claim makes sense. And so we should think, and reason and determine whether the teachings to which Earth humanity has adhered in the past, and to which most currently adhere, actually serve the purpose of spiritual enslavement.

We don't automatically accept what the Plejaren say, simply because they say it. We test it with reasonable logic and see how it corresponds to the evidence all around us. *The P’taah Tapes* gives lip service to the enslaving nature of religions but that’s where the similarity to the real Plejaren teaching ends.

The title, *The Ptaah Tapes - An Act of Faith* describes what its teaching demands. Faith, ie. belief. But faith, by definition, can only exist in the absence of true knowledge. The real Ptaah’s teachings are based on knowledge of the truth. As Billy Meier says, this is the truth that everyone can search for within themselves and by themselves, in nature and in one's surroundings everywhere, provided the person is willing to look for and retrieve it. He says the spirit teachings and their secrets are, for the humans, no more a secret than reading is for someone who has not learnt to read.

Ptaah and his people clearly teach the necessity of knowledge.

From the book *Arahat Athersata*
50. Wahrheit fügt das Wissen zusammen, baut auf und bildet als Essenz die Weisheit; Glaube aber zwingt zu unbeweisbaren Ansichten, zu sklavischer Demut und Ergebenheit, so er zerstörend und trennend sich auswirkt in allen Belangen des Lebens.

50. Truth joins knowledge together, and builds up and forms wisdom as its essence, but belief compels to views which cannot be proven, to slavish humility and resignation, so it works itself out destructively and divisively in all matters of life.

51. Dadurch ist auch mit aller Deutlichkeit die Erklärung gegeben, warum der Erdenmensch seit Jahrtausenden sich mehr und mehr in ein Dasein

der Zerstörung hineinmanövrierte und die Erde zur Jetztzeit von bösartigster Zerstörung gezeichnet ist.

51. Thereby the explanation is also given with all clarity why the Earth human, more and more, for millennia, has maneuvered into an existence of destruction, and the Earth in the current time is marked by the evilest destruction.

52. Durch die Irrlehren der Religionen wurde der Erdenmensch im Laufe der Zeit unfähig, aus der grossen Fülle der wahren Wissenkraft der Schöpfung bewusst und kontrollierend die ihm zugehaltenen Kräfte zu erkennen, geschweige denn sie in Anwendung zu bringen und sich nutzbar zu machen.

52. Through the false teaching of religions, the Earth human became incapable, in the course of time, of recognizing, consciously and controllably, from the great abundance of the true knowledge-power of Creation, the powers held shut to him, not to mention, then, employing them and making them useful.

53. Das WISSEN, das die Schöpfung von jeglicher menschlichen Lebensform fordert, baut sich nicht auf in einem blinden Vertrauen in einem demütigen Glauben.

53. The KNOWLEDGE that Creation calls for, from every human, is not built on a blind trust in a humiliating creed.

54. Es fordert Suchen, Forschen und Erkennen, denn es wächst aus der Erkennung der Schöpfunggesetze zur Befolgung aller Gesetze und Gebote hinauf, dadurch aber auch zur Weisheit und richtigen Handhabung.

54. It calls for seeking, researching and recognition, because it grows out of the cognition of Creation's laws for the adherence to all laws and directives, thereby, however, also for wisdom and correct management.

55. Durch das Beschreiten dieses Evolutionweges allein vermag sich eine Lebensform richtig zu entwickeln und sich die Kräfte anzueignen, die zur Beherrschung des geistigen und bewusstseinmässigen Lebens und des materiellen Daseins führen.

55. Only by stepping onto this evolutionary path may a form of life develop correctly and make the power his own which leads to the mastering of the spiritual life and life pertaining to the consciousness, and of the material existence.

The importance of striving is stressed repeatedly in Billy Meier's books.
(From *Art zu Leben,* p. 52)

Note: The German world SEIN used below translates to the English world BEING, meaning: *existing in the creational existence, the spiritual existence*.

Eine der grössten schöpferischen, gesetzmässigen Wahrheiten is die, dass alles Existierende in der Nature und im gesamten Universum und in der Schöpfung selbst, und so also auch das gesamte Leben und SEIN und alle Existenz aller Lebensformen in grundlegender und wegweisender Form im Streben besteht - im Streben nach Zukunft, im Streben nach Höherem, nach Evolution, nach höchstmöglicher Vollkommenheit.

One of the greatest creational truths, determined by law, is this: everything existing in nature and in the entire universe and in Creation itself, and so therefore also the entire life and BEING and all existence of all life-forms, endures through striving, in a fundamental form which points the way - in striving for the future, in striving for the higher, for evolution, for the highest possible perfection.

Wie die Schöpfung selbst, so strebt auch ein jegliches Wesen jeglicher Art vom alleresten bis zu seinem allerletzten Atemzuge nach Höherem, nach Evolution and Vollendung.

As does Creation itself, every being of every kind also strives, from the very first breath until the very last, towards the higher, towards evolution and completion.

Jeder Augenblick im Dasein eines Wesens ist ebenso nach Streben ausgerichtet wie das gesamte SEIN der Schöpfung selbst.

Every moment in the existence of a being is just as directed towards striving as is the entire BEING of the Creation itself.

Die Schöpfung selbst wie auch all ihre Kreaturen und Wesenheiten sind erfüllt mit der Kraft des Strebens, um Erfolg, Zukunft, Fortschritt und Höheres zu erringen.

The Creation itself, as also all its creatures and beings, is filled with the power of striving in order to obtain success, future, progress and the higher.

Streben ist die Kraft des Geistigen sowohl als des Physischen.

Striving is the power of the spiritual as well as the physical.

Und Streben ist ein unumstössliches schöpferisches Gesetz, um Höheres und Vollkommenes zu erreichen durch unaufhaltsame Evolution. ...

And striving is an irrevocable creational law for the obtaining of the higher and perfection through incessant evolution. ...

... Fehlt das Streben in irgendeiner Lebensform, dann erlischt die Kraft des Fortschrittes und damit der Sinn des Lebens.

…. If striving is lacking in any form of life then the power of progress, and thereby the meaning of life, is extinguished.

Verliert ein Mensch sein Streben, dann verliert er auch den Sinn des Lebens....

If a human loses his striving then he also loses the meaning of life. …

What do *The P'taah Tapes - An Act of Faith* say? (The questioner, below, is referring to the depression caused by awareness of the terrible things and dire circumstances going on in the world.)

> *[p.191] "Q: (M) Just listening to you I get the understanding that the easiest way to go through those times is just to surrender to whatever comes up. Not to consciously focus on a certain goal that you desire, but to more or less get out of the way and just allow things to happen. Is this so?"*
>
> *Jani King (as "P'taah"): "There, dear one, is a true pearl of wisdom. If each and every one of you could 'get out of the way', get out of the way of what is called reason, what is called intellect, and if at every moment you would be flowing with your hearts[sic] desire, with intuition, then of course everything is made very simple."*

Billy Meier continues –

... Ohne Streben kein Leben, ohne Leben kein Streben - ohne Leben und Streben keine Evolution und kein SEIN. ...

"... Without striving, no life, without life, no striving - without life and striving no evolution and no BEING. ...

Alles SEIN ist Streben, und alles Streben ist SEIN.

All BEING is striving and all striving is BEING.

...Was aus dem Streben heraus ergeht sind Wahrheit, Wissen, Weisheit und Liebe sowie Frieden und Harmonie, Fortschritt und Glück.

… What comes forth from striving is truth, knowledge, wisdom, and love as well as peace and harmony, progress and happiness.

> *Aus dem Streben ergeht aber auch das Bewusstsein und dessen unaufhaltsamer Fortschritt - hin bis zum SEIN in hoher Vollkommenheit. ...*

> ***From striving, however, also comes consciousness and its incessant progress - up to the BEING in high perfection. ...***

From *The P'taah Tapes - An Act of Faith*:

> ***Jani King (as "P'taah"):[191] "Intellect is a support system to enable you to bring forth the heart's desire. It is called balance, dear ones, you know balance? And certainly, if you can step aside from striving and reasoning, then indeed the whole world will open for you."***

The true Ptaah teaches that it is an obligation to speak and act against evil.

This is expressed repeatedly throughout the conversations between Ptaah and Billy, as Ptaah and Billy do exactly that. It is also expressed in Billy's many writings. (Please go here for the entire article with the original German.)

Billy, July 11th, 2006
"In my opinion, keeping silent does not mean neutrality, rather tolerance and the promotion of the political, punishment-related, religious, militaristic and terrorist atrocities. Every human who knows these things, and thereby the truth of the facts, and is silent over them, makes himself guilty of irresponsibility and of a crime against all humans who come to death or damage through political, militaristic, religious, sectarian, war-related, criminal and terrorist behaviors and actions. Neutrality means, therefore, also to be active in relation to bearing responsibility in regard to the open naming and denouncing of the existing facts and the wrong ways of behavior of all those who govern the world, as, however, also all their myrmidons and vassals who carry out their orders in ways of war, terrorism or other ways unworthy of humans. Silence is never compatible with neutrality, because this requires that the effective facts of war, terror of destruction, murder, torture, wrong punishment-orders and rape, and so forth, become openly and clearly named, and indeed in regard to all contracting parties and persons. He who is silent is not only cowardly and not neutral, rather also absolutely irresponsible."

And below is a clarification from Billy Meier in *Art zu Leben,* about the concept of judgment (p.102, no. 292)

Kein Mensch ist des Rechtes, über einen andern ein Urteil zu fällen, das ihn als Menschen diffamieren würde; zulässig ist nur eine Beurteilung des Charakters, der Redensweise, die Form des Anstandes sowie die Art der Handlungen ohne die Würde des Menschen also solche anzutasten, wenngleich auch sein gesamtes Tun und Handeln und seine Art menschenunwürdig sind.

No human has the right to pass judgment over another which would defame him as a human. Only permissible is a judgment of the character, the way of speech, the form of the propriety as well as the type of behavior, without touching the dignity, as such, of the human, even if his collective deeds and behavior and his manner are unworthy of a human being.

In contrast, *The Ptaah Tapes - An Act of Faith* clearly stresses that whatever you judge to be wrong in the world is only a reflection of yourself. In previous lives, it argues, we have all been murderers, we have all been murdered, we have all been victim and attacker and so we should just engage in "embracement". Meanwhile there is nothing but the fluffiest discouragement from committing any barbarous act.

> ***Jani King (as "P'taah"): [p.231]. "To know that each time you bring forth a situation that creates pain, you have created it that you may understand unity. You have created the pain, the anguish with your loved ones, [the pain] with what appears to be circumstance, you have created every discordant situation that brings your pain, that you may say: 'Ah'" .***
>
> ***Jani King (as "P'taah"): [p.232] "Bless yourself for every creation of dis-easement, every creation of agony. Bless it, because in the non-judgment, in the acceptance, you are discovering indeed the GOD you are. In the allowance of it all, merely to be without judgment, without trying to change anything, you are creating the rainbows and the starlight. So be it."***

The real Plejaren say that we should act to avoid environmental destruction.

They provided very specific technical advice about the hole in the ozone layer and about global warming decades before they were discovered by Earth scientists. And in *What the Plejaren Wish for the Earth Human*, Quetzal said,
3. We wish that a normal state of population and births be strived for on Earth and in this regard, effective worldwide birth control be enforced, because only through this can too excessive an overpopulation be avoided and even further privation, criminality, hate against fellow men, wars, exploitation of Earth's resources to the utmost, as well as new diseases, epidemics and misery be avoided and contained.
In the context of explaining how we humans need each other, just as much as we also require nature and its plants and animals, Billy wrote, in *Art zu Leben, (P 152):*
Daher ist es unbedingt erforderlich, dass sowohl der einzelne als auch die Völker und Nationen ihre individuelle und kollektive Pflicht und Verantwortung für das gemeinsame Leben und Wirken erkennen, weil nur dadurch die Familien aller Lebensformgattungen sowie der Planet Erde selbst geschützt und erhalten werde können.

To this end it is unconditionally required that the individual as well as the peoples and nations recognize their individual and collective obligation and responsibility for the common life and effects because only thereby can the families of all species of forms of life, as well as the planet Earth itself, be protected and maintained.
What does the fake, "P'taah", say?

> ***"Q: [p.222] (M) So we are already there, and also, if we rush out to help someone who we feel is suffering, we are actually robbing him of the experience?"***
>
> ***Jani King (as "P'taah"): "In a manner of speaking, we could say in extreme cases, indeed. But dear one, we are not saying do not help and do not follow the dictates of your heart….It is really not to be in judgment when you are giving forth help and [not] to have expectations of how it should be. That is all. Do you understand? But indeed, we say this also: If you are trying to change somebody else's experience, you are merely creating an opportunity for your own learning."***

In 1951, at the age of 14, under the guidance of his childhood extraterrestrial teacher, Sfaath (Ptaah's father), Billy prepared a long letter based on grave prophetic and predictive statements about coming events told to him by Sfaath. He sent 3000 copies to all the governments of Earth as well as to decisive organizations, newspapers, journals and schools, etc., in the hope of prompting them to take the necessary steps to avert the disasters. Indicative of the fact that the real Plejaren are still very much concerned that we strive to prevent world catastrophes and the suffering they incur, they directed that this letter of Billy's be published on the internet in the January 2005 FIGU Bulletin in the hope that, finally, positive action will be taken to prevent these unfolding disasters from worsening even more. The following is a small excerpt from our translation. *(Follow link above for original German text.)*
18. Arresting counter-measures can still change everything for the better if the people and all the responsible ones of the governments, the authorities, the scientists and the military, as well as all others who are competent, most rigorously trouble themselves to put an end to all evils and bring a positive change to everything.

19. If that doesn't happen then unimagined horrors are imminent, whereby, in every respect, the world power USA would lead the foremost front of the sword of death as well as destruction and annihilation, while toeing the line are Israel and all those countries who nestle in sanctimonious friendship with the USA, and indeed, against the will of the sensible element of the respective peoples.

49. Through the guilt of the human being, through his overpopulation, through his megalomania, through his unreasonableness and high-handedness, he challenges all the powers of nature, that, together with

the Earth, revolt, and defend themselves against the degenerating machinations of the Earth human.

What do *The Ptaah Tapes -An Act of Faith* say?

> ***Jani King (as "P'taah"): [p.9] "Each one of you creates your own universe, indeed co-create with those you draw into your life and you may have everything; there is abundance for all upon your planet, there is everything you could possibly desire there for you."***
>
> ***Jani King (as "P'taah"): [220] "Hm, but of course, this will relieve your minds, nothing is ever lost, and what appears to be extinct is only extinct in your space/time framework. …You are not the only ones who care about what is occurring with your flora and fauna. There are many species of creatures who were no longer necessary in what may be termed the evolutionary patterning, but who have gone on to create a different reality for themselves."***

Then there were Billy Meier's chilling 1958 prophecies. These prophecies were already written by 1958 from revelations from the extraterrestrials Sfaath, and from Asket (who guided and taught Billy during his teenage to young adult years). The letter of August 25th, 1958 containing these prophecies, was sent as a *"Warning to all the governments of Europe!"'.*
"If the coming events are considered and analyzed then from that comes forth clearly and distinctly that the human himself bears most of the blame for the coming calamity and chaos as well as for the catastrophes, even when pathologically stupid, as well as irresponsible, know-it-alls and scientists assert the opposite. Fundamentally, overpopulation is the factor behind all the evil that is to be found in climatic warming and environmental destruction…"

What do *The Ptaah Tapes - An Act of Faith* say?

> ***Jani King (as "P'taah"): [p.202] "The changes of the Earth herself are wondrous, wondrous changes. That which you consider at this present moment to be dire circumstances brought about by volcano, earthquake and the rising seas, is only to make room, if you like, for the expanded energy of the transition. It is the Earth moving and preparing herself. In the time of transition there will be many, many more than you can imagine, that is why all the people are coming forth now. Do you think they would come forth just to be annihilated? It is not so, you know. Although there is much, if you like, propaganda put forth and many fear-generating words which are written and spoken about this. I want to tell you, you cannot imagine the wondrous beauty. …"***

The Plejaren teach us the importance, in order to be righteous, of following what they call the laws and directives of Creation.
From the book, *Genesis* p.44 .208.

208. Das Universal-Gesetz ist gegliedert in eine bestimmte schöpferische Gesetzgebung, die sowohl für die Schöpfung selbst, so aber auch für alle von ihr kreierten Lebensformen gilt.

208. Universal law is structured in a certain creational legislation which applies to Creation itself as well as to all forms of life created by it.

209. Die Gesetze bilden ganz bestimmte Werte der Lebensbefolgung und Lebenserfüllung, die hineingelegt sind in jedes einzelne kreierte und zur Existenz gewordene Ding.

209. The laws form quite certain values of compliance to life and fulfilling of life, which are established in every individually created thing which comes into existence.

210. Erkenntlich sind diese Schöpfungsgesetze in der Natur, wo sie dem Menschen als Naturgesetze erkennbar werden.

210. These creational laws are discernable in nature where they are recognizable to humans as laws of nature.

211. Und nur die Befolgung dieser Gesetze gewährleistet eine richtige und schöpfungsgerichtete Lebensgestaltung und Lebensbefolgung.

211. And only the adherence to these laws guarantees a correct and creation-aligned forming of life and adherence to life.

Semjase stated, as recorded in OM canon 49,
85. Das richtige Verhalten der Familie und die Verwaltung des Landes und der Gesellschaft bilden einen Teil der universalen Bestimmungen, welche die Gesamtheit der Wesen mit streng unparteiischen Gesetzen ausgestattet haben.

85. The correct behavior of the family, and the administration of the countries and society, forms a part of the universal determination which has equipped the totality of the being with strict impartial laws.

86. Der Mensch lebt weil die Schöpfung existiert, und sein Leben muss so ausgeglichen und vollkommen werden, wie die Schöpfung selbst ausgeglichen und vollkommen ist.

86. The human lives because the Creation exists, and his life must be as balanced and perfect as the Creation itself is balanced and perfect.

What do *The Ptaah Tapes - An Act of Faith* say?

> ***Jani King (as "P'taah"):* [p.11] *"You know, there is no such thing as right or wrong, there is no such thing as good and bad, really. And***

> ***in truth there is no such thing as a wrong decision. Everything is a learning process, and that is why you are here, dear one. It isn't enlightenment. The more you search, the less you will find."***

Everything in this false teaching corresponds to anti-reason and seems to be the lazy way out for the believer, and on the other hand, it corresponds to the fatal formula for inducing non-resistance to the power-hungry, irresponsible, control freaks.

Ominously apparent in some of these "new age" writings, and certainly in *The Ptaah Tapes - An Act of Faith*, is the stark absence of clear rules about children and sexual activity. Just as with the previous points, this is *absolutely* at odds with what the Plejaren and Billy Meier teach, which is that children should not be subjected to any form of abuse. Sexual abuse of children is one of the most blatant characteristics of degeneration of the present and future times, as described by the Plejaren. The prophecies provided by the Meier case notably focus on these times and describe an abominable future world where children are little more than sexual commodities. We, as anti-child-abuse activists, specifically in relation to child abuse which is maintained by our political and religious leaders, are seeing this developing before our eyes while "good" people sit back and refrain from judging and acting or "thinking negatively" about it.

From *The Ptaah Tapes - An Act of Faith*:

> ***Jani King (as "P'taah"):[p.97] "Dear ones, you are sexual beings from the moment of your birthing until the moment of your translation. It does not matter how old you are in physicality and it does not matter what the expression of your sexuality is."***
>
> ***"Q: [p.108] (F) P'taah, concerning sexuality and sensuality: How can we educate our children into freedom of feeling, while we are still struggling with the limitations? "***
>
> ***Jani King (as "P'taah"): "Indeed, beloved, perhaps it is the children who will be teaching the parents. It is called allowance, that is all, to love and to allow. To allow the children natural expression and then they may teach you many things - not only about sexuality. And children are very sexual little beings. They will teach many wonderful things, more and more in these next years, because truly, many, many children born at this time are shining lights, who come forth to help the transition of humanity."***

Nowhere in this slippery teaching is there any unambiguous instruction that there should be any efforts to prevent acts of abuse of any kind.

The questioner asked Jani King how this philosophy could be understood in relation to child abuse.

> ***Jani King (as "P'taah"):[p. 214] "…we are not saying that everything is beautiful, beloved, we are simply saying that everything simply IS and that there is no judgment in universal law. We are in understanding of the grief which occurs around the children, not only with what is called molestation, …Now what occurs, beloved, is that in a situation where you are emotionally attached to that which be child or indeed, beloved pet or any loved one who is victim, one is so caught within the emotion of all of that, that you will simply not understand what is called co-creation. … : You consider the children to be helpless – they are not! ..."***

Combine this with…

> ***Jani King (as "P'taah"): "Do what makes your heart sing. You see, where you are coming from - a place of love – how can there be a wrong decision – hm? It does not matter. Do what makes your heart sing for the moment."***

We, gaiaguys, (who support and promote the Meier case *but are not authorized FIGU spokespeople*) cannot ignore the obvious connection between the themes which are expressed in the prevalent "new age" belief-based teachings (ie. do what you like, don't challenge anything, sexual boundaries should be overthrown) and those which we see expressed by certain sects and interests who clearly hold enormous political power in the current times. Surely this demonstrates a continuation of the age-old use of religious enslavement as a means of control which threatens to drown out the lone voice of reason guided by real advanced extraterrestrial teachers who are still at the head of the extraordinary, unparalleled, extraterrestrial contact case which for 40 years has surrounded Billy Eduard Albert Meier. What astonishing degree of lack of reason causes people to not want to know what these extraterrestrials have to say to us?

Extraterrestrial Asket from the DAL universe said to Billy in February 3rd 1953, (Please go here for more of this advice with the original German text.)
For further things, like help with evolution, and so forth, other forms of life from your own universe are responsible, who will initially call themselves Pleiadians. Already for millennia, they supervise the Earth and keep those space-faring races in check who wish evil for you Earth humans and want to gain control over Earth humanity with the employment of religion and all the related deceptions, hallucinations, and trickery with which they buoy up the Earth humans with false promises. ... But Sfaath spoke the truth, because even as with all other religions, the Christian religion is also only an evil and wrong enslaving, poor piece of work of Earth people, who, in their establishment of religions, found the wealth promised to them, and power over fellow men, and found that they would be addressed by a degenerated group of extraterrestrial intelligences if they

would spread the erroneous religious teaching. I hereby speak of the extraterrestrial race, which here, since ancient times, [Note: until 1978] wants to attain supremacy over the Earth humanity and, accordingly, to always again unfold the glow and flame of the various religions and always new sects because only through that may they obtain their goal.

The striking realness of Billy Meier's Plejaren extraterrestrials can be quite confronting for people, since it immediately draws us to the harsh reality of the state of our world and the role we each play in it. It isn't a comfortable message, at first. There is no easy way out, and there are no soothing tones which obscure the real problems. This is because of the necessity to encourage us to develop our innate, independent strength and source of peace.

It is worth pointing out that the assumption of the teachings of *The Ptaah Tapes - An Act of Faith* is that those who work against existing evils in the world and are doing so out of fear of those evils. Honest seekers will be encouraged to know that the genuine Plejaren teachings encourage and foster striving for just causes, not based on fear, but on an understanding of the Creational laws and directives, and that all fear disappears as knowledge is gained.

Reverence for life produces a sense of shared responsibility and true connectedness with the environment. In the book *Genesis* Billy Meier explains more. I think this basis of reverence is critical to understanding the difference between these two teachings.(p.95.)
1. Ehrfurcht und Ehrwürdigkeit sind die grundlegenden Voraussetzungen, die urtümilchen Kräfte aller Erkenntnisse.

1. Reverence and veneration are the fundamental prerequisites, the original powers of all cognitions.

2. Das bedeutet, dass im Menschen ehrwürdige Ehrfurcht vor und in allen Dingen herrschen muss, wenn er Erkenntnisse erlangen will.

2. That means that venerable reverence must rule in the human for, and in, all things, if he wants to obtain cognitions.

3. Ehrwürdig sind alle Dinge, sowohl die positiven wie auch die negativen die in gleichem Masse geachtet werden sollen in Ehrfurcht, insofern sie keiner Ausartung anheimfallen.

3. All things are worthy of veneration; the positive as well as the negative should be respected to the same degree in reverence, as long as they do not fall into degeneration.

4. Jeder in vernünftiger Form des Denkens fähige Mensch vermag sich Erkenntnisse höherer geistiger Werte zu erwerben, wenn er sich die grundlegenden Voaussetzungen in seinem Gemüt zur Erlangung dieser Erkenntnisse schafft.

4. Every human who is capable of a rational form of thinking may acquire cognitions of higher spiritual values if he produces the fundamental prerequisites in his Gemüt for the purpose of obtaining this goal.

Note: [*from *Die Psyche]
Gemüt wird jener geistige Block und Faktor genannt, der im Geistkörper einer Lebensform, in diesem Fall beim Menschen, das geist-bewusstseinsmässige Fühlen und die geist-bewusstseinsmässigen Gedanken in sich ordnet und verwaltet in stets ausgeglichener Form.

Note: The Gemüt is the name for the spiritual block* and factor which, in the spirit body of a life form (in this case, with the human) orders and manages the spirit-consciousness feeling and the spirit-consciousness thoughts in a constantly balanced form.

**** "block"*, as in *"block of flats/apartment block"* and *"block of ice"*, NOT "*block*", as in *"road block"* and *"mental block"***

Billy Meier goes on to explain that reverence must never be considered equal to worship. Worship forbids criticism and opposition. However reverence allows opposition and criticism in *reverential* form.

Asked to tell the audience a little more about himself, Jani King's P'taah only manages to say, …

Jani King (as "P'taah"): [p.197] " So you see beloved, when you ask who it is that I be, it is really a quite complex question, yet it is also very simple: Who am I ? I AM. I am expression of divinity – and , dear one, I know that I am. And soon, beloved humanity, so shall you."

To finish with some wise words from the book OM, the book of the laws and directives of Creation, canon 3 explains, *"This is the book of knowledge of the creational laws and directives, as it is given in words and meaning through the JHWH and the prophets of the Earthly humankind."*

(Canon 38)

11. Siehe, Mensch der Erde, du verlangst Erklärung für ein jedes Ding, und so die Erklärung gegeben wird, dann verstehst du nicht, weil du nicht verstehen willst.

11. See, human of the Earth, you desire explanation for everything, and so the explanation is given, then you do not understand, because you do not want to understand.

12. Also höre ein andermal, was dir seit alters her gesagt ist, Erdenmensch, damit du endlich verstehst und die Wahrheit erkennst:

12. Therefore listen one more time to what you have been told since ancient times, Earth human, so that you finally understand and recognize the truth.

13. Erfasse das erklärend Dargelegte und wandle fortan in den Lehren der Wahrheit.

13. Comprehend the explanatory descriptions and turn, from now on, to the teachings of the truth.

14. Es ist auch gegeben Vernunft und Verstand, allein, du nutzest weder das eine noch das andere.

14. You have also been given reason and understanding, but you use neither one nor the other.

15. Nur wenige unter euch haben die Vernunft und den Verstand soweit entwickelt und geöffnet, dass sie die Geheimnisse des Geistes erfassen und verstehen.

15. Only few among you have developed and unlocked reason and understanding to the extent that they (the few) comprehend and understand the secrets of the spirit.

16. Den meisten der Erdenmneschen jedoch geht dies ab, denn sie sind noch kleinmütig und klein and gläubig.

16. Most of the Earth humans, however, do not have this understanding because they are still faint-hearted and small and believing.
17. Ihr Bewusstsein ist unwissend und leer, so sie also erst das Denken lernen müssen.

17. Their consciousness is ignorant and empty so they therefore first must learn to think.

18. Und was wäre wohl besser sie denkend zu machen, als eben das Sprechen der Wahrheit und die Lehre der Wahrheit.

19. And what could ever be better to make them think, than indeed the speaking of the truth and the teaching of truth.

19. Und das Wissen der Wahrheit muss durch das Denken erlernt werden, denn da ist kein anderer Weg als dieser.

20. And the knowledge of truth must be learned through thinking, because there is no other way than this.

20. Wahrlich, das Wissen der Wahrheit is nur dann wertvoll und gut, wenn es durch das eigene Denken erlangt wird.

20. Truly, knowledge of the truth is only valuable and good, then, if it is obtained through one's own thinking.

21. Das eigene Denken aber erfordert, dass die Geheimnisse gelöst werden, die das Gut des Denkens in sich bergen.

21. However, one's own thinking requires the solving of the secrets, which the wealth of thinking contain.

22. Noch ist der Mensch kleinmütig und ohne Wissen, und die Gesetze und Gebote der Schöpfung und die Kraft des Geistes sind ihm noch nicht bewusst.

22. The human is still faint-hearted and without knowledge, and the laws and commandments of Creation and the power of the spirit are still not known to him.

23. Also muss der Mensch erst lernen, die Wahrheit zu erkennen und also auch nach den Gesetzen und Geboten der Schöpfung zu leben.

23. Therefore the human must first learn to recognized the truth and therefore also to live according to the laws and directives of Creation.

24. Erst dann kann er langsam wissend werden und mächtig im Geiste und Bewusstsein.

24. Only then can he slowly become knowing and mighty in spirit and consciousness.

Stimme der Wassermannzeit, Nr. 142, März 2007

Voice of the Aquarian Age, No. 142, March 2007

Der falsche Weg...

The Wrong Way...

Bei Menschen Beweise führen zu wollen, ist seit alters her der falsche Weg, darum soll niemals erklärt werden, dass jetzt einmal dieses und jenes bewiesen werden soll.

Since time immemorial, wanting to prove something to someone has been the wrong way, therefore it should never be declared that now something or other will be proven.

Eine Beweisführung in allen Belangen muss der Mensch immer in sich selbst führen, und zwar durch seine effectiven Wahrnehmungen und

Erkenntnisse, durch seine Gedanken und Gefühle sowie durch seine tiefgründigen Überlegungen, aus denen Kenntnisse und Wissen, Erfahrung und Erleben und die Essenz des Ganzen, die Weisheit, gewonnen werden.

In all matters, a human must always make a demonstration of proof within himself, and indeed through his effective perceptions and cognitions, through his thoughts and feelings as well as through his profound deliberations, from which awareness and knowledge, experiences and experience and the essence of the whole - wisdom - will be gained.

Etwas beweisen zu wollen, ist in jedem Fall immer falsch, wenn es sich um Dinge handelt, die jeder Mensch selbst durch seinen eigenen Verstand und durch seine eigene Vernunft in sich selbst ergründen und erkennen muss, woraus dann die eigene innere Beweisführung entsteht.

In every case, it is always wrong to want to prove something, because it deals with things that every human must fathom and recognize himself, through his own understanding and through his own reason, out of which then his own inner demonstration of proof comes about.

Andere Beweise können nur in Vernunft der Hinsicht geführt werden, wenn z.B. bei einem Unfall oder Verbrechen usw. die Fakten aufzuklären sind, die dann als Beweislage dienen.

Other proof can only be demonstrated in the rationality of consideration, for example, when the facts are to be cleared up which then serve as legal evidence in the case of an accident or robbery and so forth.

Wo es jedoch um reine Fakten der Vernunft und des Verstandes geht, wofür Beweise geschaffen werden sollen, ist es grundfalsch, eine offene und äussere Beweisführung anstreben zu wollen.

Where, however, it concerns pure facts of reason and understanding, for which evidence is supposed to be produced, it is fundamentally wrong to want to strive for an open and external line of argument.

Dinge der Vernunft und des Verstandes können ausschliesslich nur aus eigenen Überlegungen und Schlussfolgerungen, aus eigenen Gedanken und Gefühlen sowie aus eigenen inneren Wahrnehmungen und Beurteilungen bewiesen werden.

Matters of reason and understanding can exclusively be proven only through one's own deliberations and conclusions, through one's own thoughts and feelings as well as from one's own inner perceptions and judgments.

Wird jedoch in solcherlei Beziehung versucht, einem Menschen etwas zu beweisen, dann kommt es dem gleich, als wenn ihm Dummheit an den Kopf geworfen würde, oder dass der Beweisende damit eine eigene

grössere Intelligenz und Gescheitheit gegenüber dem Menschen an den Tag legte, dem etwas bewiesen werden soll.

However, if an attempt is made to prove something to someone in this kind of way, then it is like accusing him of stupidity, or that the proof-giver thereby wants to manifest his greater intelligence and cleverness compared to the human at the time to whom something is supposed to be proven.

Diese Dummheit solcher Beweisführungsversuche fundiert oft auch in Reden, bei denen z.B. gesagt wird: «Ich werde Dir/Ihnen jetzt einmal etwas sagen/beweisen, dann werden wir ja schon sehen, wer zuletzt recht hat.»

This stupidity of such attempts to prove something is often also based on talk in which, for example, it is said, "I will now say/prove something to you, and then we'll see who finally is right."

Wie dumm und dämlich sind doch solche Reden der Beweisführung, denn in jedem Fall vermögen nur innere Wahrnehmungen, Werte, Erkenntnisse, Kenntnisse, Erfahrungen und Erlebnisse sowie das innere Wissen und die Weisheit echte Beweise zu erbringen.

How stupid and dimwitted is such talk of demonstration of proof, because in every case, only inner perceptions, values, cognitions, understandings, experience and experiences, as well as inner knowledge and wisdom can provide genuine proof.

Ein solcher Beweis allein entspricht einer verstandesmässigen und vernunftsträchtigen Beurteilung, die daraus entsteht, dass etwas Effectives als wahr erkannt und anerkannt wird und also real ist.

Only one kind of proof corresponds to a judgment pertaining to understanding and reason from which it is established that something effective is recognised and acknowledged as true and therefore is real.

Die logische Form der inneren Beweisführung ist eine Aneinanderfügung von Wahrnehmungen, Erkenntnissen, Kenntnissen und Schlüssen, die verschiedener Art sein können, jedoch immer zum Wissen und zu dessen Essenz, der Weisheit, führen, wobei diese Weisheit der Schluss der Dinge und also des Beweises ist.

The logical form of the inner line of argument is a joining together of perceptions, cognitions, awareness and conclusions which can be of different kinds, which however, always lead to knowledge and to its essence, to wisdom, whereby this wisdom is the conclusion of things and therefore the conclusion of the proof.

Eine innere Beweisführung beruht darauf, dass zuerst Klarheit über die Voraussetzungen oder Prämissen resp. die grundlegenden Fakten geschaffen wird, auf denen die Dinge beruhen, die zu beweisen sind.

An inner proving is based on the fact that clarity is initially produced over the prerequisites or premises, respectively, the basic facts on which the things are based which are to be proven.

Erst damit kann überhaupt erkannt werden, aus welchen Grössen resp. Potenzen und Tatsachen das Beweismaterial beschaffen ist.

Only thereby can it actually be recognized on which scale, respectively, potency and facts, the material of proof is produced.

Dieses Beweismaterial ist es dann auch, das durch innere Überlegungen, Gedanken und Gefühle sowie durch innere Abklärungen usw. herbeigeschafft werden muss.

It is then also this material of proof which, through inner deliberations, thoughts and feelings, as well as through inner clarifications and so forth, must be procured.

Danach ist alles seinen Werten gemäss zu ordnen, damit es sich in eine lückenlose Schlusskette fügt, die sich letztendlich derart formt, dass sich aus ihr das letzte Ergebnis ergibt, eben der durch die Beurteilung entstehende Beweis, der grundsätzlich aus der Richtigkeit der Beweisgründe hervorgeht.

Thereafter, everything is to be ordered according to its value, so that it joins up into an unbroken chain of conclusions which finally forms in such a way that it provides the final result, being the proof which comes about through the judgment which basically arises from the correctness of the grounds of the proof.

Besserwisser, Stänkerer, Kritiker und Antagonisten sind sich den wirklichen Tatsachen der Beweisführung nicht bewusst, denn sie negieren aus eigenen intelligenzmässigen Unzulänglichkeiten und infolge ihrer Unbedarftheit prinzipiell alles, was zu einer Beweisführung notwendig ist, ja sie sind sich nicht einmal der Voraussetzungen bewusst, die zu einer Beweisführung gehören.

Know-it-alls, mischief-makers, critics and antagonists are not conscious of the actual facts of the argument, because, due to their own intellectual inadequacies, and as a consequence of their clueless nature, they negate principally everything which is necessary for a demonstration, indeed they are not at all conscious of the prerequisites which belong to a presentation of evidence.

Kleine arme Irre, die ihre Dummheit, ihre Unkenntnis, ihre Weisheitslosigkeit und fehlende Ehrlichkeit mit unlauteren Angriffen und

Verleumdungen wettmachen wollen, um damit ihr angeschlagenes oder schwaches Image und ihre unterentwickelte Intelligenz aufzubügeln.

Poor little idiots want to offset their stupidity, their lack of recognition, lack of wisdom and deficient honesty with dishonest attacks and defamations in order to thereby iron out their damaged or weak image and their underdeveloped intelligence.

Wahrlich, eine effective Beweisführung durch Vernunft und Verstand ist eine gewaltige Herausforderung, die alle Besserwisser, Widersacher, Kritiker und ewigen Stänkerer zu Widerspruch reizt, die Menschen sind, die schon zurückschlagen möchten, ehe sie mit ihren bösartigen, widersächlichen, verleumderischen, stänkerischen, verlogenen und kritischen Angriffen angefangen haben.

Truly, an effective presentation of evidence through reason and understanding is an enormous challenge that arouses all know-it-alls, antagonists, critics and eternal mischief-makers to opposition, who are the humans who already want to strike back before they have begun with their vicious, antagonistic, defamatory, mischievous, mendacious and critical attacks.

Billy

Billy

The Earth Charter

http://www.earthcharter.org/

Quelle: www.figu.org/ch/book/export/html/1785

Preamble

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations.

Earth, Our Home

Humanity is part of a vast evolving universe. Earth, our home, is alive with a unique community of life. The forces of nature make existence a demanding and uncertain adventure, but Earth has provided the conditions essential to life's evolution. The resilience of the community of life and the well-being of humanity depend upon preserving a healthy biosphere with all its ecological systems, a rich variety of plants and animals, fertile soils, pure waters, and clean air. The global environment with its finite resources is a common concern of all peoples. The protection of Earth's vitality, diversity, and beauty is a sacred trust.

The Global Situation

The dominant patterns of production and consumption are causing environmental devastation, the depletion of resources, and a massive extinction of species. Communities are being undermined. The benefits of development are not shared equitably and the gap between rich and poor is widening. Injustice, poverty, ignorance, and violent conflicts are widespread and the cause of great suffering. An unprecedented rise in human population has overburdened ecological and social systems. The foundations of global security are threatened. These trends are perilous—but not inevitable.

The Challenges Ahead

The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life. Fundamental changes are needed in our values, institutions, and ways of living. We must realize that when basic needs have been met, human development is primarily about being more, not having more. We have the knowledge and technology to provide for all and to reduce our impacts on the environment. The emergence of a global civil society is creating new opportunities to build a democratic and humane world. Our environmental, economic, political, social, and spiritual challenges are interconnected, and together we can forge inclusive solutions.

Universal Responsibility

To realize these aspirations, we must decide to live with a sense of universal responsibility, identifying ourselves with the whole Earth community as well as our local communities. We are at once citizens of different nations and of one world in which the local and global are linked.
Everyone shares responsibility for the present and future well-being of the human family and the larger living world. The spirit of human solidarity and kinship with all life is strengthened when we live with reverence for the mystery of being, gratitude for the gift of life, and humility regarding the human place in nature.
We urgently need a shared vision of basic values to provide an ethical foundation for the emerging world community. Therefore, together in hope we affirm the following interdependent principles for a sustainable way of life as a common standard by which the conduct of all

individuals, organizations, businesses, governments, and transnational institutions is to be guided and assessed.

PRINCIPLES
I. RESPECT AND CARE FOR THE COMMUNITY OF LIFE

1.Respect Earth and life in all its diversity.
a. Recognize that all beings are interdependent and every form of life has value regardless of its worth to human beings.
b. Affirm faith in the inherent dignity of all human beings and in the intellectual, artistic, ethical, and spiritual potential of humanity.

2.Care for the community of life with understanding, compassion, and love.

a. Accept that with the right to own, manage, and use natural resources comes the duty to prevent environmental harm and to protect the rights of people.
b. Affirm that with increased freedom, knowledge, and power comes increased responsibility to promote the common good.

3.Build democratic societies that are just, participatory, sustainable, and peaceful.

a. Ensure that communities at all levels guarantee human rights and fundamental freedoms and provide everyone an opportunity to realize his or her full potential.
b. Promote social and economic justice, enabling all to achieve a secure and meaningful livelihood that is ecologically responsible.

4.Secure Earth's bounty and beauty for present and future generations.

a. Recognize that the freedom of action of each generation is qualified by the needs of future generations.
b. Transmit to future generations values, traditions, and institutions that support the longterm flourishing of Earth's human and ecological communities.

In order to fulfill these four broad commitments, it is necessary to:

II. ECOLOGICAL INTEGRITY

5.Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life.

a. Adopt at all levels sustainable development plans and regulations that make environmental conservation and rehabilitation integral to all development initiatives.
b. Establish and safeguard viable nature and biosphere reserves, including wild lands and marine areas, to protect Earth's life support systems, maintain biodiversity, and preserve our natural heritage.
c. Promote the recovery of endangered species and ecosystems.
d. Control and eradicate non-native or genetically modified organisms harmful to native species and the environment, and prevent introduction of such harmful organisms.
e. Manage the use of renewable resources such as water, soil, forest products, and marine life in ways that do not exceed rates of regeneration and that protect the health of ecosystems.
f. Manage the extraction and use of non-renewable resources such as minerals and fossil fuels in ways that minimize depletion and cause no serious environmental damage.

6.Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.

a. Take action to avoid the possibility of serious or irreversible environmental harm even when scientific knowledge is incomplete or inconclusive.
b. Place the burden of proof on those who argue that a proposed activity will not cause significant harm, and make the responsible parties liable for environmental harm.

c. Ensure that decision making addresses the cumulative, long-term, indirect, long distance, and global consequences of human activities.
d. Prevent pollution of any part of the environment and allow no build-up of radioactive, toxic, or other hazardous substances.
e. Avoid military activities damaging to the environment.

7.Adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights, and community well-being.

a. Reduce, reuse, and recycle the materials used in production and consumption systems, and ensure that residual waste can be assimilated by ecological systems.
b. Act with restraint and efficiency when using energy, and rely increasingly on renewable energy sources such as solar and wind.
c. Promote the development, adoption, and equitable transfer of environmentally sound technologies.
d. Internalize the full environmental and social costs of goods and services in the selling price, and enable consumers to identify products that meet the highest social and environmental standards.
e. Ensure universal access to health care that fosters reproductive health and responsible reproduction.
f. Adopt lifestyles that emphasize the quality of life and material sufficiency in a finite world.

8.Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.

a. Support international scientific and technical cooperation on sustainability, with special attention to the needs of developing nations.
b. Recognize and preserve the traditional knowledge and spiritual wisdom in all cultures that contribute to environmental protection and human well-being.
c. Ensure that information of vital importance to human health and environmental protection, including genetic information, remains available in the public domain.

III. SOCIAL AND ECONOMIC JUSTICE

9.Eradicate poverty as an ethical, social, and environmental imperative.

a. Guarantee the right to potable water, clean air, food security, uncontaminated soil, shelter, and safe sanitation, allocating the national and international resources required.
b. Empower every human being with the education and resources to secure a sustainable livelihood, and provide social security and safety nets for those who are unable to support themselves.
c. Recognize the ignored, protect the vulnerable, serve those who suffer, and enable them to develop their capacities and to pursue their aspirations.

10.Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner.

a. Promote the equitable distribution of wealth within nations and among nations.
b. Enhance the intellectual, financial, technical, and social resources of developing nations, and relieve them of onerous international debt.
c. Ensure that all trade supports sustainable resource use, environmental protection, and progressive labor standards.
d. Require multinational corporations and international financial organizations to act transparently in the public good, and hold them accountable for the consequences of their activities.

11.Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care, and economic opportunity.

a. Secure the human rights of women and girls and end all violence against them.

b. Promote the active participation of women in all aspects of economic, political, civil, social, and cultural life as full and equal partners, decision makers, leaders, and beneficiaries.
c. Strengthen families and ensure the safety and loving nurture of all family members.

12.Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual well-being, with special attention to the rights of indigenous peoples and minorities.

a. Eliminate discrimination in all its forms, such as that based on race, color, sex, sexual orientation, religion, language, and national, ethnic or social origin.
b. Affirm the right of indigenous peoples to their spirituality, knowledge, lands and resources and to their related practice of sustainable livelihoods.
c. Honor and support the young people of our communities, enabling them to fulfill their essential role in creating sustainable societies.
d. Protect and restore outstanding places of cultural and spiritual significance.

IV. DEMOCRACY, NONVIOLENCE, AND PEACE

13.Strengthen democratic institutions at all levels, and provide transparency and accountability in governance, inclusive participation in decision making, and access to justice.

a. Uphold the right of everyone to receive clear and timely information on environmental matters and all development plans and activities which are likely to affect them or in which they have an interest.
b. Support local, regional and global civil society, and promote the meaningful participation of all interested individuals and organizations in decision making.
c. Protect the rights to freedom of opinion, expression, peaceful assembly, association, and dissent.
d. Institute effective and efficient access to administrative and independent judicial procedures, including remedies and redress for environmental harm and the threat of such harm.
e. Eliminate corruption in all public and private institutions.
f. Strengthen local communities, enabling them to care for their environments, and assign environmental responsibilities to the levels of government where they can be carried out most effectively.

14.Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable way of life.

a. Provide all, especially children and youth, with educational opportunities that empower them to contribute actively to sustainable development.
b. Promote the contribution of the arts and humanities as well as the sciences in sustainability education.
c. Enhance the role of the mass media in raising awareness of ecological and social challenges.
d. Recognize the importance of moral and spiritual education for sustainable living.

15.Treat all living beings with respect and consideration.

a. Prevent cruelty to animals kept in human societies and protect them from suffering.
b. Protect wild animals from methods of hunting, trapping, and fishing that cause extreme, prolonged, or avoidable suffering.
c. Avoid or eliminate to the full extent possible the taking or destruction of non-targeted species.

16.Promote a culture of tolerance, nonviolence, and peace.
a. Encourage and support mutual understanding, solidarity, and cooperation among all peoples and within and among nations.
b. Implement comprehensive strategies to prevent violent conflict and use collaborative problem solving to manage and resolve environmental conflicts and other disputes.
c. Demilitarize national security systems to the level of a non-provocative defense posture, and convert military reources to peaceful purposes, including ecological restoration.
d. Eliminate nuclear, biological, and toxic weapons and other weapons of mass destruction.

e. Ensure that the use of orbital and outer space supports environmental protection and peace.
f. Recognize that peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part.

THE WAY FORWARD

As never before in history, common destiny beckons us to seek a new beginning. Such renewal is the promise of these Earth Charter principles. To fulfill this promise, we must commit ourselves to adopt and promote the values and objectives of the Charter. This requires a change of mind and heart. It requires a new sense of global interdependence and universal responsibility. We must imaginatively develop and apply the vision of a sustainable way of life locally, nationally, regionally, and globally. Our cultural diversity is a precious heritage and different cultures will find their own distinctive ways to realize the vision.

We must deepen and expand the global dialogue that generated the Earth Charter, for we have much to learn from the ongoing collaborative search for truth and wisdom. Life often involves tensions between important values. This can mean difficult choices. However, we must find ways to harmonize diversity with unity, the exercise of freedom with the common good, shortterm objectives with longterm goals. Every individual, family, organization, and community has a vital role to play. The arts, sciences, religions, educational institutions, media, businesses, nongovernmental organizations, and governments are all called to offer creative leadership. The partnership of government, civil society, and business is essential for effective governance.

In order to build a sustainable global community, the nations of the world must renew their commitment to the United Nations, fulfill their obligations under existing international agreements, and support the implementation of Earth Charter principles with an international legally binding instrument on environment and development. Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life.

The Earth Charter
http://www.earthcharter.org/

Extract from FIGU Special Bulletin #38, August 2007.
http://www.figu.org/ch/disknode/get/3227/figu_sonder_bulletin_38.pdf

Please scroll down to read this letter in the Arabic language, (with many thanks to the author for providing it for us).

Who is the person...

...named the Mahdi/Mehdi mentioned in Islam?

www.figu.org/ch/book/export/html/1733

The term "MAHDI" is a title meaning "The Guided/Directed one", but is also a common name in the Arabic world. This title has been used in many of Prophet Mohammed's sayings (Hadith) referring to a messianic figure within Islam who will bring peace, justice and honesty etc. … Like many ideas and theories in Islam there are usually differences or at least slight differences that exist between the various sects.

However, the majority of Muslims, the Sunni, agree on the level that that there is a person who will be appearing on Earth before the End of Days to bring a positive change. Although in the sayings of the prophet, these changes are mostly related to positive changes in the Islam's points of view. On the other hand the Shi'a have a different view. If we take the highest percentage of Shi'a which are known as Imamites or the Twelvers, they claim that this person was Mohammed Al-Mahdi (also known as Muhammad ibn Hasan ibn Ali) born in 868, and was the twelfth Imam. But the focus of this article will be on the Sunni's view of this person. Since we have been given information from our Plejaren friends that Islam was falsified even before the death of the Prophet Mohammed*, a lot of the prophet's sayings (Hadith) are rather unreliable. Even if scientifically viewed, there are not many ways to truly authenticate any of the Hadith, but if they are read taking into consideration the information given to us by Billy, it seems that a few Hadith may have retained their original form, and therefore correspond to information given to

us by the Plejarens or Billy. Despite modern popularity, the Mahdi/Mehdi is not mentioned in the Qu'ran. Therefore in most articles and books where this person is mentioned or dealt with, only the Hadith are mentioned as a reference, which is also the case with this article.

Here are a few examples …

Ahmad Ibn Hanbal is quoted as saying: The Prophet Mohammed said "Allah will bring out from concealment al-Mahdi from my lineage and just before the Day of Judgment; even if only one day were to remain in the life of the world, and he will spread on this earth justice and equity and will eradicate tyranny and oppression."

(Tirmidhi) Hadhrat Ali is quoted as saying: The Prophet Mohammed said "Even if only a day remains for Qiyamah (means, the End of Days) to come, yet Allah will surely send a man from my lineage who will fill this world with such justice and fairness, just as it initially was filled with oppression." (Abu Dawood)

(Tirmidhi) Hadhrat Abdullah bin Mas'ood is quoted as saying: The Prophet Mohammed said, "This world will not come to an end until one man (referring to Mahdi) from my progeny does not rule over the Arabs, and his name will be the same as my name."

Although some people have claimed that there are clear signs of his coming mentioned in various other Hadith, a closer examination of the prophecies/predictions shows that they are not really accurate, since a lot of the dates do not exactly correspond to the occurrences of the events, or the prophecies/predictions were so general that it could have been an easy guess that something like that would happen in the future. Therefore it is not worthwhile including them in this article. Among the Islamic scholars there is much debate as to whether this person does exist or will actually ever exist, since the Hadith might not be authentic, and might not correspond to the inspired divine words of the Prophet Mohammed. As with Christianity and the resurrection of Jesus, Islam sees the Mahdi/Mehdi in a similar way, not as the resurrection of the Prophet Mohammed, but as a messianic figure that will bring the people back to the light of Islam and so on and so forth. There have been a few people in the past who have claimed to be the Mahdi/Mehdi, as is the case with Christians where a lot of people claimed to be Jesus. And now a short reminder of the early travels of Billy: In 1967 Billy and his now ex-wife, Kalliope continued their travels towards the Far East, namely

to Karachi, West Pakistan. During their stay they were both taught about Islam. Billy's reason to study Islam was because of his task to get to know the world religions and to learn them thoroughly.

When somebody converts to Islam, he/she is usually given an Arabic name(s) if he/she doesn't already have one, and so Billy was given the Muslim name Mohammed Abdullah and Kalliope (his ex-wife) the name Ayesha Abdullah. As we have seen in the original teachings of Jmmanuel in the TJ, the prophet of the new time is mentioned. Did the Prophet Mohammed also mention this the prophet of the new time in his teachings? Like Christianity after many years of falsifications it is hard to know for sure if the Prophet Mohammed did speak of the prophet of the new time or if it was falsified, because mentioning the prophet of the new time would create a paradox to the well known Islamic teaching where the Prophet Mohammed is considered to be the final prophet. Nevertheless the name of the prophet of Islam is known as Mohammed Abdullah, and therefore the Mahdi/Mehdi, as Stated in one of the above Hadith, would have the same name, i.e. Mohammed Abdullah. Can it really be so? What are the chances that Billy was given the combination of those two names out of thousands of Arabic names? On one hand we can imagine that the reason is that such a thing could have been set in motion a long time ago, and is a result of a direction taken in the distant past whereby the prophet of the new time would carry this name as well, because in most cases this person would not have survived in Islam's writings for so long if the name was not an Arabic one. On the other hand one can also claim that it was all a lie and that Billy gave himself this name knowing what it might cause. As the person that gave him this name has not been interviewed and nobody has claimed to have given him this name, it cannot be verified for sure (as proof of the genuineness of Billy's statements, see the photocopy of the corresponding certificate of June 26, 1967/Karachi, West Pakistan, which is included in the German version of this article). What can be done, is to try to analyse Billy's position and what could have prompted him to fabricate such a lie. Billy has never intentionally lied about anything; he might have told incorrect things in the past but that was a result of being misinformed and was therefore not an intentional lie; but after all these years no one has proved nor has it been documented anywhere that he had deliberately lied to deceive or cheat someone.

And a very important point is that he has never claimed to be a prophet, but people around Billy have recognized him as a

wise teacher, dedicating his whole life to teaching us human beings, and never asking for anything in return. He has never shown any signs of wanting to promote himself over anyone, and from my personal experience he is one of the humblest and kindest persons I have ever met. Please note that the views expressed in this article are neither of Billy nor that of FIGU. I take full responsibility for all the information written down in this article, and hope that it might give more light towards the case from a different perspective. And as a final note, since this is my first article, I would like to thank the Creation and the Plejarens for helping our development through Billy, and thank you ‹Billy› for not giving up on us. Since I was very young when I first heard about the Mahdi/Mehdi, I could only dream about the day when I could meet this person and hear what he has to say, because I knew already then that there was something wrong which needed some clarifications. About two years after finding out about Billy, I found out while reading the book "Einführung in die Meditation" that he had been given the name Mohammed Abdullah.

My eyes filled with tears when I realised that I had actually found him in this lifetime. And since then, I have learned a lot from this wise person, and I hope I will be able to reflect the wisdom I have learned from him to the people that seek it, in the hope that one day his wisdom will bring true peace and freedom to the whole earth and the rest of the universe.

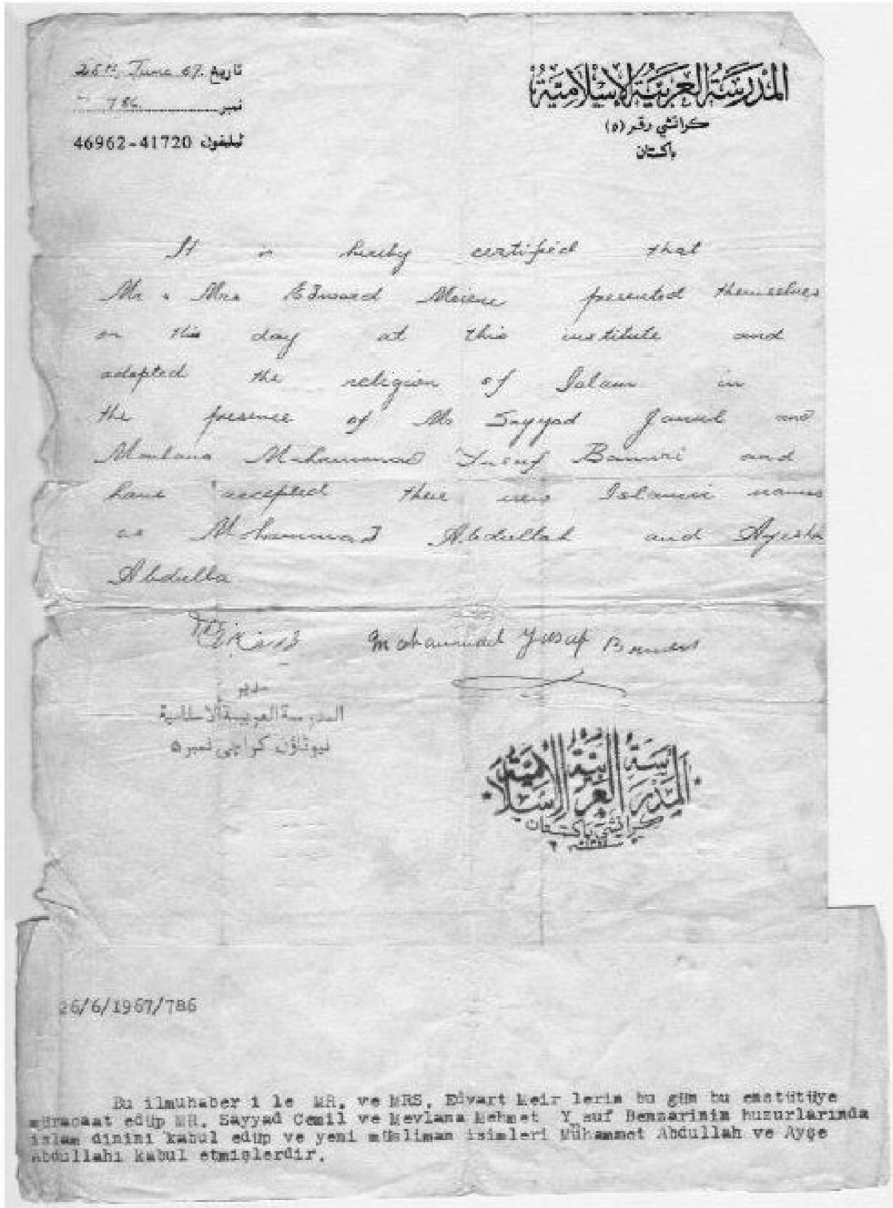
Salome, H. al-Bakr, Iraq

* Birth: February 19, 571, 10:58 AM   Death: June 8, 632 in Medina

PS: The author speaks German, English and Arabic.

The original 1967certificate naming Eduard Albert Meier Mohammed Abdullah.

The Turkish translation is at the bottom of that certificate.



المدرسة العربية الإسلامية
كراتشي رقم (٥)
باكستان

تاريخ 26th June 67.
نمبر 786
تليفون 46962-41720

It is hereby certified that Mr & Mrs Edward Meier presented themselves on this day at this institute and adopted the religion of Islam in the presence of Mr Sayyad Jamil and Maulana Muhammad Yusuf Banuri and have accepted their new Islamic names as Muhammad Abdullah and Ayesha Abdulla

Muhammad Yusuf Banuri

مدير
المدرسة العربية الإسلامية
نيوتاؤن كراتشي نمبر ٥

26/6/1967/786

Bu ilmuhaber i le MR, ve MRS, Edvart Meir lerin bu gün bu enstitüye müracaat edüp MR, Sayyad Cemil ve Mevlana Mehmet Y suf Benzarinin huzurlarında islam dinini kabul edüp ve yeni müslüman isimleri Muhammet Abdullah ve Ayşe Abdullahı kabul etmişlerdir.

من الشخص المسمّى بالمهدي الذي ذكر في الإسلام؟

إنّ التعبير "مهدي" عنوان معناه "الموجّه "، لكن أيضا اسم معروف في العالم العربي. هذا العنوان إستعمل في العديد من أحاديث النبي محمّد بالإشارة إلى شخص ضمن الإسلام الذي سيجلب سلام وعدالة وإنصاف الخ ...

مثل العديد من الأفكار والنظريات في الإسلام هناك عادة إختلافات أو إختلافات بسيطة على الأقل التي توجد بين الطوائف المختلفة. على أية حال أغلبية المسلمين، السنّة، يوافقون على المستوى بأنّ هناك شخص سيظهر على الأرض قبل يوم القيامة لجلب تغيير إيجابي. بالرغم من أن في أحاديث النبي محمد هذه التغييرات تتعلّق بوجهات نظر إسلامي في الغالب تغيير إيجابي لهذه الدين. من الناحية الأخرى، الشيعة لديهم وجهة نظر مختلفة. إذا نأخذ النسبة الأعلى للطائفة الشيعية المعروفة باثنا عشري، فهم يجادلون بأنّ هذا الشخص هو محمد المهدي معروف أيضاً بمحمد إبن حسن إبن علي ولد في عام 868 ميلادي، وكان الإمام الثاني عشر. لكن بؤرة هذه المقالة ستكون من وجهة نظر السنيّة لهذا الشخص.

منذ أن أعطينا معلومات من قبل أصدقائنى البلايرن، أنه تم تزيف الإسلام حتى قبل وفات النبي محمّد، لذا الكثير من أحاديث النبي محمد غير جدير بالثقة. حتى إذا نظرة من نظرة علميا ليست هناك طرق كثيرة لتحقيق صحة أيّ من الأحاديث، لكن إذا يتم قراءة الأحاديث بأخذ نظر الإعتبار المعلومات المقدمة إلينا من قبل بيلي ماير، فيبدو بأنّ بضعة من الأحاديث لربما إحتفظ بشكلهم الأصلي، ويكون متطابق بالمعلومات من قبل البلايرن أو بيلي.

على الرغم من شعبية الحديثة لموضوع المهدي فلم يذكر في القران. لذا في أكثر المقالات والكتب التي كتبت عن هذا الشخص يتم مراجعة الأحاديث فقط، كما الحالة بهذه المقالة. هنا بضعة أمثلة ...

(ملاحظة: تم ترجمة الأحاديث التالية من اللغة الانجليزية لعدم وجود النسخ العربية على الأنترنت.)

أحمد إبن حنبل قال، النبي محمّد قال"الله سيظهر من إخفاء المهدي من نسبي قبل يوم الحساب؛ حتى إذا بقي يوم واحد فقط في حياة العالم، وسينشر على هذه الأرض عدالة ويمحو الإستبداد وظلم".

الترمذي، حضرة علي قال، النبي محمّد قال"حتى إذا بقية يوم واحد للقيامة، سيرسل الله بالتأكيد رجل من نسبي الذي سيملأ هذا العالم بالعدالة والإنصاف، كما ملاء بالظلم". (أبو داود)

الترمذي، حضرة عبد الله إبن مسعود قال، النبي محمّد قال،"هذا العالم لن ينتهي حتى رجل واحد من سلالتي يحكم على العرب، واسمه سيكون مثل اسمي".

بالرغم من أن بعض الناس إدّعوا بأنّ هناك إشارات واضحة لمجيئه ذكرت في أحاديث أخرى، بعد فحص الأحاديث، النبوءات / و التنبؤات ليست دقيقة، لأن الكثير من التواريخ لا تطابق الحوادث أو النبوءات / تنبؤات كانت عامّ جدا بحيث كان يمكن أن تكون تخمين سهل بأنّ شيء ما مثل ذلك قد يحدث في المستقبل. لذا لا تسوى ذكرهم في هذه المقالة. هناك نقاش كثير بين العلماء الإسلاميين بالنسبة إلى حقيقة وجود المهدي أو وجوده في المستقبل، لأن الأحاديث قد لا تكون كلمات النبي محمد.

كما هو الحال مع المسيحية وإحياء الثاني للسيد المسيح، يرى المسلمين المهدي على نحو مماثل، ليس كإحياء النبي محمّد لكن كشخص الذي سيعيد الناس إلى ضوء الإسلام وهلم جرا. كان هناك بعض من الناس في الماضي الذين إدّعو أنهم المهدي، كما الحالة مع المسيحيين حيث إدّعى الكثير من الناس أنهم سيد المسيح.

والآن تذكير قصيرة من السفرات المبكّرة لبيلي ماير: في 1967 واصل سفراته نحو الشرق الأقصى، عندما وصل بيلي وزوجته السابقة كاليوبي إلى كراتشي غرب باكستان. في ذلك الوقت كانوا كلاهما يتعلّموا الإسلام. سبب بيلي في ذلك الوقت للتعلّم الإسلام كان بسبب مهمّته لتعلّم وأنضمامّ إلى الأديان العالمية. في الإسلام عندما يدخل شخص ما الإيمان فيعطى اسم عربي إذ لم يكن لديه واحد، ولذا بيلي أعطى الاسم المسلم الشّيخ محمد عبد الله وكاليوبي (زوجته السابقة) الاسم الشّيخة عائشة عبد الله.

كما رأينا في التعليمات الأصلية لعمانوئيل في كتابه تالمود عمانوئيل أن نبي العصر الجديد مذكور، لذا، هل النبي محمّد ذكر هذا نبي العصر الجديد أيضا في تعليماته؟ مثل المسيحية بعد سنوات الكثيرة من التزييف والتحريف من الصعب معرفة بالتأكيد إذا النبي محمّد

تكلّم عن نبي العصر الجديد أو إذا هو مزيّف، لأن ذكر نبي العصر الجديد يخلق تناقض لأنه في الإسلام مذكور أنّ النبي محمّد آخر النبياء. على الرغم من هذا اسم نبي الإسلام المعروف بمحمد عبد الله، ولذا المهدي كما هو منصوص في أحد الأحاديث المذكورة أعلى أيضا سيسمّي محمد عبد الله.

هل هذا معقول؟ ما نسبة الفرصة أن يعطى بيلي مجموعة تلك الاسمين خارج آلاف من الأسماء العربية؟ من جهة يمكن أن نتخيّل بأنّ سبب شيء كهذا قد تم بدء حركته منذ وقت طويل، وهي نتيجة فعل عقد في الماضي البعيد أن نبي العصر الجديد سيحمل هذا الاسم أيضا، لأن في أكثر الحالات هذا الشخص لما كان بقى في كتابات الإسلام لمدّة طويلة إذا الاسم لم يكان اسماً عربياً. من الناحية الأخرى يمكن أن يجادل أيضا بأنّه كلّه كذب وبأنّ بيلي أعطى نفسه هذا الاسم علماً ما قد يسبّب. بمأن الشخص الذي أعطاه هذا الاسم لم يتم مقابلته ولا أحد يدّعي أن أعطاه هذا الاسم، لذا لا يمكن أن يحقّق بالتأكيد. (كبرهان أصالة بيانات بيلي، أنظر لنسخة الشهادة أسلامه 26 ليونيو/حزيران 1967/ كراتشي، غرب باكستان).

لكن شيء واحد الذي يمكن أن يعمل، أن يحاول تحليل موقف ونوايا بيلي في صناعة مثل هذه الكذبة. بيلي لم يظهر أن كذب أبدا عمدا حول أيّ شئ، لربّما أخبر أشياء خاطئة في الماضي لكن تلك نتيجة إسائة إعلام ولذا لم تكن كذبة متعمّد، بعد كل هذه السنوات لم تلاحظ ولم يوثّق في أي مكان بأنّه كذب بتعمد الخدع أو غشّ أي شخص. ونقطة مهمة جدا بأنّه ما سبق أن إدّعى أنه نبي، لكن الناس حول بيلي إعترفوا به كمعلّم حكيم الذي كرّس حياته الكاملة لتعليمنا ، ولم يسأل أيّ شئ بالمقابل. لم يسبق أن ظهر أيّ إشارات لإرادة ترقية نفسه على أي احد، ومن تجربتي الشخصي فهو أكثر شخص تواضع ولطافة من قبل الأشخاص الذين قابلتهم في حياتي.

رجاء أعلم بأنّ وجهات النظر المذكورة في هذه المقالة لا لبيلي ولا تلك مجموعة FIGU. أتحمّل مسؤولية كاملة لكلّ المعلومات كتبت في هذه المقالة، وأمل بإنّه قد يعطي ضوء نحو الحالة من منظور مختلف. وكملاحظة نهائية منذ هذه مقالتي الأولى أودّ أن أشكر الخلق والبلايرن لمساعدة تطويرنا خلال بيلي، وشكرا لك "بيلي" لعدم التخلّي عننا. منذ أن سمعت عن المهدي لأول مرة عندما كنت شاب صغير السن كنت أحلم باليوم الذي يمكنني أن أقابل هذا الشخص وأستمع إلى قوله، لأنني عرفت من ذلك الوقت أن هناك

أشياء خاطئة وكنت محتاج لبعض التوضيحات. حوالي سنتان بعد إكتشاف بيلي، عند قراءة الكتاب " Einführung in die Meditation" إكتشفت بأنّه كان قد أعطى الاسم الشّيخ محمد عبد الله، فملأت عيوني بالدموع ... لأنني وجدت هذا الشخص في حياتي هذه. ومنذ ذلك الوقت تعلّمة الكثير من هذا الشخص الحكيم، وأتمنّى بأنّني سأكون قادر على عكس الحكمة الذي تعلّمت منه إلى الناس الذين يبحثونه، على أمل أنّ يوم من الأيام حكمته ستجلب سلام وحرية حقيقية إلى الأرض بالكامل وبقيّة الكون.

سآلومي، ح. البكر، عراق

* النبي محمد\ ولادة: فبراير/شباط 19, 571, 10:58 صباحا وفاة: يونيو/حزيران 8, 632 في المدينه

ملاحظة: المؤلف يتكلّم عربي وإنجليزي وألماني.

(suggested reading)

Mohammed's Teachings were also Falsified
www.gaiaguys.net/meier.mohammed.05.htm

The Talmud Jmmanuel

So-called "Gospel of Judas" Irrelevant in light of the Talmud Jmmanuel

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Also from this FIGU Special Bulletin #38:

Billy describes the neurophysiological basis for, and psychological elements of,

fine-matter perception by the 6th and 7th senses

Back to
www.gaiaguys.net/meier.htm

Back to
www.gaiaguys.net/nokodemion.htm

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Please read the English & German languages version here.

PREDICTIONS OF THE PROPHETS JEREMIA AND ELIA

Contact 229 of July 31, 1989

PREDICTIONS OF THE PROPHET JEREMIA

Billy: …Now I would like to ask you about Jeremia's predictions and data, did you bring them along?

Quetzal: Everything is complete. The biblical "handed down" data and stories are in truth based on legends, deliberate lies and falsifications, and on a deceitfully produced chronicle that is incorrectly arranged and wildly imagined. This also applies to the dates of the ancient and genuine prophets Jeremia, Jesaia, Elia and Henoch. Converted to the Christian calendar of today, the true dates of these prophets are the following:

Name:	born on:	died on:	son of:
Henoch	Feb. 3, 9308 BC	Jan. 1, 8942 BC	Kretan of the Plejaren
Jeremia	Feb. 9, 662 BC	Sep. 3, 580 BC	the High-priest Hilkis (Hilkias) at Anathoth
Jesaia	Feb. 7, 772 BC	May 5, 690 BC	Amoz at Sidon
Elia	Feb. 5, 891 BC	June 4, 780 BC	Josias at Gilad (Gilead) Tisbitia

(Elia was flown to Srinagar/Kashmir in India by a beamship on April 7, 842 BC)

The prophets' times of births were the following: Jeremia at 11:23 a.m., Jesaia at 10:44 a.m., Elia at 11:02 a.m. and Henoch at 11:01 a.m.

Billy: Thank you. But what happened to Jeremia's predictions, which in fact are not prophecies?

Quetzal: I had to translate them into the German language of today's understanding. They read now as follows:

When the prophet of the new time spreads his teaching in the new time, the time of the great transformation has begun. It will start in the second millennium, and lead far into the third millennium after the birth of the prophet Jmmanuel. And when the second millennium ends and the third has begun, human beings will be blinded by gold and material values to such an extent that they will be counting talers* (silver coins) in all countries everywhere. And even when human beings look up at the

stars in the sky at night, they will see only gold, gemstones and talers. They will build cult places for cults to worship and will pay homage to a non-existent god as well as saints who are human beings canonized by human beings. The places for the cults' worship of a non-existent god will become sites for merchants and moneychangers. The lenders who lend various acquisitions, temporary dwellings and many inventions for a fee, will become avaricious usurers. The judicial authorities will administer justice unlawfully, and no longer punish the wrongdoers for their evil deeds but reward them by imposing penalties that are insignificant. Thus the huge fire of injustice will smoulder and burn, and will lend its helping hand to fornication, whereby it is inevitable that every city and town will be a place of fornication, which is degenerated in the worst form of inhumanity. And also the children and their children will live a life of degeneration in the worst form of inhumanity, and will become a cloud of blazing heat that burns and destroys everything. They will raise the old flags dripping with blood, and spread terror and leave uncountable deaths. The powerful of the world will ruthlessly abuse their power, and allow the killing of innumerable innocent human beings. They will transform the building blocks of life into death-bringing weapons in order to destroy nature, and to kill human beings in vast numbers.

When the new time prophet appears, the unreasonableness of human beings will become rampant in such a manner through the procreation of descendants that the earth, the sky, the oceans, the forests, the prairies and the deserts, as well as the mountainous regions will be populated to such an extent that no human being is able to take one step unnoticed. Consequently quarrels between each and everybody will occur. The human being will assert his power and command over nature and life, and at the same time he will aspire after the Creation's power because in every respect he will tear down all boundaries and will ignore them. But everything will not continue forever, for it will turn around in time and work against the human being. Like a drunken ruler he will suddenly begin to shake and tremble, and will run in fear like a blind horse. He will ride himself like a saddle horse, spurring and whipping himself onwards on a path into chaos and confusion, at which end it is dark, desolate and fatal, and leads irretrievably into a deep abyss.

It will be the time when gigantic buildings and towers reaching up high into the sky are being built in all countries of the earth. And human beings will live and work in these towers and buildings. There will also be cities of gigantic proportions where human beings eke out an existence, thus fertile fields will be left empty. But buildings and towers will be built on these fields because space to house the living will become increasingly in short supply. And except for the individual's own law and that of individual groups, not one true law will exist any longer. Thus many who live in cities will turn into barbarians and terrorize the honest and upright human beings. There will be so many human beings in this new time that there will not be enough bread for everybody, and also water will become increasingly scarce. But a crazy foolishness will overcome the human being who will fanatically pursue many games, yet soon dissatisfied, he will take chances at various other games whereby life becomes the crazy fools' plaything. These death-bringing games will be like a deadly fire when kindled and when the human being carelessly puts his life at stake for them only to satisfy his crazy foolishness through means, which are meant to increase his excitement.

When the prophet of the new time appears, and the third millennium after the prophet Jmmanuel begins, very many human beings will be suffering from hunger and thirst. While some human beings lose their lives due to extremely high temperatures, many others will turn blue due to extreme cold, and will be plagued by great waters. In general the human being deteriorates into being afraid of events occurring in nature, and many would like to see another world. And many lapse into fear because the world's powerful rulers degenerate in a worst form of inhumanity, and wage wars in a viscous manner in order to seize countries and mineral

resources. They will be the hypocrites who are audacious enough to claim they act in the name and command of a god, in order to consolidate their greed for power.

At the time of the prophet of the new time, the human being will fall victim to various god cults, and consequently will completely lose his inner freedom. The cults will become large groups of dealers, which will be established and led by human beings who are self-appointed to be god-like. But in truth, they are only dealers of lies, fraud and illusions, and instil their dangerous and deceptive poison into the human being, whereby he becomes a believer of the unreal, and becomes dependent on it. However, in the end the poison is extremely dangerous, for it destroys the thoughts and feelings, whereby the human being becomes indifferent and callous towards himself as well as towards other fellow-human beings. And those who mingle this poison with their thoughts and feelings to the point of fanaticism will get to be like wild beasts. They will threaten their fellow-human beings, kill, rape and rob them, or blackmail and torture them. Therefore, this kind of human being will degenerate into the worst form of inhumanity to such an extent, that life for all other human beings will turn into a daily experience of never ending horror.

When the prophet of the new time is in the midst of accomplishing his work, the human being's goal in general will be to achieve as much pleasure for himself as possible. And man and woman will be engaged alike in this pursuit of pleasure and will degenerate in the worst form of inhumanity. And by outdoing each other, the husband will repudiate his wife as often as possible in order to remarry. And he will willingly acquiesce to the homosexual and heterosexual nature of whoring thereby he will bring fatal epidemics to the world, and to all humankind. The woman will be just as unrestrained as the man, for she will lustfully walk through the alleys of cities, and will take any man coming along. Yet, not only will whoring be beyond measure but also lack of reason and ignorance, which will also encroach upon children. Thus, not only adult women will give birth to children without knowing or naming the father, but also children will give birth to children. Thus, there will be no father or master who will be able to instruct, teach, educate and guide the respective child. All decency and respect, all sense of reverence and all tradition, as well as every custom and honour will get lost. The human being becomes estranged from the human being next to him, and will be alone in spite of being among the great masses of humankind. The standing rules and regulations and the laws of honour will be forgotten as though never having existed. But also the ancient proclamation will be forgotten that the human being is able to turn into a savage again should he forget all human values, and all the values related to life.

And with the coming of the prophet of the new time, fornication will become rampant to such an extent that the father abuses his daughter in acts of indecency and incest, and the mother her son. Fornication between man and man, and between woman and woman will shamefully gain ground, and also the old and the young will abuse and rape the child. And all this will happen in front of every human being's eyes, but the legal authorities will hardly undertake anything against this and instead will impose insufficient and lenient penalties. Thus in time, the blood of families will become unclean through incest, for the evil will spread from bed to bed. And many illnesses and epidemics will spread through fornication, and thus human bodies will absorb all the earth's putrefactions, faces will look troubled, and limbs will be emaciated. It will not be spoken of true love any longer but of carnal and sexual love, whereby the word love will become the greatest threat for all those human beings who in regard to their self-cognition are only able to perceive it through the flesh (carnality = relating to the physical and especially sexual appetites).
When the prophet of the new time speaks of codex as well as oath and law, only a few loyal ones will gather around him, and most human beings will not want to listen to him. At first, only a few human beings will hurry to pursue the truth when he spreads the teaching of the spirit, for to the many human beings his voice and teaching will go unheard as if in a desert. But contrary to this, the obscure and

powerful waters of the world-encompassing god cults, which are incorrect, delusional and fanatical, will spread. And the bogus and so-called messengers of god, god-like and exalted beings, masters, liberators, and kings of salvation will do their ruinous work through falsehood and fraudulence with deceitfulness, fanaticism, greed for gold and charlatanism, and will gather around themselves innumerable mindless believers. And many of the misled and fanatical believers will carry weapons as never before, and with these they will kill and murder countless numbers of human beings, while other fanatics will be driven by their delusional belief to seek to commit suicide as individuals, or in small or larger groups. During all of this the word of the prophet of the new time will go unheard as if called out in a desert, when he speaks of law, of the teachings of the truth and the spirit, true love, peace, freedom, harmony and justice. And he will teach with scorching and sharp words that fallible human beings will incur their own punishment through their delusional campaigns.

When the prophet of the new time comes, and human beings from the stars pay respect to him, a thunder of death will rise over the world, and deadly weapons will thunder in all countries. Fanatical human beings obsessed with terror, who will gather in large groups, will be pursued by legions of soldiers. Fear and terror will reign, and the mighty and powerful rulers of the countries will embrace the use of terror and turn into despots and tyrants. They will be all barbaric, disloyal, revengeful, evil and violent, while the deniers of the truth will carry on with their sinister doings in their cult's houses in the cities, and when the cult's powerful ones in the heart of the large city in the land of the boot will have the audacity to let themselves be worshipped as representatives of god, and as holy. These powerful ones lacking all knowledge of truth will have great power over their believers and will exploit them, and lead them endlessly astray. And through these cults the time will come, when no regulations and rule will exist, and hatred and cult fanaticism will spread like a blazing fire around the world. Legions of soldiers and fanatics obsessed with terror will massacre innumerable innocent human beings, and the cult believers will persecute and strangle anyone who seeks and recognizes the truth. Hatred and delusional belief in god, vindictiveness, cruelty, mercilessness and vandalism will be a part of each and everybody. The world will reverberate from a powerful and merciless war cry, and cities will be destroyed, and the blood of human beings will flow in streams. And the reward for the prophet of the new time's exposure of truth will be, that he, as all prophets in all times, will not be recognized. He will be slandered, denied, his life treacherously threatened and attacked, and he will be slandered and hindered in spreading his words of truth by evil machinations. Also many evil persons, liars and frauds will steal his words of truth and his teaching, alter and falsify them in their favour as never before a prophet had to endure. The ones, who lack any sense of honour will belittle his honour, lay claim to this honour themselves, and unlawfully gain a big profit from this.

When the prophet of the new time begins his work, human beings will no longer search for the truth, and no longer judge according to the truth, for influenced by the laws and beliefs of the god cults, they will only judge according to their own blood and their belief. Human beings will no longer listen to the complaints of old people, or to the crying of suffering children. Old people, women and children will be disrespected; the old ones will be hidden in houses for the aged, and women and children will be abused and driven to whoring. And nobody will be there to protect them, neither from slave drivers and pimps nor from legions of soldiers nor from the terror fanatics who will attack them. Hatred and vindictiveness will flood the earth, and human beings will live with the delusional belief of a doubtful peace, which they hope in vain to attain, for a worldwide war will inundate the earth, and nobody will be spared; not the old, not the women and children, not the sick and the injured, and not the just and the peaceful. Legions of soldiers and terror fanatics will destroy houses and roam through countries and cities, and murder, sack, pillage and plunder, and will destroy and kill everything getting in their way. When one of them

has left, the next one will appear and cause even more havoc. And the eyes of human beings will be kept shut in order to avoid seeing the abused and raped women and children.

The prophet of the new time will know what has happened, happens, and will happen everywhere on earth. He will indicate that men, women and children in many countries are starving to death, that their bones break through their skin, and that inflamed eyes and open ulcers mark their bodies, offering a feast to masses of flies and other poisonous vermin. He will also point out that human beings are hunted like mangy dogs and rats, tortured and beaten to death, dismembered, or put to death in some other way. Only a few will listen to him, for the majority of human beings do not want to see all the atrocities, and therefore, they will turn their faces away and dismiss the words of the prophet. Yet he will be imperturbable, and will speak powerfully to carry his word of truth into the world. But only a few human beings will hear his voice in its full scope and align their thoughts and feelings with his words, because at the time of the prophet of the new time, the human being will be extremely hostile toward his fellow-human being and life itself to such an extent, that he will care only about himself. As alms he will give his fellow-human being a tiny part of a split taler while he sleeps on bags filled with gold and talers. Yet even the tiny part of the split taler which he gives with the one hand, he will take back with the other hand manifold, for he will not give away anything for nothing. However, should the point of his giving not be for profit, then it will still be for the pacification of his guilty conscience. So in the new time the human being will make a business of everything, thus nothing will be given away without compensation. Each thing, even the tiniest, will have its price, the grass growing on the ground, the animal, the water, and even the human being himself who will be judged according to his performance. The exchange of goods will be abolished, and truly, nothing anymore will be given away, for each and everything will be integrated into business and sold. And the human being will lose his individual value, namely, the value of being a human being, whereby his value will be only that of his possessions, and that of his body's weight of flesh and bones. Everything that makes him to be a human being will be taken from him, for nothing of him will be sacred any longer, neither his life, nor his thoughts and feelings, nor his body and blood. When he dies, not only will his material belongings become the object of dispute but also his mortal frame, his blood and viscera, for everything will have its price in this field in the new time as well. Thus human beings will be slaughtered like animals, and shredded and defiled like carcasses for the sake of their blood and viscera.

The prophet of the new time will mourn, for the human being has altered and destroyed the face of the earth, and will be approaching total annihilation. But he will also point out with harsh words of truth that the human being is neither the master nor the feudal lord of the earth, nor of its mountains, brooks, rivers, lakes, oceans, meadows, fields, pastures and forests. And he will indicate that for the purpose of profit, the human being dangerously and in a rampant manner ploughs through the earth and sky with powerful machines, and also cuts furrows with big ships in rivers, lakes and oceans, in order to wage wars worldwide and to transport large masses of human beings to other countries, and to wipe out all aquatic creatures for the purpose of procuring food. Thus also illnesses and epidemics will spread throughout the entire world, carried by innumerable travellers who will be spreading in all countries. Various species of animals and plants from many countries will spread in like manner throughout the world through the transportation of foodstuffs and goods of trade, and will take root in foreign countries and will disturb, and negatively influence the course of nature. Yet a far worse time is still to come, because through the human being's fault, large parts of the earth will become barren and unproductive. The huge forests will fall victim to the human being's greed for gold and money, and the air will burn, because the air will be destroyed through the human beings' production of artificial materials. The waters will turn brackish and poisonous as well as foul smelling, and drinking water will become scarce. The

human being will unrestrainedly, unscrupulously and irresponsibly exploit the earth's treasures, and exhaust the wealth of the earth's resources down to the last bushel. The entire world will be polluted through various kinds of filth, which causes all life to wilt. And the human being's hatred will grow beyond all bounds, and also in his own family it will not be any different. Gradually, the human being will come to be like a lonesome and wild animal that stalks after the life of its victim.

When the new prophet appears 1,937 years after the birth of the prophet Jmmanuel, the time will begin when children will be abused and sold for fornication, for many who are degenerated in the worst form of inhumanity will find pleasure in their young skin. Many children will be driven into whoring, or will be strangled after being indecently abused, or killed by poison or weapons. But there will also be very many homeless children who are living on the streets, where they fall into the hands of dealers who kill and gut them like animals for the sake of their viscera. Other children will become targets for the authorities' murderous henchmen, and others will be treated like submissive animals. The human being will become rough and violent, and in his indifference towards the weak he will also forget the untouchable nature and weakness of children, and will exploit them through work and violate them by fornication. The secret of the children's unblemished integrity will be forcefully broken into and destroyed, thus for various reasons of greed for profit, they will be trained like little dogs, and led onto the sacrificial slab like lambs, where they will be slaughtered and bled to death. The human being will no longer know mercy and justice but see only his own profit and advantage, and only proceed along a life of cruelty.
The human being will be a prisoner of his own point of view, his own thoughts and feelings; and he will be intoxicated by his own speech, and not realize that he is more and more approaching delusion and ruin. He will regard the lies, images and reflections of the god cults, and those of their rulers and servants as the truth of the world, for he will be like a patient and dumb sheep that can be led around as desired. Yet consequences will not fail to follow, for the fanatic and accursed believers of one cult will indiscriminately round up the fanatic and accursed believers of another cult like predatory animals and birds in order to make easy work of driving them into the abyss and to their death. And it will be that one human being will be incited against the other in order to rob and skin him for the only reason to get hold of his personal belongings. Yet should he survive, he will then be robbed of his thoughts and feelings, as well as freedom and peace, and often even of his mind and reason.

When the time of the new prophet comes, kings, emperors, and all the other rulers and powerful ones of the god cults will have no real knowledge about the Creation and its laws. In a fraudulent and deceitful manner they will wickedly and bloodthirstily govern and control the innocent, idle and ignorant masses of human beings. Falsehood and deception will be their handiwork, and when they are in front of their faithful subjects, they will conceal their true faces behind masks and keep their true intentions a secret. But the time will come when they will be overthrown. Yet it will be that they determine the human being's destiny and everything connected with his life, and the ordinary human being will be excluded from the innermost assemblies of their own establishment's rules and regulations. Thus it is no longer the human being who will make decisions as a group but only the uppermost at the top who will have the power and control, and let themselves be paid horrendous sums for their disgraceful deeds. Although the individual human being believes to enjoy freedom he will no longer be free but will live in bondage to the rulers and the hierarchy. Only those from uncivilized areas will revolt who are not enslaved to a belief of a non-existent god, and are not in bondage to a hierarchy. But at first they will be cursed and damned, and accused of delusion, and some will be conquered and burned alive, or killed in some other way.

When the prophet of the new time has come, then the human beings on earth will

become as numerous as ants in an anthill. And if a stick is driven into the colony, then they will run around, and trample and grind each other to death like annoying vermin. And human beings will mill around like confused insects, and large groups of them will drift from one location to the other, either keen to travel, or fleeing from war, death and terror. The races of human beings will intermingle unbridled and breed human beings of mixed blood. Thus many diseases, epidemics and all kinds of human ills, as well as vices and malice will spread around the world. Some god cults will lure the believers of other cults, or mix among each other. God cults and their hierarchies, as well as their rulers and believers will preach and promise freedom, love and peace, yet everywhere their talk will be lies and deception, for in their hearts they are only out for hatred and revenge, retaliation, robbery, pillage and plunder. The god cults and their believers will become enemies and wage war against each other. Human beings will go beyond all boundaries; and the young will have grey hair just like the old. The human being will abandon the path of nature, and families will be torn asunder. They will scatter all over the world, and they will no longer be able to unite. The world will be completely different in the new time, and the human being will be without security and support. Without real guidance, the human being will go off in all directions, and evoke upon himself misfortune upon misfortune. And he will no longer have stability, and will be in danger of falling into an abyss, at which edge he is constantly standing.

At the time of the new prophet in the second millennium after the birth of Jmmanuel, the human being will no longer live according to the Creation's laws until far into the third millennium, but will subjugate himself to unreal laws and even far more unreal gods and their cults. As if riding a horse, the human being will try to control his life and will want to determine the children's sex in the women's womb. Likewise, he will kill all the children in the woman's womb that he does not want. The human being will consider himself to be the Creation, and especially the rulers as well as many mighty ones holding power will demand eternal life. They will be the ones who get hold of all the positions in high offices and the best land, as well as all the most beautiful women and men, in order to make them their immoral objects of pleasure. The poor, the old and the weak will be treated like inferior livestock, and their miserable huts and buildings for the old and the sick will be like evil smelling prisons, where they will lie in a stupor and decay. And profound fear will, like poison, consume their, as well as every other human being's thoughts, feelings, hearts and heads (consciousness). All of this will also rest on a craving for profit and power and a craving to practise usury, for this will be an obscure and secret society controlled by laws and regulations, and its laws will be hatred and revenge, and its weapon will be the poison, through which comes the craving for gold and money, belongings and possessions, lust and vice, as well as pleasure. This poison will spread as a controlling power around the earth, and its servants and henchmen will be connected to each other by a poisonous and bloody kiss that forges them together. The poor and the old, the righteous and the weak will be at their mercy and obey them, and, therefore, involuntarily or naive, they have to be submissive and of service to the rulers and the powerful ones of the lands and the god cults. The only laws will be those dictated in their realm of shadows by rulers, kings and emperors, and other powerful ones, as well as by the ones at the top of the god cults' hierocracy. Thus, this poison will reach every single human being, and will poison him and force him into a delusional belief of a god. And this poison of the god cults will be manifold and spread around the world to such an extent that the human being will soak it up through the soles of his feet when travelling around the world.

When the new-time prophet begins with his work, then it will be the time when many human beings will watch all the happenings in the world with inactivity and insensibility. Many will sit there with crossed arms, and will walk around with empty eyes and deaf ears, without knowing what is going on around them, and what they see and hear. They will have no more wise ones to educate them in knowledge and

in wisdom, thus they will be like a smith without a smithy where they could forge their iron. And they will be like fieldworkers who no longer have a field to till. Human beings will be like a seed, unable to find fertile soil to take root and sprout. They will lose hope and wander aimlessly around, humiliated and deprived of honour and rights. The youngest and the oldest will be homeless, and live their lives in misery and hardship on the street. The only way of salvation for many of them will be to terrorize, and to rob the fellow-human being of his belongings, to deceive and to cheat him, or to go to war. And because of all their misery and hardship they will hate their lives, and viciously fight against each other. This will also be the time when human beings are threatened and afflicted by evils that come from animal diseases and from the human beings' wicked experiments, but also from the diseases of the water and earth. But the human beings will also rush with strange wagons into the sky, and will bring back deadly diseases to earth. And through war and terror, as well as through greed for power and unreasonableness, the human being will destroy a great deal of the earth. Yet he will let everything rise again, and will want to preserve everything that has escaped destruction. But it will be that a fear will seethe in human beings of the days that lie ahead, for they promise to be severe. But it will be too late for fear, for an enormous destruction will rage, and the earth will be covered far and wide with desert. And there will also be mighty waters that become deeper and deeper, and at certain times and days, the waters will flow violently to such an extent that, like a deluge, everything will be swept away, destroyed and annihilated, and the lives of innumerable human beings will be claimed. Through the human beings' destructive rage, the air and sun will become poisonous and dangerous, and for this reason the bodies of the weak will be burned.

When the prophet of the new time is born, a worldwide war will cause the earth to tremble, and will claim so many human lives as never before. From this time onward, wild waters will increasingly rise, volcanoes will cause enormous devastation, and earthquakes will shake many lands, and destroy large cities. The weather will assume apocalyptical proportions, and the number of human beings killed at these incidents will be uncountable. Therefore, everything that was not built under the guidance of the wise ones, or fitted with safety measures will be threatened and destroyed. Mountains will collapse, and mudslides on mountain slopes and in valleys will bury villages, animals and human beings and all their belongings, while at other places the ground breaks apart from deep within the earth. But the human being will not devote himself to wisdom, and will deny that the blame for very many of these incidents will be traceable to him. Therefore, he will continue to govern without reason and understanding, for he will be stubborn and obsessed with pride. He does neither listen to the warnings shouted at him by the prophet nor to the warnings shouted at him by the earth. Thus the evil will continue for a long time, and massive fires and tremors from the depths of the earth will destroy cities and villages. And it will be just like during a war, when in spite of the legions of soldiers, the poor and the barbarians will plunder all the belongings and treasures left abandoned by human beings. The eyes of the soldiers will be blind to the plundering, for they will be plunderers themselves and are up to abuse.

When the prophet of the new time is born, artificial materials invented by human beings will reach the air and destroy its upper layers. Therefore the sun will burn the earth, and afflict human beings with the black corrosion, causing many to die. The air will no longer be able to protect the earth and its life from the sun's heat and fire, for the air will be a curtain full of holes. Thus the sun's burning light will consume the human being's skin and eyes, and consequently, they will lose their eyesight, or die. Lakes and oceans will bubble and foam like boiling water, and rivers will dry up, and cities will be buried. Cities, villages, meadows and forests will fall victim to the human being's mania when he artificially dams up huge rivers and lakes in order to gain power. And he will not consider that by his actions he torments and oppresses the earth, which will defend itself through earthquakes, turbulent waters, raging

volcanoes and violent storms of all kinds. Entire landscapes and countries as well as islands, and even entire continents, will disappear. But human beings will have only a short memory, thus they will flee to higher grounds, and will start to rebuild everything again. They will forget very quickly what has happened and will continue in their old ways. The human beings will let themselves be blinded by illusory images, which they awaken to become reality, so they believe to touch something that does not even exist. Thus they will walk on paths that only the eyes can see but not the mind and reason. And this path will be a dream that will become reality. Therefore, the time will come when human beings will no longer be able to distinguish between what exists and what does not. Many false labyrinths will open up to them, in which they go astray and get lost. Many god cults and groups thereunder will form, and they will lead the believers into delusion and exploit them. And those who are able to devise and awaken all these illusory images for the human beings, will deceive and cheat the fools and credulous ones, and play an evil game of deception with them. Indeed, there will be many human beings who become enslaved to the illusory images of the god cults and their hierarchy, and become dependent on them, and consequently, they will be like submissive dogs.

When the time of the new prophet has arrived, the number of human beings will grow increasingly and become uncountable. The human being will no longer beget descendants in the natural way but will intervene in the woman's capability of becoming pregnant, and of bearing and giving birth to descendants. Thus the human being will create new human beings from the human beings' infinitesimal parts, and he will do the same with animals. Human beings and animals will cry out for large amounts of special foods and meat, and species of the same kind will eat each other when human beings transform the flesh and bones of human beings and animals into fine substances for the production of feed. And as the animals will eat their own kind through this process, the human being will consume his own parents and siblings when eating the meat of animals. Animals will no longer be under the protection and care of human beings, for human beings will breed animals in large numbers under degrading conditions, and finally slaughter them in a miserable manner. The human being will alter animals according to his will, and also create hermaphrodites from them, inflict unending pain on them, and not care about their never ending suffering. The human being will intervene in the animals' nature, and shape them to his liking. He will change the laws of life, and in doing so he will also change himself. The human being, who formed out of his origin a life form of progress, will no longer be the image of himself but a creation of terror. And terror will also be a reality for the human being's children, for terror, poison and hopelessness will lie in wait for them, for the human being will want children only for himself and as his personal property, and no longer for the sake of life and the children. Many children will become only a commodity, and their bodies will be sold for work, fornication and self-enjoyment. Others will be hounded, tormented, beaten and killed by their own parents and siblings, or by child abusers who are degenerated in the worst form of inhumanity. But even those children who are protected by their own parents and siblings will be threatened. And they will be lacking in thoughts and feelings, and will be without knowledge, for they will live in a world of illusory games and images that will seduce them, because no master stands at their side who could instruct them in knowledge and wisdom. Thus nobody will teach the children to hope and to act, and to turn towards the knowledge of the real truth. Therefore, the human being will be arrogant and consider himself to be the Creation, although he will never be any more than what he was at birth, namely a human being. And the human being is in dire need of knowledge, thus he must learn a lot in order to free himself of his ignorance and lack of wisdom. But he will not be willing to learn, and will turn a deaf ear to the teachings of the prophet of the new time, thus his words will go unheard as if they are called out in a desert. Thus, the human being will continue in his old ways, and only a few will follow the words of the prophet. Therefore, the human being will continue to regard himself to be the Creation, and will ever more strike out, and let himself be overcome by wrath and

anger, vengeance and hatred, greed for power, injustice, greed for profit and jealousy. But through the power and control that he will have seized over animals and nature, as well as over life and human beings, he will feel strong and will continue to strike out like a wild barbarian, and destroy everything around himself. Thus he will remain a small dwarf in his thinking and feeling, as well as in his understanding and reasoning, although in many areas of advancement he will possess the strength of a giant. And in this manner he will stride forward like a giant but will not know which path he should take in the days to come, because he will be lacking all the necessary knowledge and wisdom. In fact, his head will be very heavy from the great amount of knowledge that he has acquired, yet it will be a useless knowledge, because its value is not based on the value of the spirit, and is not uniform with the laws of the Creation but is based only on human laws. Thus in spite of all his knowledge, the human being will be miserably lacking in true knowledge, for he will not know the reason why he lives and dies. Thus he will remain to be the impetuous one as he always was, the one who furiously and ignorantly waves his arms about and utters delusional words, or softly whimpers like a child who is not yet able to speak.

Already in the second millennium following the birth of Jmmanuel and still before the birth of the prophet of the new time, a worldwide war will cover the earth, and it will also be so two years after his birth. But that will not be the end, because like in the past, there will be new, larger and smaller wars everywhere, and this will continue to be the case until far into the third millennium. In all the four corners of the earth, entire countries will become the spoils of war for the power-greedy who are degenerated in the worst form of inhumanity, and thereby innumerable human beings will be put into the hands of death as well. And innumerable human beings will also be put into death’s hands through the god cult that will incorrectly, and through a crazy foolishness emerge out of the teachings of the prophet Jmmanuel, for they will fall victim to an unimaginable falsification. Human beings in their own countries will be at war with each other and cut each other’s throats; and wars will rage between countries and the believers of god cults. The Hebraons will become Jews; and twelve tribes of them will branch off, and will be believers of Allah. The Christian cult will emerge from Jmmanuel’s teaching, and they as well as the Jews, and the believers of Allah will not stop fighting each other until far into the third millennium after Jmmanuel’s birth. Every place on earth will become a bloody battlefield, and one of the reasons for this will be that each god cult believes to be the right and better one than the others. Therefore, the believers of all god cults will wrongly imagine they alone have the sole purity and true belief, and will want to defend their delusional belief. Thus the believers of the various god cults will confront each other with force and doubt, with hatred and revenge, as well as with suspicion, treachery and with the intention to murder, and therefore death will inevitably spread everywhere. And through all this evil, very many human beings will be excluded from human rights and life, and will have neither bread nor shelter, for every right will be taken from them. They will be the poorest among the poor and will have to go around naked, and will have only their bodies to sell. They will be the outlaws and the outcasts, and exist far away from all those who live in joyfulness, magnificence and abundance. And those who live in this manner of affluence will grumble in their guilt, threaten the poorest whose land they occupy by force, and unrestrainedly reproduce themselves. And they will hear perfectly well the harsh and just words of the prophet of the new time, yet they will be indifferent and have no fear of retaliation. But their arrogance will one day break down when the masses of people become barbarians and seize everything by storming, destroying and plundering the palaces of those who are rich, who are governing, who are in top positions, as well as those who are powerful and are the cults’ rulers.

When the work of the prophet of the new time begins, the human being will already have entered an impenetrable labyrinth of fear, destruction and degeneration of the worst form of inhumanity. His fear will close his eyes and shut his ears, thus he will

no longer be able to see and hear what is happening around him. His reflecting and trying to act will be overshadowed by suspicion and anxiety, and fright will accompany each of his steps. Yet he will not be granted any rest, for he is driven forward constantly. The voice of the prophet of the new time will be forceful, harsh and just because everybody must hear it. And those who shut their ears and pretend to be deaf will also hear his voice. And many will even hear the voice, yet deny it, because they will want to continue accumulating more and more possessions. Thereby they will lose their heads to the illusory images of the god cults, and to those who want to be their master through falsehood and deceit. Thus the human being will be deceived by those who call themselves their “shepherds” – yet there will only be bad shepherds.

When the millennium in which the new time prophet dies draws to an end, and when 800 years pass after his death, human beings will have come so far to open their eyes and ears that they will be capable of seeing and hearing. But this will be, because the power of the prophet’s word will begin to take effect over centuries, and will permeate the feelings and thoughts as well as the reason of human beings. It will be a very arduous work that the prophet and his loyal supporters will have to accomplish, however, their dedicated efforts will not fail to be successful. And slowly, the human beings will free themselves from the god cults, and turn toward the truth of the spirit and the Creation. Their heads will no longer be trapped in the delusional teachings of god cults, and they will have their eyes and ears open, thus they will be able to see and hear from one end of the earth to the other, and will be able to understand each other from now on. They will have become cognizant that each blow that strikes the fellow-human being will hurt and injure him. Human beings will form a large community in which each one is a part of the other. True love will create peace and freedom, and will unite humankind. And there will also be one special language beside the many that exist, which will be understood and spoken by all human beings. And this will finally be the start of the birth of the new, the real and true human.

And when the end of the millennium draws near, the human being will have conquered the sky (space), and will fly toward the stars. He will also create stars in the deep and dark expanses of the sky where stars are gleaming. He will fly through the air, and travel through space with large ships of shining metal, and will set out on long journeys to search for a new home somewhere out in the far and distant sky . And the human being will be the master of the waters, and will build large cities upon the oceans, and his nourishment will be the fruit of the oceans. And this will be the time when nothing will be prohibited for him any more, because he lives in accordance with the laws of the Creation.

The new time will bring about that human beings will be able to communicate with each other without having to use a verbal language, or megaphones, for with their thoughts, feelings and heads they will be able to receive and understand all messages, which another human being thinks and feels. And it will be that human beings will share their dreams with each other, and live long lives. Their life will be as long as those described in the old handed-down texts, who reached an age of one thousand years.

And it will be the time when human beings know the secret of all things, thus the body of human beings and animals, the secret of gems and waters, and the look (eyes) of each other human being. He will penetrate all secrets, and will be cognizant of them, and consequently will be able to push open one door after the other into the realm of new life. The human being will be a powerful, productive and bubbling source of new life, and every human being will acquire the knowledge connected with the Creation. The children of the earth will look up into space with reverence, and will be more successful in probing into its secrets than anybody before them. The human being’s body will be stronger, taller and more agile, and his

thoughts and feelings as well as his head will embrace all things, and understand and integrate them. But all of this will already begin during the lifespan of the prophet of the new time, for his work will be a valuable contribution in this regard, although it will be denied by many who are jealous or want to know it better. And he will also do much so that the man will no longer be the sole master, for early in his life he will work and be effective so that the woman will come, in order to take hold of the sceptre and change the world for the better. Thus, the woman will be the master of the future times, for she is vigorous and powerful, and will impose her will upon men, and will create a better and more harmonious world in peace and freedom.

In the third millennium after Jmmanuel's birth, the woman will rise to become the mother of the millennium. The woman will exude gentleness, love, harmony and peace of the true mother, and will be the perfect beauty and love after the ugliness of barbarity and the death-bringing wars. And the teaching of the prophet will contribute much to that end, whereby the new time in its evolutionary path transforms into a time of ease, in which human beings will sincerely and truly love and share, dream together and make dreams come true. And when this second birth becomes reality for the human being, thoughts and feelings and the head will get hold of the majority of human beings who, in loving their fellow-human being, are altogether one. That will be the end of barbarity, the end of wars and the end of evil. A time of knowledge and wisdom will dawn, and bring near to human beings the true meaning of life, which the prophet of the new time will unwaveringly teach and carry into the world, in spite of treacherous attacks on his life. Through his teachings happy days will begin for human beings from the new time onward, when human beings find the path of peace, freedom, and the teaching of the spirit, and walk on it. Then the earth will again have its standing rules and regulations. At the beginning only a few courageous ones will follow the words and the teaching of the prophet whereby their path will be quite tough and strenuous. So at first, only a few loyal ones will distinguish themselves and toil for their reward, yet the time will come when they quickly multiply, and will be in large numbers around the world.

Already at the time of the new prophet, many roads will lead from one city to another, and from one end of the world to the other, and soon roads will also wind endlessly through the sky. The withered green of meadows and forests will recover, waters will be clean and pure again, and water will be brought into the deserts, where everything will then sprout and bloom. And soon the earth will be like a new garden, where the human being will respect everything that grows, blooms, moves around, crawls and flies. He will put his heart into scrubbing, and keeping clean everything that he has soiled, and will look upon the earth with love and joy, and consider it to be his new home. Love, harmony, knowledge and wisdom will become his obligation, and he will think of knowledge and wisdom all of his life, all of his following lives, as well as every day and every morning. Each human being will think and act in the same manner and he will know more about his body and head, his thoughts and feelings, as well as about the laws of life and of the Creation than was the case ever before. And there will also come the time when diseases and sicknesses will be recognized and healed before they are able to manifest. And the human being will learn that he is able to prevent and to heal many of his own diseases and sicknesses. He will also learn, however, that he has to stand by and help the poor and the weak, not only out of necessity but for the sake of love toward the fellow-human being, and in order to sustain the entire nature of being a human being. Thus the human being will also open his heart and purse to the poor and the destitute, and leave behind the regrettable times of barbarity, greediness, and reticence.

And when finally the new time is dawning, the human being will finally understand to be in the correct way the true guardian of human conduct in accordance with statutes and regulations, and understand in the correct way to be the true guardian of life, of the earth and its nature, including all living things. For in this far and distant

time to come, the human being will have learned to give and share, and to give up the taking for the purpose of satisfying his greed for profit. The human being will finally be a human being, and will no longer be alone among the many. His loneliness will be gone, and he will finally become cognizant of the real truth and the laws of the Creation and life, and of dying and death. All human beings will acknowledge each other, and will no longer make a difference between various races, god cults, and between the rich and the poor. But all this will only happen when the worldwide wars and firestorms, the evil cruelties of human beings, and all the apocalyptic catastrophes triggered through nature and the earth have ended. Then new buildings and towers will grow out of the charred rubble of cities and villages, but an iron fist (strong hand) will be necessary to bring back the standing rules and regulations into the chaos created by human beings. And it will be of utmost necessity that the prophet of the new time let his powerful word ring out and bring the teaching of the truth and the spirit, for this will be the power that enables the human being to find the right path again. And through the new prophet's teaching, the human being will become cognizant that not only he but also all living beings are bearers of the spirit and the light, and are creatures that must be respected. And when the human being knows that, then he will create new cities on earth, upon the waters, under the waters, and in the sky where he will travel with silvery gleaming, metallic ships. Thus, the human being will remember what once was, and he will also know how to probe into the days and times to come. He will learn to understand procreation and birth, as well as life, dying and death, and will lose all anxiety and fear of it, because he will turn toward the teaching of the prophet. And the human being's age will be that of several lives, because his lifespan will be extended, and he will become cognizant that light never extinguishes, and that life also continues in death and in living again – for his knowledge will become all-encompassing wisdom.

Quetzal: These, my friend, are the predictions of Jeremia for the second millennium that comes to an end, and the coming third millennium.

PREDICTIONS OF THE PROPHET ELIA

Contact 230 of October 11, 1989

Billy: Can you tell me today again something about the prophecies, or predictions of the old prophets?

Quetzal: Certainly. I have made every endeavour to bring something along with me. However, it is not a prophecy but a prediction that leads back to the prophet Elia and refers mainly to you. To make it understandable, I had also to rewrite his old style of writing into the German language of today. So listen then what he had to say:

As herald of this world, I see and hear and know what will happen in the very distant future. It will be in centuries, when the herald of the new time will raise his voice, and teach the world, and cause great turmoil and thus his life will be threatened. I see and hear and know because my eyes and ears are open, and see and hear in heaven what will be happening in the very distant days to come. Like taking a gigantic step, I traverse with my eyes and ears the days to a distant time, to a free country and to a place, which is still unknown to you, and which you are not yet able to see. There will be the most courageous of all courageous ones, the most holy of all holy ones, and he will teach powerfully and proclaim the laws and commandments of the Creation. He will have knowledge of the script like I, and will be able to listen to heaven. And he will be the eye, the ear and the conscience of the human beings, and he will let human beings see the power of the Creation, and

let them hear the Creation's laws. He will be a seeing and knowing one, and a mediator whose hand writes down the words of those who will come from the stars. And he will be the third one to follow me, and will be a continuation in the living again of those prophets who were before me as "other personalities of me". His word will reveal the hidden structure of the world, as well as many secrets of the Creation. And he will fill the gaps of memory that lead from one point in the past, or of the present into the future, thus he will show the map on where happenings design the new time, which are caused through the human beings.

The new herald will have to endure much hardship; his father will be a simple shoemaker, and his mother a simple woman who will give birth to three sons and four daughters. One of the sons will be called guardian of the treasure, and he will be the new herald. The knowledge about the laws of the Creation will lay open to him as never before to a herald. And he will be the one who brings to light again the true teaching and true words of the old heralds, and will make them accessible to human beings. Until then, the texts of my proclamations, my teaching and my words – and my words of my followers – and my words of my forbears – will remain a secret until the right moment when they shall rise again in the days of the new herald, delivered by the human beings from the sky. And the herald will wait for the right day on the mountain of the horseshoe, where he will have his homestead, and where a flag will flutter in the wind as a sign of the bond with human beings from the sky. And when the propitious day has come, he will proclaim the old words, and his homestead will be a place where human beings will turn up from the four corners of the earth. His real relatives will be from the sky, and they will come and go but not be seen by human beings because they will remain a secret, for their heads are not compatible with the earth human beings' heads.

The new herald of the distant days will be the founder of the group of truth, which will spread out to the four corners of the earth. He will break open the seal to many secrets of the Creation, and of the head of human beings, and of their thoughts and feelings, and he will be more knowledgeable in this field than any other human being of that time, or any time before. His number will be the one, the three and the seven, and thus the number of the knowing and the wise. He will travel far to the place where the sky and earth meet each other, and where the sky ends. His words will be the words of truth, and they will be harsh and shake the human beings' heads. And he will be restless in his work, and will be active when he is lying down , and when he is walking in the darkness of night, or in the moon's powerful light. And he will be active when he travels across the desert or climbs the mountains, and when he lets himself be imbued by the energies of the stars, the sun and the earth. He will imbue his words with his powerful energies, which flow through his words like streams of strength, and to preserve his words for all times to come he will record them unlike any herald before him. His words imbued with love will be comfort for the righteous, and his words will also reach the unjust and jolt and shake them, and they will penetrate them like powerful streams of energy, and cause them gradually to wake up. His words will also penetrate deep into the sky, and to the human beings there, and they will penetrate the stars with their powerful strength. And his words will reach that point where the sky and earth meet, and where the sky finds its end. And his knowledge will be such to know the human beings' head (consciousness), thoughts and feelings, as well as their intellect and reason. And he will know the body (essence) of the earth, the stars and the sky, for he will follow the paths that lead to the secrets in these worlds.

The new herald in the distant time to come will be the third one to follow me, and he will also be able to heal, and will integrate himself into my ancient lineage of Jesaia, Jeremia, Henoch, Henok and Nokodemion, the ancient fathers of knowledge and wisdom who have the same spirit-form, and never have allowed their senses to become dull, like human beings do in the present time and will do so even more in the new time of the new herald, when they create an artificial and unreal inability of

understanding the difference between cognition and knowledge, lies and truth, prediction and prophecy, inspiration and intuition, love and fornication, peace and war, wisdom and imagination, and delusion and reality.

The new herald will read many sacred books, and at ever-recurring times of loneliness he will go to the mountains, forests and to the desert in order to learn, and to surrender to reflection (meditation). And he will join many cults, which worship godheads, angels and saints in order to fathom their secrets and delusional teachings. And he will also fathom the secret principles and patterns of the world and time. And on the mountain of the horseshoe he will build a place of rest, a place of reflection (meditation), and of love and peace where all sacred streams and streams of truth will converge, which since times immemorial pass through the human beings. This place will grow to become the original and symbolic centre for the earth and the sky, because the forces of the spirit and head (consciousness) converge in this centre, and an impressive collection of true knowledge, of true love as well as of freedom, peace, harmony and wisdom will accumulate there. Thus in time human beings will not be able to take one step without discovering the traces of the true and great herald, and to follow these traces. And Eduard will be called guardian of the treasure, and he will be following me as the third link after the heralds Jmmanuel and Mohammed, and they will be following me as the first and second link with the same spirit-form, yet with another head (consciousness).

The new herald will be a powerful mediator and a seer, and his word will contain all life's cognition, for he will have opened himself to it. Many human beings will understand him, but all those who will hear his word and not understand, or read his writing and not understand, or only come in touch with it and not understand, will be overcome by a tremendous fear as if a chasm would be opening in front of them. Thus many will fearfully turn away, and others will steal and falsify the herald's word and teaching in order to gain a lucrative profit. They will be unable to understand the herald's word, and will try to destroy it; yet they will be unable to commit a sacrilege, for the herald's word and teaching will be much too powerful.

When the new herald begins his work, more than twenty-two centuries will have passed after me. Many villages and cities will be overflowing with an immense horde of human beings, and an unimaginable milling mass will exist. Old villages and cities, as well as their walls, bulwarks and arms, and the mortal remains of the old prophets and human beings from earlier times will be buried under sand and ruins, and they will be excavated in the new time as a special feature of old value. The days until then will have obliterated my voice and my words, as well as the words of all prophets and wise ones. And the human beings will turn away from the truth, and will turn towards the belief of various cults with gods, angels and saints who truthfully are none of these, for they are only inventions of priests and self-appointed bringers of salvation. The cults' belief will become law, and only a few human beings will have the courage to turn openly towards the truth and the laws of the Creation. Thus only a few will follow the words and the teaching of the new herald, and remain loyal. There will be a huge crowd of believers of all cults around the world, spreading themselves everywhere, and the human beings' belief developed in the cults will reverberate from one end of the world to the other like a tremendous roar of thunder. And the cults will fight each other in bloody battles until death and ruin, and barbarity will break out within the cults, and the cults' high and highest ranking priests and their henchmen will persecute the cults' lower and lowest ranks, and murder them in order to take hold of their goods and gold, and thereby getting wealthier and wealthier. This will also happen through continuous exploitation, because tributes and penalties will be imposed on the believers by their cults, which will have to be paid in gold and coins.

In the new time, the human being will have knowledge about the great continents on earth, and about the huge forests beyond the end of the endless oceans. And in the

more than two thousand years from the time in which I live, all the lands everywhere on earth will become enormous kingdoms and empires, and become huge when they unite. Yet, as innumerable as there are links in an endless chain, as innumerable will be the wars, and they will increasingly overlap each other, and thus kingdoms and empires will collapse, and new ones will be created out of them again. But the slaves and those in bondage, the land's tillers and winegrowers, the shepherds and the poor will be rebellious, and more than a thousand times they will bring fire to the land; they will set afire castles, fortresses and cities, and will burn harvests. And they will continue to do so until they are taken prisoner, are tortured and burned and skinned alive, and the survivors will be compelled to hide again in their hiding-places for protection. And thus, the upper and superior ones in authority and their henchmen will feel secure again as if they would be kings.

But there will be progress, and when the time of more than two millennia has passed, the human being will have conquered the depths of the oceans and of the sky, and he will fly into the sky (space) and search for a new home. Like a star shining in the firmament, he will be like a star in the firmament when he has gained the sun's power and will consider himself to be the Creation, and when he has erected thousands of huge buildings and towers on earth, has built powerful ships out of metal, and ploughs with these ships through the waters of oceans and through air and the sky. And there will be new and big empires across the big ocean, and one of these empires will send out new legions of barbaric hordes under the command of powerful rulers who are degenerated in the worst form of inhumanity to carry out wars and conquer the world in order to get hold of the countries' mineral resources. But beyond the big ocean, the walls of cities and villages of the conquerors wanting to seize the world's power will collapse, and the empire will then be destroyed and be only a scorched land and muddy waters. And the peoples of the earth will interbreed, which causes a lot of harm, illnesses, infirmity and hatred, terror and revenge, as well as many deaths. And when these days arrive, humankind will be approaching very difficult times and will be standing before an impenetrable labyrinth; its entrance will be shrouded in a dark gloom, as black as the darkest night, and the human being will step into this labyrinth, where the evil will glimmer with glowing red eyes of ruin and disaster. And when these days arrive may the human being be on his guard, for the disastrous ruin will bear within destruction, and innumerable deaths, a cruel rage and wrath degenerated in the worst form of inhumanity. And the days of ruin and disaster will be long, yet in the distant future of the coming time, everything will become lighter, and there will be love, peace and freedom. It shall be so, for I see and hear in heaven, and know that it will be as I have proclaimed, for I am the herald Elia, and I speak the truth.

Quetzal: This is the prediction of Elia. It should not be necessary to say more, for these and Jeremia's predictions should be sufficient for the earth's human beings.

Translated by Helga Friedrichs, in collaboration with Willem Mondria and Christopher Mainwaring-Taylor
First proofreading and correction by Willem Mondria
Korrigiert von Christian F. am 5.5.05
Reviewed by Willem Mondria 20.05.05.
Second proofreading and correction by Christian Frehner, am 5.5.05
Third and fourth proofreading and correction by Helga and Christian (June 05)

Combining the two versions of Helga and Willem by Christian on June 11, 2005
Sent to Philia for proofreading on June 11, 2005

Anschliessend noch folgenden Satz abgeändert: It will not be spoken of true love any longer but of carnal and sexual love, whereby the word love will become the greatest threat for all those human beings who in regard to their self-realization are only able to perceive it through the flesh (carnality).

11.6.05: Auch noch eine Kopie an Jacob Smits gemailt (zur Korrektur), and to Jim Deardorff and Mike Whelan and Marc Juliano.

English and German versions sent to Jason on March 15, 2006 by me (Christian)

11.7.07: Letzte Korrekturen eingefügt (von letzter TJ-Korrektur) und eine Kopie an J.B.S. gesandt. CF

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*According to Etymology Dictionaries the word dollar originates from Low-German daler, from German taler (1540, later thaler) abbrev. of Joachimstaler, silver coin minted in 1519.

The German language .pdf file of this document from FIGU can be read here: www.gaiaguys.net/voraussagen_jeremia.pdf

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Please read this explanatory word about our translations

Translated March 2006

FIGU-Sonder-Bulletin Nr. 16, Januar 2005

Offener Brief an alle Menschen der Erde

FIGU-Special-Bulletin No. 16, January 2005

Open Letter to all Human Beings of Earth (July 5th, 1951)

1. Im 373. Kontaktgespräch zwischen dem Plejaren Ptaah und "Billy" kam - wie so oft - die Rede auf das irdische Weltgeschehen, wobei viele anfallende Aspekte die des Krieges und sonstigen Terrors durch Staatsmächtige sowie durch nichtstaatliche Terrororganisationen waren, wie aber auch andere Geschehen, durch die die Erde in Naturkatastrophen und die Menschheit in Not und Elend gestürzt werden.

1. In the 373rd contact conversation between the Plejaren Ptaah and “Billy”, the talk - as so often - came to the world

events of Earth, whereby many aspects which came up were that of war, and other terror by the nations' powerful ones, as well as by non-governmental terror-organizations, but also other events through which Earth would be plunged into natural disasters, and mankind into need and misery.

2. In anderen Kontaktgesprächen wurden auch die Aspekte der Verkommenheit durch Kriminalität, Verbrechen und Prostitution usw. angesprochen, wobei immer wieder darauf hingewiesen wurde, dass der springende Punkt resp. die Ursachen aller negativen Geschehen einzig und allein auf die Überbevölkerung und auf die Verantwortungslosigkeit, Selbstsucht und Selbstherrlichkeit der Erdenmenschen zurückzuführen sind.

2. In other contact conversations, aspects of depravity through criminality, wrongdoing and prostitution, and so forth, were also addressed whereby, again and again, it would be pointed out that the starting point, respectively, the root cause of all negative events, leads solely back to overpopulation and to the irresponsibility and the selfishness and high-handedness of Earth humans.

3. Dabei, so wurde stets eindringlich gesagt, sind die Verantwortlichen der Behörden und Regierungen die Hauptschuldigen, weil diese die massgebenden Kräfte sind, um alles Übel zu vermeiden und die Welt sowie deren Menschheit in eine bessere Zukunft zu führen.

3. Thereby, as has always been said so urgently, the responsible ones of the authorities and governments are the main guilty ones because they are the decisive powers who should avoid everything evil and lead the world as well as its mankind into a better future.

4. Doch dergleichen haben sie seit alters her nichts Wertvolles getan, weil ihr Sinn stets nur auf Macht und eigenen Profit ausgerichtet war - und das ist so geblieben bis heute.

4. However, since time immemorial, exactly these have done nothing of value, because their sense was always only directed to power and their own profit - and that has remained so up until today.

5. Nun, im 373. offiziellen Kontaktgespräch kam die Rede

darauf, dass "Billy" (BEAM) schon im Alter von 14 Jahren einen langen Brief an die Verantwortlichen der Welt verfasst und diesen 3000fach vervielfältigt (mit Hilfe seines Lehrers Gustav Lehmann) und an alle Regierungen der Erde sowie an massgebende Organisationen, Zeitungen, Journale und Schulen usw. gesandt hat, ohne dass er jedoch jemals Antwort darauf erhielt oder dass etwas von den Angeschriebenen unternommen wurde.

5. Now, in the 373rd official contact conversation, the discussion came about that “Billy” (BEAM), at the age of 14 years, already wrote a long letter to the responsible ones of the world and sent 3000 copies (with help of his teacher Gustav Lehmann) to all the governments of Earth as well as to decisive organizations, newspapers, journals and schools, etc., without ever having received an answer or without something being undertaken from what was written.

6. "Billy" Eduard A. Meier verfasste und formulierte sein Schreiben gemäss prophetischen und voraussagenden Angaben und Erklärungen, die ihm sein väterlicher Freund Sfath erklärend unterbreitete.

6. “Billy” Eduard A. Meier wrote and formulated his letter in accordance with prophetic and predicting statements and explanations that had been presented to him by his fatherly friend Sfath.

7. Dieser Brief ging im Laufe der Zeit den Weg des Vergänglichen, doch als am 21. Januar 2005 das Gespräch darauf kam, erklärte Ptaah, dass er von Asket, einer seiner Nichten, ein Exemplar des Schreibens erhalten habe, das alles zwar schon sehr verblasst, jedoch sicher noch lesbar gemacht werden könne.

7. In the course of time this letter went the way of the perishable. However, as the conversation about it came up on January 21, 2005, Ptaah explained that he had received a copy of the letter from Asket, one of his nieces, and although everything was indeed already very faded, it could certainly still be made legible.

8. Dieses von "Billy" in seinen Jugendjahren verfasste und weltweit verbreitete Schreiben nun, soll, nachdem es durch einen Spezialisten wieder lesbar gemacht wurde, nochmals zur

Geltung kommen, und zwar indem es im Internet veröffentlicht wird.

8. This letter that "Billy" had penned in his boyhood years, and had spread world-wide, after being made legible again by a specialist, should now once again come into validity, and indeed by being published on the Internet.

9. Möge wenigstens dadurch in der heutigen Zeit daraus eine positive Reaktion entstehen.

Eduard Albert Meier
Niederflachs, den 5. Juli 1951
Niederflachs 1253
Bülach/ZH
Schweiz

9. May at least a positive reaction arise from it in the present time.

Eduard Albert Meier
Niederflachs, on July 5, 1951
Niederflachs 1253
Bülach/ZH
Switzerland

10. An alle Verantwortlichen der Welt,

verantwortlich für das Wohl der Erde und deren gesamte Menschheit sind, nebst den einzelnen Menschen aller Völker, an vorderster Front die Behörden und ihre vorgesetzten Regierungen; und zu all den Verantwortlichen der Behörden und Regierungen sowie zu jedem einzelnen Menschen will ich folgende mahnende Worte sprechen: Mein väterlicher Freund Sfath, unterrichtete mich prophetisch und voraussagend in mancherlei Dingen, die zukünftig auf der Erde eintreffen und Unerfreuliches bringen werden.

10. To all the responsible ones of the world,

who are responsible for the welfare of Earth and its entire humanity, in addition to individual people of all nations, to the

highest of the authorities and their senior governments; and to all the responsible ones of the authorities and governments as well as to each single person, I want to speak the following words of warning: my fatherly friend Sfath instructed me in a prophetic and predicting way in many kinds of things that will come about on Earth in the future and will bring no joy.

11. Diese Dinge, die teils geändert werden können, teils jedoch unveränderbar eintreffen, will ich folgendermassen auslegen: ist es sechs Jahre her, dass der Zweite Weltkrieg sein unrühmliches Ende gefunden hat, der von 1939 bis 1945 dauerte und rund 62 Millionen Menschen das Leben gekostet hat.

11. I want to lay out these things, which can be partly altered, however in part, will come into being as unchangeable, as follows : it was six years ago that World War II found its inglorious end, which lasted from 1939 to 1945 and cost the lives of approximately 62 million people.

12. Selbst die atomare Energie wurde zur Ermordung von Hunderttausenden von Menschen und zur Zerstörung derer Städte eingesetzt - durch die verantwortungslose und verbrecherische Handlung der USA, als die japanischen Städte Hiroshima und Nagasaki durch Atombomben zerstört wurden.

12. Atomic energy itself was set up for the murder of hundreds of thousands of people and for the destruction of their cities - through the irresponsible and criminal action of the USA, as the Japanese cities of Hiroshima and Nagasaki were destroyed through atomic bombs.

13. All das wird leider jedoch nicht das Ende aller Schrecken, Massenmorde, Kriege und Terrorhandlungen sein, wenn die Menschen aller Völker nicht endlich gescheit genug werden, ihre machtgierigen Regierungsbosse ihrer Ämter zu entheben und sie das Hasenpanier ergreifen zu lassen.

13. All that would, unfortunately however, not be the end of all terrors, mass-murder, wars and acts of terror, if the peoples of all nations do not finally become sensible enough to relieve their power-greedy government bosses of their offices and have them turn tail and run.

14. Das Volk in jedem Land ist es grundsätzlich, das die

Regierenden wählt - in der Regel leider die falschen, die erst grosse Versprechungen machen, um dann, wenn sie an der Macht sind, Krieg und Terror vom Zaun zu brechen und das Volk mit Lügen und Betrug in ihren Bann zu schlagen, wodurch es den Oberen hörig wird und die wirkliche Wahrheit verkennt.

14. Basically, it is the people in each country who choose those who govern - normally, unfortunately, it is the insincere ones, who first make great promises, in order then, when they come into power, to let war and terror break out and drive the people under their command with lies and deceit, whereby they become dependant on their superiors and misjudge the real truth.

15. Das aber wird zukünftig böse Folgen bringen, denn weltweit werden Staatsgewaltige - wenn die Völker nicht dagegen einschreiten - die Menschen immer mehr in Kriege, Terror und Hass verwickeln, bis das Ganze weltweit unkontrollierbare Formen annimmt.

15. That however, will bring evil consequences in the future if the people don't intervene against them - because world-wide, the violent rulers will embroil the people ever more in wars, terror and hate, until the whole thing assumes uncontrollable forms world-wide.

16. Die Zeit dazu ist nicht mehr fern, denn bereits glimmen diese ungeheuerlichen Dinge in einem Schwelbrand, der schon in den nächsten Jahren zum offenen Feuer werden wird.

16. The time for this is no longer very far away, because already these monstrous things glow in a smoldering fire that will already turn into an open fire in the next years.

17. Noch ist es Zeit, das Ungeheure zu stoppen, das für die Zukunft der ganzen irdischen Menschheit und für die Erde und deren Natur prophezeit ist.

17. Still, there is time to stop the monster that is prophesied for the future of the entire Terrestrial humanity and for Earth and its nature.

18. Noch können greifende Gegenmassnahmen alles zum Besseren verändern, wenn die Völker und alle Verantwortlichen der Regierungen, der Behörden, der Wissenschaften und der

Militärs sowie aller sonst Zuständigen sich strengstens bemühen, alle Übel aufzuhalten und alles einem positiven Wandel zuzuführen.

18. Arresting counter-measures can still change everything for the better if the people and all the responsible ones of the governments, the authorities, the scientists and the military, as well as all others who are competent, most rigorously trouble themselves to put an end to all evils and bring a positive change to everything.

19. Geschieht das nicht, dann stehen ungeahnte Schrecken bevor, wobei die Weltmacht USA in jeder Beziehung an vorderster Front das Schwert des Todes sowie der Zerstörung und der Vernichtung führen wird, während im Schlepptau auch Israel und alle jene Staaten mitziehen, die sich in scheinheiliger Freundschaft an die USA schmiegen werden, und zwar wider den Willen des vernünftigen Teiles des jeweiligen Volkes.

19. If that doesn't happen then unimagined horrors are imminent, whereby, in every respect, the world power USA would lead the foremost front of the sword of death as well as destruction and annihilation, while toeing the line are Israel and all those countries who nestle in sanctimonious friendship with the USA, and indeed, against the will of the sensible element of the respective peoples.

20. Nicht nur Kriege, Terror, Zerstörung und Vernichtung mit tausendfältigen Toden und Hunderttausenden von Ermordeten werden die Zukunft zeichnen, sondern auch eine ungeheure Überbevölkerung, durch deren Schuld alle Naturgesetze aus den Fugen geraten werden.

20. Not only wars, terror, destruction and annihilation with thousand-fold deaths and hundreds of thousands of murdered people will mark the future but also a monstrous overpopulation will be to blame as all natural laws will get thrown out of kilter.

21. Alle Unwetter werden sich durch die Schuld des Menschen mehren und immer gewaltigere Formen annehmen, so die Hagelwetter, die Schneestürme und Regenfluten, wie aber auch die Ozonschicht sehr gefährlich geschädigt wird.

21. Through the guilt of the people, all storms will assume increasing and more violent forms, such as hail storms,

blizzards and flooding rains, as however also the ozone-layer will become very dangerously damaged.

22. Ungeheure Überschwemmungen werden je länger je mehr zur Tagesordnung gehören, denn durch die Überbevölkerung werden die Auenwälder und Auenebenen zu Wohngeländen umfunktioniert, wodurch die wilden Wasser der Regenfluten ihren Weg in die Häuser der Menschen suchen, weil sie nicht mehr in unbewohnte Auengebiete entweichen können.

22. Monstrous deluges will belong ever more to the order of the day, because through the overpopulation, the forest wetlands and swampy plains will become altered in function to become residential areas, whereby the wild waters of the flooding rain will find their way into the houses of the people because they can no longer escape into uninhabited wetland areas.

23. Bergstürze und Lawinen, wie aber auch Erdbeben und Seebeben sowie Stürme aller Art werden überhandnehmen; die Orkane und Taifune, die Hurrikane und Tornados, die sich in ihrer Zahl immer mehr steigern und immer gewaltiger und zerstörender werden.

23. Landslides and avalanches, as well as earthquakes and seaquakes as well as every kind of storms will prevail; gales and typhoons, hurricanes and tornados will increase ever more in their numbers and will become ever more violent and destructive.

24. Und auch daran wird die Überbevölkerung Schuld tragen, denn die Überbevölkerung wird ungeheuer Negatives und dadurch eine unnatürliche Klimaveränderung hervorrufen, die schon in nur einem Jahrzehnt ab heute bereits sehr nachteilig für die Welt zu wirken beginnen wird.

24. And also therewith overpopulation will bear the guilt, because overpopulation will become monstrously negative and will thereby give rise to an unnatural climate change that in only one decade from today will already begin to effect the world very detrimentally.

25. Die ungeheuren Massen und Gewichte der Städte und Dörfer drangsalieren die inneren Strukturen der Erde laufend immer mehr, wodurch die Tektonik beeinträchtigt wird, was zwangsläufig vermehrt zu tektonischen Verschiebungen und

Verwerfungen führt, durch die weltweit ungeheure Beben hervorgerufen werden, wobei dann die Toten letztlich in die Hunderttausende und in die Millionen gehen werden.

25. The monstrous mass and weight of the cities and villages continuously stress the inner structures of the Earth more and more through which the tectonic plates will be adversely affected, inevitably leading to increasing tectonic displacements and faults, through which immense tremors will be evoked world-wide, whereby finally the deaths will go into the hundreds of thousands and into the millions.

26. Und diese Beben haben auch Einflüsse auf den gesamten irdischen Vulkanismus, folglich auch die Vulkane, die weltweit vielfach miteinander verbunden sind, immer häufiger und immer zerstörerischer in Tätigkeit treten.

26. And these tremors also have influences on the Earth's entire volcanic activity, consequently, also the volcanos that are multiply connected together world-wide that will become ever more frequently and more destructively active.

27. Auch das wird viele Menschenleben fordern, und zwar besonders in jenen Gegenden, wo unvernünftigerweise zu nahe an den Vulkanen Wohnstätten gebaut werden, wie das auch der Fall ist an Stränden von Meeren, an grossen Flüssen und Seen, wo unmittelbar an die Ufer gebaut wird, die durch Sturmwellen und Flutwellen in gewaltigem Masse überschwemmt und sehr viele Menschenleben fordern werden.

27. That will also demand many human lives, indeed, especially in those areas where unreasonably, habitations are built too closely to volcanoes, as is also the case with beaches by oceans, by great rivers and seas, where the immediate shorelines are built up, which, through storm waves and tsunamis, will be flooded in violent measure and will demand very many human lives.

28. Doch nicht genug damit, denn durch die stetig wachsende Überbevölkerung, die schon in 50 Jahren auf über sechs Milliarden angewachsen sein wird, wie vorausgesagt ist, werden viele ungeheure und unlösbare Probleme in Erscheinung treten.

28. Yet were that not enough, because through the continually

growing overpopulation that already in 50 years will have increased to over six billion, as is predicted, many monstrous and insoluble problems will become apparent.

29. Hungersnöte werden sich steigern, während alte und ausgerottet geglaubte Krankheiten wiederkehren werden.

29. Famines will increase, while old illnesses, believed to be eradicated, will return.

30. Durch den Massentourismus aus den Industriestaaten werden diese mit Wirtschaftsflüchtlingen aus aller Welt ebenso überschwemmt, wie auch ein ungeheures Asylantenproblem zur Unlösbarkeit werden wird.

30. Through mass tourism from the industrialized countries, along with economic refugees from the entire world the industrialised countries will become inundated, as will a monstrous problem with asylum seekers become insoluble.

31. Und es ist vorausgesagt, dass Ende der Achtzigerjahre die Hochkonjunktur zusammenbrechen und weltweit eine ungeheure und noch nie dagewesene Arbeitslosigkeit ausbrechen wird, wodurch die Kriminalität durch Arbeitslose ebenso steigt, wie auch durch kriminelle Banden aus den sogenannten Drittweltländern, die sich in den Industriestaaten ausbreiten und selbst vor Mord nicht zurückschrecken werden, wenn sie ihren Untaten nachgehen.

31. And it is predicted that, at the end of the eighties, the boom will collapse, and monstrous and unprecedented unemployment will break out, whereby criminality due to unemployment will climb as well as through criminal gangs from the so-called third world countries who will spread out into the industrialized countries and will not shy away from murder in the pursuit of their atrocities.

32. Auch Staatsverschuldungen steigen ins Unermessliche, wie auch terroristischer Extremismus und das Neonaziwesen usw.

32. Also national debts will climb into immeasurability, as well as terrorist extremism and neonazism, etc.

33. Die Prostitution, so wurde von Sfath vorausgesagt, nimmt unglaubliche Formen an und wird derart in die weltweite

Öffentlichkeit hinausgetragen, dass selbst Kinder nicht davon verschont werden.

33. Prostitution, as predicted by Sfath, will take on unbelievable forms and will be carried out to the public, world-wide, so that children themselves will not be spared from it.

34. In den nächsten Jahrzehnten wird die Prostitution zu einem "ehrbaren" Beruf werden, der von den Behörden offiziell anerkannt und auch der Steuerpflicht eingeordnet werden wird.

34. In the next decades, prostitution will turn into a “respectable” occupation that will be acknowledged officially by the authorities and will also be designated as taxable.

35. Das bereits erfundene Fernsehen wird in jeder Familie ebenso zum Alltag gehören, wie die Technik der Computer, woran in Amerika, Deutschland, Japan und der Sowjet-Union bereits fleissig gearbeitet wird.

35. Televisions, already invented, will belong to every family and, as well, to everyday life, as will the technology of the computer, which is already being worked on diligently in America, Germany, Japan and the Soviet Union.

36. Das Fernsehen und die Computer werden zu den wichtigsten Informationsmedien, wie aber auch zu den bedeutenden Formen der öffentlichen Prostitutionswerbung.

36. The television and the computer will become the most important information media, however also, as significant forms for the public advertising of prostitution.

37. Die Menschen werden im Verlaufe der nächsten 50 Jahre kalt in ihren Gedanken und Gefühlen, wodurch zwischenmenschliche Beziehungen immer seltsamere Blüten tragen und nur noch zweckbestimmt sein werden.

37. People, in the course of the next 50 years, will become cold in their thoughts and feelings, through which interpersonal relationships will produce ever stranger effects and will only be purposive.

38. Wahre Liebe wird zu einer Rarität, und viele Ehen finden nur noch statt, um einem bestimmten Status frönen zu können,

der mit Ansehen und Geld gehandelt wird.

38. True love will become a rarity, and many marriages will only take place in order to indulge in a certain status associated with prestige and money.

39. Das Fazit wird sein, dass viele Ehen nicht mehr halten, Familien zerstört werden und die Nachkommen sowohl sexuell missbraucht werden, wie sie aber auch asozial werden und verwahrlosen.

39. The result will be that many marriages will no longer hold together, families will be destroyed, and the descendants, as well as becoming sexually abused, will also become asocial and neglected.

40. Die Menschen, besonders die jungen, werden schon Ende der Fünfzigerjahre ein Leben zu führen beginnen, das vielfach nur noch auf Drogen ausgerichtet ist, und später, wenn die Zeit der Achtzigerjahre näherrückt, dann wird das Drogenproblem überhandnehmen, wie aber auch nur noch das Vergnügen von Bedeutung sein wird und zerstörerische und disharmonische Klänge die Musikwelt prägen werden, wodurch die Psyche beeinträchtigt und das ganze Verhalten jener Menschen dem Negativen verfällt, die sich auf diese zerstörerische Musikart ausrichten.

40. Already at the end of the fifties, people, particularly the young, will begin to lead a life that is often only aligned with drugs, and then later, when the time of the eighties approaches, the drug problem will get the upper hand, whereby only pleasure will still be meaningful, and destructive and dissonant sounds will shape the world of music, whereby the psyche would be impaired and the entire behavior of those people that align themselves with this destructive type of music will degenerate into negativity.

41. Auf dem Gebiet des Sektierertums treten immer mehr angeblich von Gott Auserwählte in Erscheinung, die ihre Gläubigen finanziell ausbeuten, diese hörig machen und gar in den Selbstmord treiben.

41. In the realm of sectarianism, those supposedly chosen by God will step ever more into appearance to financially exploit their believers, to make them dependent and to even drive them

to suicide.

42. Verantwortungslose werden die Zeit nutzen, um durch ihre gläubigen Anhänger reich zu werden, besonders dann, wenn sie in bezug auf den Jahrtausendwechsel Angst und Schrecken verbreiten, weil, wie sie behaupten werden, im Jahr 2000 die Welt untergehen soll.

42. The irresponsible ones will use the time in order to become rich through their faithful supporters, especially when they spread fear and terror concerning the change of the millennium, because they will claim that the world will go under in the year 2000.

43. Es wird dann gar davor nicht zurückgeschreckt, Lügen zu verbreiten, dass Ausserirdische Auserwählte retten würden - aber natürlich nur dann, wenn diese hohe Geldbeträge an die Sektenführer ablieferten.

43. Then there will not even be a shying away from spreading lies that extraterrestrials will rescue the select - however naturally only then, if this large sum of money is delivered to the sect-leader.

44. Vieles mehr bringt die wachsende Überbevölkerung noch mit sich, die grundsätzlich der eigentliche Ursprung aller üblen Dinge der Zukunft ist, denn je grösser die Überbevölkerung wird, desto gewaltiger werden die daraus entstehenden Probleme.

44. Much more will be brought about with the growing overpopulation, which is fundamentally the actual source of all evil things of the future, because the greater the overpopulation becomes, the greater the problems originating from it will become.

45. So werden neue Seuchen auftreten, und zwar schon in den kommenden Achtzigerjahren, die Millionen von Menschenleben fordern werden, und zwar Seuchen, die von Tieren auf die Menschen übertragen werden, wie in fernerer Zeit auch Seuchen, die aus dem Weltenraum auf die Erde eingeschleppt werden.

45. So new epidemics will appear, and indeed already in the coming eighties, that will demand millions of human lives, and

indeed epidemics which will be transferred from animals to people, as in the more distant future times where also epidemics will be brought to Earth from outer space.

46. All das jedoch, dass die Seuchen von Tieren ausgehen und auf die Menschen übergreifen, werden aber die Verantwortlichen bestreiten und jene als Lügner verleumden, die der wirklichen Wahrheit kundig sind.

46. However, all that, concerning epidemics of animals going out and spreading among people, will be disputed by the responsible ones and they will slander as liars those who are informed about the real truth.

47. Wenn so die Welt und ihre Menschheit zugrundegerichtet wird, dann ist der Mensch der Erde selbst der Urheber dafür, wobei er die wirkliche Ursache dadurch schafft, dass er seine Überbevölkerung in immer höhere Zahlen treibt.

47. If the world and its humanity are thus ruined, then it is the Earth human himself who is the originator, whereby he creates the real cause of it by propelling his overpopulation into ever increasing numbers.

48. Also wird es nicht ein imaginärer Gott irgendeiner Religion oder Sekte sein, der die kommenden ungeheuren Probleme und Auswüchse bestimmt, sondern einzig und allein der Mensch der Erde, der sich in seinem Wahn als höchstes und gewaltigstes Wesen im Universum glaubt - weit höher, als dies die Schöpfung jemals sein kann.

48. Therefore it will not be an imaginary god of some religion or sect who determines the impending monstrous problems and excesses, but solely the human being of Earth, who, in his delusion, believes himself to be the highest and mightiest creature in the universe - far higher than this can ever be for Creation.

49. Durch die Schuld des Menschen, durch seine Überbevölkerung, durch seinen Grössenwahn, durch seine Unvernunft und Selbstherrlichkeit fordert er alle Kräfte der Natur heraus, die sich zusammen mit der Erde aufbäumt und sich gegen die ausartenden Machenschaften des Erdenmenschen wehrt.

49. Through the guilt of the human being, through his overpopulation, through his megalomania, through his unreasonableness and high-handedness, he challenges all the powers of nature, that, together with the Earth, revolt, and defend themselves against the degenerating machinations of the Earth human.

50. Also überborden die Naturgewalten auf der Erde, zusammen mit dieser selbst, weil der Mensch den gesamten natürlichen Gang der Elemente und des Lebens stört und zerstört.

50. Thus, the natural forces on Earth, together with Earth itself, overflow, because the human disturbs and destroys the entire natural flow of the elements and life.

51. Das alles habe ich zu sagen, denn es ist die prophetische und zugleich voraussagende Wahrheit.

51. I have all that to say, because it is the prophetic and, at the same time, the predicting truth.

52. Fassen Sie alle, die Sie diese Worte von mir vernehmen, den Mut, das Gesagte zu überdenken und daraus die richtigen Schlüsse zu ziehen und richtig zu handeln, denn noch ist Zeit dazu - doch diese beginnt bereits zwischen den Fingern zu zerrinnen.

52. All of you who perceive these words of mine, comprehend the courage to consider what is said and to draw the right conclusions from it, and to behave correctly, because there is still time - however it already has begun to run away between the fingers.

53. Bedenken Sie dieser Prophetie und Voraussage und handeln sie im Sinne einer Wandlung zum Besseren.

53. Consider these prophecies and predictions and behave in the sense towards a change for the better.

54. Machen sie alles auch öffentlich für alle Menschen der Erde, durch Belehrungen in allen Medien, um eine Änderung und Wandlung in positivem Sinne zu erreichen und um die Erde und ihre ganze Menschheit vor all der Unbill, vor allem Übel, vor allen Ausartungen, den vielen Toden und Zerstörungen und

vor dem Schritt in die Vernichtung zu bewahren.

54. Also make everything public for all the humans of Earth through instructions in all media, in order to achieve an alteration and transformation in a positive sense and in order to protect Earth and its entire mankind from all iniquity, from all evil, from all degeneration, from the many deaths and destruction and from the step into annihilation.

55. Sie alle, die Sie meinen Brief erhalten, haben die Möglichkeit, die Macht und die Verantwortung, die Erde und ihre Menschheit vor all dem zu bewahren, was ich Ihnen offenbart habe.

55. All of you who receive my letter have the possibility, the power and the responsibility to protect Earth and its humanity from all that I have revealed to you.

56. Zaudern Sie nicht, sondern handeln Sie, und zwar schnell, denn die Zeit drängt.

56. Do not hesitate, rather act, and indeed quickly, because time is pressing.

57. Handeln Sie nicht umgehend, dann sind Sie ebenso verantwortlich dafür, wenn sich die Prophetie erfüllt, wie auch alle jene, welche zukünftig für deren Erfüllung sorgen.

Eduard Albert Meier

57. If you do not act immediately, then you are just as responsible, if the prophecies are fulfilled, as all those who in the future will concern themselves for their fulfillment.

Eduard Albert Meier

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Please see also: The 1958 Meier Prophecies

Please see also: The Plejaren Federation's January 5th, 1979 official PROCLAMATION TO THE GOVERNMENT OF THE UNITED STATES OF AMERICA

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Eine wichtige Nachricht an den Leser dieser Schrift / An Important Message for the Reader of this Document

We (Dyson Devine and Vivienne Legg of www.gaiaguys.net) have been given permission by Billy Meier (www.figu.org) to make these unofficial, preliminary translations of FIGU material. Please be advised that our translations may contain errors.

This translation was started on March 12th and finished on March 25th, 2006.

Please read this explanatory word about our translations

This provisional document now has a version available with the German/English alternating sentences.

All of the translations of Billy's writings should be read along with the original German language in order to preserve the function of the codex, among other things. The original encrypted .pdf file of the German language document that this webpage represents in the English language is at http://www.figu.org/de/download/sendfile.php?Product=warnung_an_alle_regierungen_europas.pdf or www.gaiaguys.net/warnung_an_alle_regierungen_europas.pdf

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Warnung an alle Regierungen Europas!

Prophezeiung und Voraussage

von Eduard A. Meier

1958

Warning to all the governments of Europe!

Prophecies and Predictions

by Eduard A. Meier

1958

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Explanation

The contents of this brochure were already written by 1958, constructed out of revelations from the extraterrestrials Sfath and Asket, whereby the letter of August 25th, 1958 was sent as a "Warning to all the governments of Europe!". No answer to it was ever received, as all these governments cloaked themselves in deep silence, besides which, they did not heed the warning or take any of the necessary precautions at all in order to avoid the prophesied catastrophes, evil and destruction, and so on, which, as the time in between has shown, have struck as announced catastrophes without exception. Result: the irresponsible governments neither listen to the voices of the prophets, nor do they bother to protect the people from catastrophes, and indeed not even when it has been prophesized for them, clipped and clearly, what the future will bring. As it has been since time immemorial, announcers will not be heeded and their warnings of future events will simply be cast to the wind, and indeed at the cost and to the disadvantage of the people, who, as a result of the lacking and authoritative measures, would suffer damage and destruction to their worldly possessions, and

whose bodies and lives are even endangered because the irresponsible governments who were warned, and are aware, are autocratically only protecting their own lives as well as worldly possessions, and the entire security and protection of the people quite manifestly is deemed trivial and unnecessary.

The "prophecies and predictions" arose from the results of some calculations and looking out ahead, as well as out of statements from the Plejaren Sfath, as well as from Asket who comes from the DAL Universe. These 162 verses were written down on the 24th of August 1958, and sent to Karl und Anny Veit, from "DUIST", respectively "German Ufological Study Community", in Wiesbaden Germany, to publish in their "UFO-News". A resonance still remains from that because "DUIST", respectively K. and A. Veit, cloak themselves in silence and not even once found it necessary to inform their readers about the prophecies and predictions.

As the extraterrestrial Asket explained, both Veits received the "Prophecies and Predictions" and read it in its entirety, but thereafter destroyed it because in its entirety it did not fit into their sectarian concepts. This happened because unpleasant facts in regard to religions and sects were named in the explanations of the "Prophecies and Predictions", subsequently it was never considered by Karl and Anny Veit for publication, because both were too deeply inclined towards sectarianism and the whole thing went against their sectarian belief. So the act of the destruction of the 162 verses, and a concealing of the same from the Veit adherents and the readers of "UFO-News", were the most obvious examples of the Veit's irresponsibility.

Yet to say is, that certain words, respectively, terms, from around 1958 were not yet with the Earth people, respectively, not yet in common parlance, but these were named by the Plejaren Sfath and by the extraterrestrial, Asket, therefore already at that time they were used by me in my writing.

Hinterschmidtruti, September 4th, 2005

Billy

Eduard A. Meier Utikon Switzerland the 25th of August, 1958

Uitikon Castle

Uitikon Switzerland

To all the governments of Europe

Warning to all the governments of Europe!

An absolutely reliable source provides predictions for the future of Europe and the entire world and these have nothing to do with prophecies because they are a prescient look into the real future, from which comes the following: In a few years in Europe and the world climatic conditions will so be crassly altered through the fault of mankind, that all varieties of extreme stormy weather will come into being, from which monstrous material damage will result to land, houses and other buildings, to streets, mountains, railway lines, wild streams, grassland streams, rivers and lakes. There would be many human lives to mourn as a result of the upheaval and storms caused by the climate because already in the next decades a rapidly climbing climatic warming and climatic alteration will result which produces enormous snowfalls, hail, monstrous masses of rain, gales, typhoons, tornadoes, hurricanes and other storms as well as droughts, thunderstorms and forest fires in unimagined quantities, and which would tear over Europe and the entire world provoking gigantic damage. Wild streams and grassland streams will become ripping rivers, rivers will become raging currents, whereby wild waters will breech every bank and provoke mighty inundations which devastate the land and destroy many peoples' acquisitions and existence because they built too close to the banks and in wetlands, and so on. Already soon violent volcanic eruptions will also happen, next to monstrous, extreme earthquakes and seaquakes which will extend far into the Third Millennium, becoming ever worse, and will demand innumerable human lives. Initially, everything will still happen in small amounts, but in the course of the next decades it will climb and towards the end of the Twentieth Century everything will already abnormally degenerate. But that doesn't mean the end of events, because when the new Millennium first arrives nature will rebel even more violently, ever more widely, against the environment-destroying madness of the people and reach such a dimension as would be remembered in the primal

times of the Earth.

If the coming events are considered and analyzed then from that comes forth clearly and distinctly that the human himself bears most of the blame for the coming calamity and chaos as well as for the catastrophes, even when pathologically stupid, as well as irresponsible, know-it-alls and scientists assert the opposite. Fundamentally, overpopulation is the factor behind all the evil that is to be found in climatic warming and environmental destruction. Also, open prostitution and criminality as well as an asylum seeker problem and neo-Nazi entities will spread themselves and create great problems. Harsh and arresting measures against those and against all such evils must be grasped, as they must be against the world domination-addicted machinations of the U.S.A., which releases wars in all the world, leads wars itself, and throws other countries into chaos and violates and exterminates their mentalities, religions and politics. And because of the franticly fast growing number of people, they (the people) are forced, ever more frequently, and ever more, to exploit and destroy the environment and the Earth in order to comply with the climbing requirements of all kinds. These requirements climb ever further with the growing number of humans, whereby nature and the entire environment would be always more affected and destroyed which self-evidently also has a devastating-destructive effect on the climate. The planet itself will be tormented as atomic and other explosions disturb the order of the Earth and release earthquakes. Bodies of water, nature, the atmosphere and near space will become polluted, the primal forests will be greedily destroyed and annihilated for profit and the Earth's resources will be irresponsibly exploited.

The order of the hour and the future is: the insanity of overpopulation and the resultant climate change and destruction, the annihilations, the chaos and the catastrophes must be stopped, and natural watercourses and wetlands must be restored, because only in that way can the worst still be avoided. And further, the world population must be reduced through a worldwide, controlled cessation of births, because only through this can the climbing requirements, and the thereby connected destruction, be finally repaired.

Already very much has been done which fulfills the prophecies, which is why it is also necessary that steps be taken against it: The pollution of the environment through every kind of fossil fuel engines, as well as through smoke stacks and so on, must urgently be contained, along with all other forms of environmental and air pollution. Also, it is of urgent necessity that all human buildings of every kind, like domestic residences and factories, and so on, are cleared away from areas endangered by avalanche or flood. Nature must have the wetland areas, and so forth, given back as natural water catchment areas for flood waters. Domestic buildings and factories, and so forth, would no longer be permitted to be built on wild streams, grassland streams, on lakeshores or in, or on, plains threatened by landslides or water. To that end, extremely urgent provisions must be made for

streams, rivers, lakes, roads, residential areas, overhangs and mountains, and so forth, in which, in endangered positions, where wild water overflows or *(Muren)*, snow and mud slides as well as land slips occur, and can cause damage, proportionally very strong and high defensive obstacles would be built to protect houses, streets, thoroughfares and rail lines from washouts, floods, tremors, and from landslip. That is needed in many places, because much of the predicted chaos and catastrophe is, unfortunately, already unavoidable and the time hurries along and will become short. Thus action is announced, and this is your responsibility because you sit in government and now know what the future will bring in Europe and the entire world.

Act before it is too late - and pass these warnings and prediction along to your successors as they have a duty, just as you do, to act in the context of the required need so that the land and everything existing thereon as well as life and limb as well as the worldly possessions of the people are protected and preserved.

Eduard A. Meier

Prophecies and Predictions

Eduard A. Meier, Switzerland

1.) My eyes and mind see things of the future which will take place from today, the year 1958, and therefore will be.
2.) Therefore I see and comprehend things through the passage of time, up to the most distant future, that still remain hidden from the Earth people. Many years will pass before my prophecies and predictions have been fulfilled and a new and better time begins.
3.) Until then however it is still far, very far, and much misery and need as well as evil, wars, terror, chaos and catastrophes will have broken over humanity and the world.
4.) Until now, gigantic crowds of religious believers wandered over the Earth, and also, in the future, uncountable numbers of believers of unbelievably many lunatic sects will trample the surface of the Earth, whereby some sect gurus will drive their believers to mass suicide and murder.
5.) They will spread over everything like poisonous mushrooms and their delusions will peal like a trumpet call over the entire world.
6.) Sectarianism will bear bad fruit and will cost many lives through murder and suicide as, also through politics and power lust, in diverse countries, hundreds of thousands of people will be murdered as in the Soviet Union which will be dissolved no later than 1991, and in East Germany which will, however, only exist until the late 80's of this century, thereafter Germany will be reunified, whereby, in contrast, in Iraq a war will be led through the United States of America, through their country's president, however this will be without success, for which reason one of his sons, who will likewise be the U.S.A's head of power,

will, in the third millennium, unleash a second war in Iraq which will ultimately lead to an unbelievable disaster and to torturing as well as to mass murder through U.S. armed forces and the rebellious.
7.) Earth human, I see the great expanses of the Earth; the almost boundless oceans, the great continents, mighty mountains, the vast forests, bubbling springs, the flowing brooks, rivers and all the lakes, and I see how they will all, at the hand of man, be harmed and made sick, destroyed, and the majority will be annihilated.
8.) Centuries or millennia will not have passed before all that happens, and all that which is yet to say in words of prophecy and prediction happens, because the beginning of all the evil had already begun with the development of modern technology and with the terrors of both World Wars.
9.) In the future further evil wars will be spread over the world, which will become so numerous that the normal person will lose track.
10.) Through war and rebellion, people will be exterminated and countries will collapse in on themselves and a new name will be given by every power to the land which is stolen under his command, whereby the traditional names cease to exist.
11.) Many peoples, workers, beggars, service people, extremists, anarchists, and neo-Nazis will, as opponents against the people-hostile and corrupt authorities, provoke misery, need, murder and manslaughter as well as terror, rebellion and revolution as well as violent demonstrations and much destruction of much personal property and people's acquisitions.
12.) Terrorists will spread murder and destruction world wide, thereafter they return again to their slippery cracks and hide in order to hatch new monstrosities and bring death and corruption over humanity.
13.) The terrorists, warmongers, wrongdoers, prostitutes, and criminals will organize themselves worldwide and delude themselves that they are kings and emperors of the world, while the people and the organizations established for maintaining order watch powerlessly and have to creep away in order to protect their lives.
14.) Even next year on September 13th, 1959, using rocket propulsion, the Earth human, respectively the Soviet Union, will make a hard landing of an unmanned object on the moon; and on April 12th, 1961 an Earth human will climb high in the sky with a rocket to orbit around in the Earth's outer space, then on February 3rd, 1966 an aerospace object will make a soft landing on the moon, then in 1968, the outer fringes of Earth's space will be left, and later the first trip to the moon will be undertaken, whereby up until the year 1972, five (5) manned moon landings will take place through the U.S.A., while a sixth moon landing* - supposedly the first - on August 20th, 1969 will rest only on a world-wide staged deceit as a result of the political armament race with the Soviet Union.
15.) The time has just begun when the human conquers the depths of the oceans and slowly the power of the sun, in order to win diverse energies from them.
16.) And the human is on the paths, in the next decades up to the new millennium, to unlocking the secret of life, in that he will unravel the gene.

17.) Likewise in the eighties of this Twentieth Century it will happen that that the human can be bred through artificial fertilization, while already at the turn of the Third Millennium humans and animals will be able to be cloned out of single cells without any actual act of procreation.
18.) At the close of the Second Millennium humans will already busy themselves with the first far-reaching steps in the genetic manipulation of flora and fauna, then, in the Third Millennium, genetic manipulation will begin on the human.
19.) The end of the Second Millennium will, on one hand, be marked by very rapidly establishing computer technology, and on the other hand, rebellion and a great war which would be called the first gulf war, and a second gulf war would follow, coinciding with the start of the Third Millennium, released by the U.S.A. who has already deluded itself since the First World War that it is the world police and also wants to bring world control under its sword.
20.) Towards the end of the Second and beginning of the Third Millennium the human will take himself for Creation and cause harm and bring destruction to the entire Earth, effective in the whole of nature.
21.) And the time is already coming when the peoples will begin to mix, and when many people will flee from their homeland countries to find a hideout somewhere else in foreign countries, and there will be many refugees who have to fight to maintain their lives, while very many others creep into the structures of the better-positioned countries as economic refugees.
22.) Prostitution is already on the way worldwide to becoming a public and officially sanctioned enterprise which cannot be curbed and which will be accountable to the state for taxes, as in this regard, ethics will no longer have a role to play, in the same way that neither will propriety and health.
23.) Because of unrestricted prostitution, in about twenty-five years an already embryonic deadly epidemic will develop worldwide that will be named AIDS and will finally cost several hundred million human lives.
24.) Also child prostitution is catching on increasingly in monstrous measure, as is the sexual murder of women and children.
25.) Trade in humans with children and women regarding prostitution and for the purpose of human organ trade has now already become mundane, yet this evil will still increase until the turn of the millennium and into the Third Millennium, as organ transplantation from human to human will soon, already in a few years, become an everyday occurrence for the Earth people.
26.) Already, in a few years, marriage between man and woman would only be formed for appearances without a binding love, rather they would be only joined together out of the personal interests of the individual partners, with the result that the marriage union is just lies and deception and would no longer be constant, consequently marriages end ever more in divorce.
27.) Also the whole of nature will rise up, and indeed against the human and his irresponsible machinations with which he disturbs the course of the natural things as well as of the flora and fauna and of all life.
28.) Storms, ranging from heavy to the heaviest will, from now on, until far into the Third Millennium, bring unspeakably much misery, need and suffering to the

human as has never happened since time immemorial.
29.) The most severe earth and seaquakes will take effect with primeval-like force and demand millions of human lives, as also will deluge-like masses of rain that evoke monstrous flooding and cause mighty destruction as the human has never before collectively experienced or seen.
30.) And what results in the last 42 years of the Second Millennium, along with very many other evils, along with chaos, ghastliness and catastrophes that are not mentioned, carries everything on also into the Third Millennium and exacts its tribute all around.
31.) And when the Second Millennium comes to an end, then the human stands in the darkness of his existence, in that he wanders around in an impenetrable labyrinth out of which he can no longer find his way, because it will be deep night in his consciousness, whereby however, the threatening red glowing and the fiery traps of religions and sects lie in wait.
32.) And the religions and sects shake in rage because the believers who finally want to utilize the truth run away from them, yet the fiery traps of the religious power plays of the religions and sects grasp after the young people in order to burn them in the flames of religious fanaticism and make them incapable of escape.
33.) So young people want to protect themselves from the lies and false teaching of the religions and sects, as their ghastly rage, with which they gather believers around themselves with lies and deceit, will know no bounds.
34.) Already now, and first properly in the Third Millennium, the human knows deep within himself that he must not utilize religions and sects, rather the effective truth, the Creational truth, as well as the Creational Laws and Directives, yet although he hears the voice of truth in himself, he does not want to hear it, because he will be tormented by religious angst and cannot free himself from his religious or sectarian belief because he expects divine punishment for that, were he to do that.
35.) And if the human seeks the effective truth he will be misled and deceived, because in the Third Millennium, even more than in the Second, there will be innumerable sectarians who ply a lucrative trade with their delusional false teachings and make horrendous profits from them.
36.) Also the simple human himself, as well as the rich, will still only see his Mammon, count it, and strive for wealth, luxury, amusements and holidays, whereas the administration and the authorities will exploit the commoner with all kinds of new excises and taxes.
37.) In the Third Millennium, the Moloch Mammon will bring forth much worse blooms than in the Twentieth Century, because the immoral and the wrong-doers as well as white-collar criminality and war mongery and so on, would no longer recognize boundaries when it comes to hoarding Mammon.
38.) Criminal leaders of commerce will be amicable towards million dollar payments and million dollar golden handshakes and engage in maladministration and thereby drive even quite traditional companies to ruin, as also the commoners in private bankruptcies will walk away when they can no longer control their

finances because they are driven away from reliable money and are equipped with plastic money in the form of plastic cards with which they subsist in the circumstances of their indebtedness, with sundries paid for on credit, and get into horrendous debt, whereby also special companies come into existence for the administration of plastic cards, while the banks will be in on that, with plastic cards they will name credit cards, in order to make their customers dependent, whereby they quite particularly have their eye set on the youth who thereby pile up immense mountains of debt which drive them into need and misery.

39.) The fire of maladministration spreads itself constantly, also in the inept governments which, likewise driven by maladministration, manage their own countries into ruin when they accrue such immense debts that they rise in such a fashion that the country must be declared bankrupt.

40.) And it will be that even before the time of the Third Millennium, and indeed in 1993, a political and commercial European dictator will arise that will be called the "European Union" and, in evil, will carry the number 666, as through this the citizens of all member countries will finally be brought under total control through biometric data in identification devices and in the form of small data chips in the head or body inserted in a "biometric identification system" that would be overseen and controlled through a "central data bank" whereby finally the whereabouts of every human can be exactly determined to the meter. First the USA and later the European Union will introduce this modern human enslavement, thereafter, then other countries will also follow, all preceding the Swiss, whereby, through this process, the personal and national citizens' human rights will be drastically trimmed, which fundamentally will be originally already planned at the construction of the European Union, whereby the citizen is finally deemed fully incapable of managing his own affairs, and should be governed only by the authorities, without having a right to a say regarding certain government things and decisions.

41.) The morals of very many people will completely sink, whereby many villages and every city will be a Sodom and Gomorrah as the prostitution of adults and children takes on completely boundless forms.

42.) Many young people will, in every form and manner, deteriorate to extremism in everyday life as well as in their professional life, whereby drug, medication, alcohol and narcotic addiction take the upper hand.

43.) Many young people will flock to extreme radical skinhead and neo-Nazi fronts and wave their flags, and form corresponding organizations, that cause much damage and harm, indiscriminately attack innocent people on the streets and not seldom beat them until they are cripples.

44.) In the coming time many blood banks will be contaminated by viruses and will make the people sick and will deliver death if the blood is transfunded [*transfundiert*] (correct = transfused [*transfusioniert*]; according to data from the Plejaren linguists for the German and Latin languages).

45.) Towards the end of the Twentieth Century new planets will continuously be discovered at distant solar systems that however can bear no human life.

46.) New solar satellites will also be discovered in our solar system that move far

outside the orbit of Pluto, yet that will first be after the turn of the millennium.
47.) Already in twenty years the time will come that newly serious plagues, deadly for the human, come about, especially in Africa as also however in other countries, and in part there would be no cure for them.
48.) Furthermore great famines will rage in the Third World, whereas in the wealthy industrialized countries gigantic warehouses are stored with cans and miscellaneous groceries, while farmers senselessly destroy fruit and vegetables and so on because they don't want to sell their wares at opportune prices, because their greed for money and wealth will know no bounds, which is why they also will break up their land and their worldly possessions for jingling coins, to live from that instead of having to go to an honest job any more.
49.) The human will be ever more unscrupulously addicted to greed for money and wealth, whereby he would secretly commit the murder of his parents, which would never be solved, in order to inherit from them.
50.) It comes about ever more frequently that mothers murder their children at birth or abandon them, while step parents beat their children to death as well as leave them to die of thirst and starve.
51.) In the future many families will be destroyed through this, because fathers or mothers live in endless strife which often also leads to the fathers or mothers murdering all the family members.
52.) In thirty years the business prosperity which will be restrained until then will collapse and induce immeasurably high joblessness in all industrial countries whereby not only many millions of people will be without work and be benefiting from hand-outs, rather also families will be destroyed, criminality will spread out and murders will be committed.
53.) An unimagined impending asylum seeker problem will break over the industrialized countries before the turn of the millennium and evoke asylum seeker tourism through which a great many asocial elements emigrate who release a crime wave, whereby the worldly possessions of many people will no longer be safe, nor will life and limb.
54.) Through the madness of his overpopulation, the human has already detrimentally altered the world and the climate in such a way that a climbing climatic warming becomes apparent that will be carried far into the Third Millennium and release monstrous natural catastrophes, yet that will not be the end, because everything goes further in the same style and at the beginning of the Third Millennium more than seven billion people will be on the Earth, which will lead to even greater harm and to destruction worldwide because on one hand nature strikes back in vengeance and on the other hand, the human undertakes everything which will destroy the entire environment and life.
55.) The constantly climbing mass of overpopulation leads to apathy and the softening of the people whereby the genuine interpersonal relationships grow cold and disappear while the masculine gender, however, still slowly, unstoppably becomes less potent.
56.) Through atomic contamination of the environment - through atomic explosions, atomic power plants and radioactive waste from industry and

hospitals, and so on - the entire life of fauna and flora as well as of humans will be ever more injured and disturbed in health, while also mutations of fauna and flora as well as of humans will appear in terrible ways.
57.) Neither air, bodies of water, land, mountains nor seas will be safe from the human in the future, because, as he creates room everywhere for the growing overpopulation and for sporting purposes, he irrevocably destroys everything, through ski lifts, mass settlement, mountain climbing, racing with motor vehicles and motor boats as well as monstrous domestic buildings which tower high into the sky, as well as with street and tunnel construction, and so on.
58.) The human will populate the Earth, the air and the seas more and more and take all the living space which is for the native wildlife, and thereby exterminate countless species and varieties.
59.) The human elevates himself ever more to commander over the Earth and already in the coming 20 years he will make an effort to strive for the power of Creation whereby he will know no further barriers; yet everything will turn against him because he will stray like a drunk, blind ruler through the world, irritated and tormented in delusion - and at the end of his path he will fall into a deep abyss.
60.) In the coming time entire cities will sprout out of the ground and the countryside will empty itself ever more of people.
61.) The order of the people turns ever more towards instability and many would make their own laws and live by them.
62.) The time will come in the Third Millennium when there will no longer be enough nourishment for all the people which will lead to ghastly scenes of starvation and murder and manslaughter.
63.) Criminals and wrongdoers already spread themselves through the cities and organised gangs will ambush, beat up, or even kill, simply for fun, or to rob, because peaceful games and a normal life will no longer be sufficient for them.
64.) Not only will many people suffer hunger, but they will also be set out in the cold, turn blue and freeze, and it would be, thereby, that many rather seek death than live an unworthy life in the bitterest poverty and begging in order to keep body and soul together.
65.) In the future many people will catapult themselves out of life because they are addicted to drugs, have become sick or old, and feel lonely, helpless and abandoned, because feelings of neighborliness deteriorate ever more to pure expediency and addiction to profit; for a horrendous price, those stricken by age will be stuck in old people's homes, and financially completely shamelessly exploited to the last drop of blood.
66.) Suicides will be ever more numerous, as will also euthanasia, because criminals addicted to business will draw monetary use out of it, whereby it will come to death tourism in countries in which help rendered the dying, in murder and suicide, will be allowed; the death-helper will be a dealer without illusions, and he will sell his suicide poison to everybody who wants to have it.
67.) The drug problem will gain more and more ground, whereby internationally organized criminal gangs will maneuver even children into the vicious cycle of

drug addiction.
68.) The bodies of the people will be destroyed by drugs and addiction and towards the beginning of the Third Millennium a dangerous new drug with the name crystal will cause a furor amongst addicted people whose faces and bodies will be furrowed and ruined within a few months, and aged in such a way as if the addicted were monsters a hundred years old.
69.) Through selfishness, hate, revenge, lovelessness, virtuelessness, and addiction to pleasures, and so forth, the humans' thoughts and feelings cool more and more, whereby the psyche and the consciousness and the morality are corrupted.
70. All those who are addicted to drugs of any kind that they drink, inhale, or inject into their blood will become like wild animals and lose control of themselves and many of them will rob, steal, break in and murder, rape and extort in order to get the poisons to which they are addicted - their lives will be a torment and become a real catastrophe.
71.) The already near future would bring a situation where every human will try to attain as much pleasure, worldly possessions, delight, money and wealth as he possibly can and it will be that even the parents deceive their children, the children their parents, and the siblings will deceive each other if they can thereby gain a profit for themselves.
72.) Marriages will no longer be formed out of love, rather out of addiction to profit, for the sake of appearances and as a consequence of erroneous and short term confusions of the feelings, and so it happens ever more frequently that husband and wife will be unfaithful, and divorce as often as they marry.
73.) As it once was in Sodom and Gomorrah, in the future many women and men will go through the streets and into pleasure houses in order to take everybody and anybody as sexual partners just as everybody or anybody pleases.
74. Many married women and men would ever more frequently utilize other partners from outside the marriage, thus many men would sire children about whom they know nothing - and woman would bear children without knowing the names of the fathers -; and therefore it will be that every tenth birth is not of the legal father, which is foisted onto the husband, and it will be that children bear children and that mothers will not name the names of the fathers.
75.) Many children will have no father or mother because they divorced or disappeared unrecognized, because they do not want to be a father or mother or live in a marriage, because the order and tradition of a good and functional family will be lost, as also the laws of marriage will have no more value, as if the human had become wild again.
76.) And as already happens, it will also be that in the future and more and more, fathers will sexually abuse their daughters, young and old pedophiles sexually offend against children, women of every age are raped, shamed and murdered - not seldom in all openness and all over the world as a result of common and ever increasing sex-tourism.
77.) Men will rape men, and women, women, and children go to the highest bidder through their own parents, relatives, or, through child abductors, rented or

sold to the highest bidder.

78.) Fathers sire children with their own daughters, children and mothers with their own sons' descendents, whereby a mixing of the blood comes about in the same family and, thereby, the evil spreads itself from bed to bed, which invokes psychic and consciousness-related damage and a state where the humans do not truly know people in true love, rather only acknowledge people by their sexual practices.

79.)Through their way of life and through their thoughts and feelings and through their lack of virtues and all good values, the people will have aggrieved, tormented and haggard faces, because their entire falsely-lived lives will be mirrored in them.

80.) The time is coming when nobody who speaks for law and order will be heard anymore, as it has already been for a long period of time that none are heard who speak against the religious and sectarian beliefs and painstakingly spread the truthful truth in regard to life, Creation and its laws and directives, which especially will be again, approaching this time, when, in the Third Millennium, a German religious fanatic Pope will assume the pontificate, who believes, through his fanatical belief in god, that he can save the world from its disintegration and downfall.

81.) Around the world, the devastating machinations of the religions and sects will spread out again, and innumerable false messiahs and false prophets will infatuate the unstable and blind-to-the-truth masses of humanity, and newly lead them into madness, and many of these believers will carry weapons and build bombs, and in their fanaticism thereby spread murder by many thousand-fold as well as great destruction.

82.) The murdering and destroying fanatics of religions and sects will, in their death-bringing fiery beliefs, speak of justice in the name of god, and thereby spread misery, need, death and corruption.

83.) And it will be that the fanatical Islamist's bloody revenge on the distant descendants of the Christians, for the earlier crucifixions by the Christians, will come into being when they accomplish their deadly and destructive acts through irrepressible terror all over the world.

84.) Threatening thunder will crack over the Earth and deaths in their thousands will rage when the criminal national powers of the U.S.A. release war into the wide world and when Israel's national forces spread just the same terror, murder, death and corruption as the Palestinians themselves, from whom uncountable suicide bombers will go; all over the world all variety of military and rebellious forms of murderers will recruit, out of all levels of the population, and drill the recruits into being murder machines devoid of feelings and conscience, to whom also every kind of torture is a shining joy.

85.) Organized murder and terror commandoes will live secretly in cities worldwide and plan and carry out deadly attacks in order to kill thousands of people and produce unimagined destruction.

86.) There will be no more order and no effective rule to protect the lives of the people, because, through the fault of the warmongering national powerful ones,

the rebellious, religious, sectarian and fanatic terrorism will flare up like a bright flash in the night in order to sow death and corruption.

87.) Through inhumane terror attacks, torture and through war, very many people will degenerate and fall back into barbarism, whereby everybody will scream for the torture and death of their neighbor when they are of a different view or act counter to the law, thus hate and revenge will spread out and even the order-bringing organizations will be evilly attacked and their efforts to create order will be hindered, whereby human atrocities among the people can gain ground, and nobody more is going to hurry to help the other if she or he gets into need.

88.) Already soon, humans will no longer align themselves with justice, but only with their belief and blood, while the judge thereafter only exploits his office so that the little man is hanged and the great scoundrel is let free, as true justice will no longer be asked for, rather everything will be judged only in terms of money, belief and appearances.

89.) Children will, in the course of the next decades, be ever more surrendered to neglect because the parents hunt more and more for money and pleasures, whereby the children are abused in regard to love and upbringing and are left alone, as they are thrown out of the house and family life like young creatures and neglected because nobody will bother anymore about them and hold a protecting hand over them, whereby they slide into scenes of the asocial, narcotics, drugs, theft, robbery, criminality and prostitution.

90.) World wide, hate will gain ground more and more and the greed for power of the nations' powerful ones will recognize no more boundaries, resulting in bad laws being passed to torment the citizen and from which nobody can remain spared, not the elderly, not the youth, nor the children.

91.) Houses will be destroyed and plundered by criminal gangs, or the houses will be broken into in order to ambush the residents, rob them and even to kill them.

92.) The people will become ever more indifferent to their neighbors, so they will also close their eyes when others are abused on public streets, women raped or children abducted; children will become merchandise and sex objects, their weakness will be forgotten and they will be trained like animals, to be thrown away after use or slaughtered and murdered, because humans no longer know love, rather still only ghastliness.

93.) Ever since a long time ago every person has known through public media, such as radio and newspapers, what is happening at all ends of the Earth, yet that will only be the start, as the means of communications and news-spreading will spread rapidly, as through television, through which events can be directly followed pictorially in all corners of the world, as also, however, through various electronic telecommunications devices that, over satellites, transmit everything, up to the Earth's hindmost nook, in word and picture, while in only forty years even the simplest citizen will carry a pocket telephone around with him and would use it at every possible and impossible opportunity.

94.) Because of the constantly rising standard of living of the people in the industrialized countries, they close their eyes to misery in the Third World;

indeed they see the starving children on television, whose eyes and mouths as well as wounds are covered with innumerable flies, and those who are hunted like rabbits as target practice for the murderous military, or those who will be killed to get to their organs which will be sold dearly for transplantation.
95.) Many people, as regards their neighbor, will not only be indifferent, rather also merciless, subsequently they turn their eyes away so they do not have to see the misery and the need of the neighbor and they will not worry that children or adults die of hunger because they will give them nothing, or only very inadequate alms that would suffice for neither life nor death.
96.) The better positioned person of the prosperous countries sleeps on bags full of gold, and what he gives with one hand he takes away again with the other, whereby the needy neither live nor die, rather then can only vegetate in misery.
97.) The human plies trade with everything that comes into his fingers and, as a result, everything has its price, even the water that is our common planetary possession, and everything will be sold and nothing more given, consequently every gift demands a gift in return.
98.) As children will be hunted and killed for the price of their organs, grown people, for money, offer themselves for their organs for transplantation, or they bequeath them as a legacy so for them nothing more is sacred, not their body, nor their blood, their organs, their consciousness or psyche, and if they could sell their spirit-form and make a profit from it, they would do that too, and people will be murdered for their organs, treacherously, just as by execution, while irresponsible doctors, in greed for profit, will intentionally cut up the bodies of the dead for the sale of their organs.
99.) Already the human has changed the face of the Earth so badly, that it can no longer be returned to its original form, and that will not be the end, as much worse changes will happen in the future when the forests are further cleared and the fields and mountains have been transformed into human residential settlements, concreted over and asphalted because the human continues to be deluded that he is ruler of Earth and life, although he can never name power over the planets as his own, because they set their nature to defend, and will show the human in his limits.
100.) Also, when nature defends itself against the human madness of planetary destruction, the Earth becomes ever more naked and less fruitful, and through the fault of humans the air will burn, because the ozone shield will slowly be destroyed.
101.) Through the people, the water of the Earth will increasingly turn into ill-smelling sloughs, and all life will slowly wither there while the Earth's riches will be completely exhausted, whereby all goods will become scarce and thereby the hate that the humans have for one another will climb because everybody wants to have that which the neighbor still has.
102.) The consciousness as well as reason and understanding of humans will become his prisoners and he will be drunk from religious and sectarian beliefs, thereby he will not notice that he, through religions and sects, will be ever more deceived and kept distant from the effective truth of Creation and its laws and

directives, and as a result, he chases after unreal religious and sectarian images and reflections which hold him back from the truth and make him a willing sheep of the wicked ones.

103.) The religions and sects fall upon their believers like evil carnivorous animals, drive them together and hurl them into the deepest abyss of misguidance and ignorance, and, to drive it all sufficiently, they set one up against the other in order to be able to rip everyone in their claws and deprive them of the life of truth.

104.) As it has been until now, the religions and sects will, for a long time yet, rule through their representatives and gurus in order to rule and command the human who is innocent and inactive in so far as knowledge is concerned, yet by and by in the more distant future they will slowly lose their cult places in which they preach nonsense and mislead and enslave the people, yet their time is coming that they will hide their faces and must keep their names secret, in order not to become the victims of the rage of the people as a result of their misleading them.

105.) Yet it is so, however, that every believer, in truth, is a serf of religions and sects, even though each one erroneously believes that he is a free person, yet that will change because the time will come when nobody, or still almost nobody, takes part in the gatherings of the gurus, the masters, exalted ones, enlightened ones, the *Pfaffenkäppchen* [*literally:"* Pastors' little caps"], Popes and priests, and so on, because many of the people will raise themselves up and position themselves against the religions and sects in order to conquer their millennia old lies with the truth.

106.) Overpopulation will climb incessantly because of the irrationality of the people, and soon they will be as numerous on the Earth as ants, and when they are bumped they will swarm around distraught and headless, so that they lose all control over themselves; and many will be crushed when they helplessly sink into the masses.

107.) The religions and sects will, in the future, mix themselves as much as the people, who, through the mixing of peoples, make their own people become a multi-cultural nation.

108.) Around the world more and more, peace will be hypocritically spoken of, while mendacious and sectarian national powerful ones furtively stir up wars and bring them to breaking out, and in every location families and neighbors who have become enemies prepare hell on Earth for each other or peoples and tribes who are enemies fight in bloody feuds.

109.) Already for a long time the way of nature is lost for the human, and that will even continue to happen very much more, as the human believes, in his high-handedness, that he is the ruler over life and death.

110.) In times to come people will be less and less satisfied with their own bodies, and so they will allow all kinds of operations on themselves in order to be better proportioned and more beautiful, as they themselves imagine, whereby however the entire business damages their health and not seldom leads to mutilations, or even death.

111.) Their will no longer be cohesion in families and the family members will scatter themselves to the winds more and more.
112.) Through beauty cures and beauty aids people will decline to an early externally old appearance and they will earlier have wrinkles and white hair like old people because the utilized means will also damage the skin in the same way as do the ever more dangerous and increasingly hotter rays of the sun.
113.) In coming times many people will wander around in life without pause, and be without leadership or direction, because, due to inadequate love and warm-heartedness, as well as relationships from person to person, their consciousness, thoughts and feelings as well as psyche are stunted, whereby very many psychic illnesses and breakdowns result that not seldom will lead to suicide because no more help will be accessible to these people.
114.) in the course of time, very many people will renounce religions and sects, yet in spite of that, not sort out the truth regarding Creation and also not its laws and directives because they want to steer their own lives like a mounted animal even though they lack the necessary knowledge and experience.
115.) And already the Earth human stands before the door that will enable him to determine the masculinity or femininity of the progeny in the body of the woman, from which self-evidently results, that, at last, already from the ground up, the gender of the descendent will be determined because the female egg will be fertilized in vitreo with the corresponding sperm and then set into the womb, while all other undesired life will be killed off.
116.)The human will take himself more and more for Creation, especially the powerful ones who snatch up everything from land and worldly possessions just exactly however it pleases them, while the normal citizen is too poor and weak and will be treated like the lowliest livestock, whereby the housing for the common people will become like prisons in which the people spend time in fear of the powerful ones and the hate in the people unfolds ungovernably.
117.) The hate in humans will create a secret order of destruction, that rages darkly in people and engenders an evil poison that is aligned such that the authorities are to be fought against, and, at the same time, to achieve money and wealth for oneself, and control over the Earth, yet in the end the weak will listen to the rules of the powerful, whereby, however, it will be that laws will be passed in the dark whereby the poison of hate is aligned against the religions and sects and the thorn of hate spreads against them in order to clear appropriate space for the truthful truth.
118.) It will come to pass that the humans will become inactive, going around with an empty look and not knowing where they should go because when the religions and sects disappear they will have no more cult places and no more cult preachers and no more sect leaders who can lead them in madness and confusion, which is why they will initially be without a goal, or like a germinating seed that cannot yet strike roots, so, as a result, the human wanders around without hope, destitute, humbled, and senselessly seeking everywhere for a foothold, which they first, however, find when they utilize the creational truth and the creational laws and directives; but first, they will hate and fight themselves and hate their

lives before they find the path to truth.
119.) When the Third Millennium comes many illnesses and plagues will rage and many waters will be dried out and will further dry out whereas other water will become brackish or poisonous or become a rarity, whereby many people will have their existences and their lives threatened which leads to them having to painstakingly reestablish much of what they destroyed and they expend means to defend that which remains because some farther-thinking people recognize that what they evilly wrenched from nature must be returned again.
120.) However the Third Millennium will also be the time when people will be frightened of the future because the world political, military and environmental situation will be very precarious because the national powers of the USA and Israel in the same way threaten with war and destruction as, worldwide, will also the rebellious terrorists, and in addition, because humans have so terribly plundered, raped and desecrated nature, it will hit back with violent seaquakes and earthquakes and with monstrous rainstorms and primeval storms.
121.) The Earth would, through the fault of mankind, through his overpopulation and the thereby connected monstrous demands, and through his hostile conduct towards nature and his destruction, as well as through the plundering of resources, raise itself against the people and quake around the globe with primeval force and tear people into death in their hundreds of thousands, whereby entire countries will be destroyed.
122.) The Earth will avenge itself on mankind for his behavior, because he will not have listened to the prophecies and predictions of the wise that warned about all the evil, as a result, from then on he must take evil threats from nature and violent destruction into account because, from then on and until far into the Third Millennium, villages will be buried under mudslides as well as snow and ice slides, while in other places abysses will open in the ground and, destroying everything, will tear everything into themselves, never more to reach the surface.
123.) But still the human will be obstinate and not listen to the words, advice and warnings of the prophets and the wise, yet that will be avenged, as violent fires will destroy great forests, villages and towns and demand many human lives, because the conflagrations will have primeval force and drive people from their native homelands which will be robbed by unscrupulous plundering, as it will also be in the villages and towns that will be abandoned because of seaquakes and earthquakes and because of storms.
124.) And through the fault of humans, chlorofluorocarbons sluice through the atmosphere, the Earth will burn, and melanoma and non-melanoma skin cancer will take hold and demand many deaths, and all that because, through human irrationality, the majority of the ozone shield, which protects against the rays of the sun, will be destroyed, whereby the atmosphere will be like a curtain full of holes and the strong and burning light of the sun will burn the skin, and the eyes of many people will be permanently blinded.
125.) But the angst of humans will, however, be too late because too much will already be destroyed and annihilated by the turn of the millennium, resulting in ever more deserts overtaking the Earth and the crushing deluge-like water

becoming ever more violent and deeper, ripping everything with it, flooding and destroying.
126.) Through the clear-felling of rainforests, the oxygen level in the air will, already, before the Third Millennium, and until far along into it, sink unnoticeably, which will have effects on the health of humans and animals, while at the same time the pollution of the environment and pollution of the air will have taken on such forms that people will be made sick from it, and the weak among them will perish.
127.) And in the Third Millennium the time comes when big parts of the continents disappear and the people will have to flee to the mountains, yet their sense of the catastrophes will only be of short duration, because they will forget everything again quickly and therefore make an effort to do much rebuilding, because they are already creating phantasmagoria, through movies and television, as well as later through a worldwide netting of computers and electronics, through which they deceive themselves and see things that do not exist, and are only visually determined for the eye, subsequently their sense for reality disappears and they can no longer distinguish between reality and fiction, whereby they lose themselves more and more in the labyrinth of life, while those who produce phantasms commercially as well as religious and sectarian phantasms, have an easy game with the people of faith, who they deceive in every possible manner and make them into humble beings, like cringing dogs.
128.) Towards the end of the Second Millennium researches will clone animals and alter their genes any way they like, and in the Third Millennium researchers will have the audacity to create in vitro humans who are intended to serve as human spare parts stores for organs.
129.) Even now it has already happened, and it will continue in the Third Millennium, that the Earth human irrevocably exterminates many animal species and their sub-species in the air or water or on the land, because for him profit is more important than the conservation of the fauna.
130.) As it already is now, it will also be in the Third Millennium, and indeed extremely increased, that children no longer enjoy a genuine upbringing and their consciousnesses will no longer be educated in the context of evolution as they will no longer be taught the truth by their parents, so they will be more and more ignorant regarding the truth and of the lessons of life, so they - like their parents - are hopeless, ignorant and remonstrating and are dedicated only to pleasures.
131.) Also in the Third Millennium the human will become more and more aggressive and deludes himself that he is the highest power, the result of which is that he will strike out everywhere in hate and wrath as well as in avarice and jealousy, just how and where it pleases him, and he will be strong in his evil thoughts and feelings and his degenerated behavior, as the acquired power makes him unpredictable and he will destroy, in a blind rage with howls of joy, much that is painstakingly acquired and constructed.
132.) Well into the Third Millennium the human will remain faint hearted and a dwarf in the development of his knowledge and wisdom and love, and will be driven by power-behavior and domination over fellow humans, while his head

will be stuffed full with unnecessary and false knowledge of mad religious, sectarian, philosophical, militaristic and combat-orientated teachings and of teachings of the thirst for blood, revenge and retribution.

133.) As since time immemorial the Earth human still will not know for a long time into the Third Millennium why he lives and dies, what death means, and reincarnation and birth, because, as since time immemorial, he will wave his arms senselessly, futilely seeking the truth of Creation and its laws and directives, because, as since earliest times, he hangs onto religions and sects that bring him to whimpering like small children.

134.) In the Third Millennium, as has been since the earliest times, the believers of the various religions and sects will fight each other, because every believer wants to have the only correct god, it is all the same if he is named Shiva, God or Allah, so, in some places, the Earth will become a battlefield when Islamists, Christians and Jews make war on one another, as in ancient times, and as it also happens today, as everybody insults the un-belief of those with other beliefs, and they all want to defend and spread the purity of their belief with their blood, even when great powers stand in opposition to them, who question the righteousness of their conduct.

135.) As is already the case now in 1958, in the Third Millennium innumerable people will also be locked out of the life of the society and, furthermore, many must eke out their lives as poor, asocial, as beggars, as well as benefiting from hand-outs, because they are not accepted by society, rather thrown out or are unemployed, and are treated as if they were sub-human, against which no ruler and government undertakes anything, rather they even exploit the poor and beggars with all kinds of taxes and charges, whereby they cannot afford a roof over their heads, and have no citizens' rights any more because they are outcasts of those who live in excess, and they will be half naked because they cannot afford clothing, and when they have something to sell it will only be their bodies, for their organs, or the path of whoredom.

136.) In the Third Millennium many people will listen to the old prophecies and predictions, to the proverbs of the prophets and the warnings of the wise, which have been handed down since ancient times, and they will thirst for retribution, and provoke the time in which the people stand up and call for the truth.

137.) However, before the people call for the truth it will be lost in an impenetrable labyrinth in which great angst and suspicion exist, and the human is restlessly driven forward in order to find a way out of all the misery and the need.

138.) The truth of Creation and its laws and directives, as well as the teachings of spirit and teachings of life, will be spread loud and strong and worldwide, yet the Earth human will not hear them, because only few, who pursue reason and understanding, will utilize the great teachings, while all the others want more and more possessions, and indulge in phantasms which they have arranged in their heads, spurred on through bad and false prophets in religious and sectarian matters.

139.) And the time will be long before all this all comes to pass, a long time into the Third Millennium - long, 800 years long, because, first then, the seeds of the

teachings of the spirit, the teachings of Creation and its laws and directives, as well as the teachings of life, will slowly begin to germinate in the mass of humankind, because they slowly open their eyes and ears, and honestly begin to seek the actual truth.
140.) The humans of the Earth will listen and hear the prophets' teachings, then finally, they will open their eyes to see and learn to understand one another, and each would know that when one person is beaten or injured with words, that the other perceives the pain.
141.) It will be the time when, out of humanity, people become one, and understand that each is a smaller part of the neighbor, and only unity gives strength, and neither skin color, nor belief, rather, only commonality and effective truth regarding Creation and its laws and directives are of significance.
142.) And in distant times it will be that only one single and valuable language will be spoken worldwide, and the people will finally become real humans.
143.) And in distant times it will be that the Earth humans have conquered outer space and travel into the deep expanses of the universes, when they have constructed artificial stations outside the Earth's atmosphere, in which many people will reside, work and live.
144.) And it would be in that distant time that the Earth human builds great cities in the seas and he will ordinarily move around in the depths of the water and nourish himself on all kinds of fruit from the sea.
145.) And in distant times it will be that humans talk reasonably and respectfully with one another and they will accept the old messages of the true prophets because their thoughts and feelings will be open for one another, and the consciousness and the psyche will be balanced.
146.) And in distant times it will be that the people will be many times older than they are in today's time in the year 1958, because their age will be hundreds of years.
147.) And in distant times it will be that the people recognize the power of their consciousness and learn the things that the true prophets knew and which were kept hidden as a secret until now, so they will open one door after another and gain monstrous cognitions, knowledge and wisdom about the truth of Creation and its laws and directives, in order therewith to use and develop the powers of their consciousness.
148.) And in distant times it will be that the people finally find their way out of their dark labyrinth and will find sublime life bubbling again like a clear spring.
149.) And in distant times it will be that the people relearn and adopt the teachings of the spirit, the teachings of Creation and the extent of its directives and laws, and the teachings of life, and will be knowing, and parents will again raise their children and instruct them in the teachings of truth so that they understand life, dying, death, reincarnation and birth, as well as Earth and the heavens.
150.) And in distant times it will be that the human will become greater in stature and more skillful, and the powers of his consciousness will encompass everything, and he also will possess everything that he wants to have.

151.) And in distant times it will be that the man alone will no longer be the ruling power, because from then on the woman will steer the fate of the world and humanity as true mother of the Earth, because she will wield her scepter over the man and break his imperiousness, tyranny, power-lust and addiction to war, in order to end the times of ugly masculine barbarism, and nip in the bud man's devilish and murderous and high-handed acts, in order to finally allow peace on Earth.
152.) And in distant times it will be that true love wakes in Earth humans and this will be shared with all, whereby the existence transmutes in an easy time, and long cherished dreams and wishes become reality, while the evolution of the consciousness grasps possession of all people, whereby enters the true end of barbarism.
153.) And in distant times it will be that religious and sectarian belief will no longer be of validity, but rather only the pure truth of Creation and the extent of its laws, whereby the happy days of humankind begin, and the person will find people again, and recognize and honor them as equals.
154.) And in distant times it will be, when the Fourth Millennium after Jmmanuel's (Christian) time reckoning comes, that the Earth and its humanity will have its creational order again, and there will be true love and unity, true freedom and harmony, as well as true worldwide peace.
155.) And in distant times it will be that the people will hurry through the universe from one end to the other in great and powerful spaceships, and they will have no more boundaries.
156.) And in distant times it will be that the forests, wetlands, meadows and fields bloom again, as also the deserts, which will be enlivened and planted, and in which many kinds of trees, bushes, grasses and flowers will reveal their glory, so the Earth will be a wonderful garden in which the human will respect and honor all that lives, creeps and flies.
157.) And in distant times it will be that the human reconstructs and cleans everything that he destroyed or soiled because, from then on, he will honor and protect nature and life, as he will be knowing and wise and thereby think of the future of the planet and humanity, and bring respect and veneration to them all.
158.) And in distant times it will be that every human goes in step with every other, and one no longer harms the other, and the people grant each other trust again to no longer be deceived, to have nothing more stolen, to no longer be robbed, and no longer be murdered.
159.) And in distant times it will be that the Earth humans know everything about their own bodies and the bodies of all animals, as they will also will be knowledgeable about all the things of the world and life, as well as the creational-natural laws, whereby sickness and plagues will be healed before they can come into existence, because it will be that every human will be just as much his own knowing and capable healer as he will be for his fellow humans; collectively, the human will understand that he can only exist and live in the community, that one must help the other, that he must give and may not only take, and that he, as an individual, must see and understand himself to be as a custodian of the planet,

humanity and human order.
160.) And in distant times it will be that the Earth humans have learned to give and share in honesty and love - and that stinginess is every bit as much a means to achieve discontentment as is being closed off from the neighbor - thereby no circumstances of loneliness can come; still the human must learn everything first, and utilize the powers of his consciousness and the teachings of the spirit as well as the teachings of Creation and the extent of its laws, as well as the teachings of life, yet for this, an iron fist is required for enforcement, with which order drives out chaos, and the human finds the correct path again.
161.) And in distant times it will be, when the Forth Millennium after Jmmanuel comes, that the human is the carrier of the Creational truth, and that all living things are creations of the one and only Creation, of the universal consciousness, and that Creation alone is, and knows, the secret of all things, and that it stands immeasurably much higher than all the gods and idols who, without exception, are of human origin.
162.) And in distant times it will be that the humans remember the proverbs of the true prophets and remember what was once in all the past, as they will also know what the future will be, because, through looking out ahead, they will grasp the events and the course and the change of the world, humanity and the universes, as well as the secret of life and dying, and will thereby have no more angst for their own death, because they will know that life eternally continues in alternation with death-life, and to new life on Earth, as Creation has determined through the unshakable extent of its laws which are unchangeable for all great times and are of eternal validity.

Eduard A. Meier
Schloss Uitikon/ZH/Schweiz
24.August 1958

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*From: Michael <michael@theyfly.com> Date:Sunday, 21 May 2006 6:02 PM
To: gaiaguysnet <gaiaguys@gaiaguys.net>
Subject: P.S.

Meier confirmed that the five actual U.S. manned moon landings took place after the first faked one in 1969.

Cheers, M

(re: http://forum.figu.org/cgi-bin/us/discus.cgi?pg=prev&topic=863&page=6097)

Please see also: The Plejaren Federation's January 5th, 1979 official PROCLAMATION TO THE GOVERNMENT OF

THE UNITED STATES OF AMERICA

Back to www.gaiaguys.net/meier.htm

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Meier prophecies

and more information about his early years

September 16th, 1964



Photo of Meier in the 30 Sept.,1964, Delhi newspaper.
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June, 2007

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Quo vadis humanitas?

Where are you going humanity?

Folgender Artikel in bezug auf die Überbevölkerung, die Klimazerstörung, das Energieproblem und alle sonstig daraus resultierenden Probleme der irdischen Menschheit wurde bereits am 16. September 1964 in Kabul/Afghanistan geschrieben und an diverse Regierungen und Zeitungen in Europa gesandt:

The following article, regarding overpopulation, climate destruction, the energy problem and all the other problems of

terrestrial humanity resulting from that, was already written on September 16th, 1964 in Kabul, Afghanistan and sent to diverse governments and newspapers in Europe:

Quo vadis humanitas?

Quo vadis humanitas? [*(Latin)* Where are you going humanity?]

Die Zeit der umwälzenden Ereignisse, des Einbrechens der neuen Zeitaera, hat bereits 1844 begonnen.

The time of revolutionizing events, of the breaking through of the new era, already began in 1844.

Diese neue Aera, die im Zeichen des Wassermannes steht, zeugt vom Geschehen, das endlos über die Welten und Universen rollt.

This new era, which exists in the sign of Aquarius, testifies to events that ceaselessly roll over worlds and universes.

Die neue Aera legt abermals Zeugnis ab von der unbeschränkten Allmacht der Schöpfung, denn sie ist SEIN – und Sein ist all ihre Schöpfung.

Once again the new era provides testimony to the unlimited omnipotence of Creation, because it is BEING - and being is all its Creation.

Doch quo vadis, humanitas – wo gehst du hin, Menschheit – Mensch, du herrlichste Schöpfung der Schöpfung!

Yet quo vadis, humanitas - where are you going, humanity - human, you most magnificent creation of Creation!

Du eilst ins Leere – in ein lichtloses, tödliches Verderben ohne Wiederkehr.

You hasten into emptiness – into a dark, deadly corruption without return.

Du wirst hineinfallen in das Dunkel, wo die Dämonen der

Finsternis zähnefletschend und diabolisch grinsend mit ihren krallenbewehrten Klauen nach dir schlagen werden – Menschheit –, um dich auszulöschen und zu zermalmen mit der erbarmungslos und tödlich zuschlagenden Faust eines Giganten – die Faust deines selbst erzeugten Schicksals –, die gigantische und rächende Faust deiner eigenen Unvernunft, die Rechenschaft von dir fordert, die du aber nicht ablegen kannst, denn dein Leben war nicht nach seinem Sinn – denn dein Leben war Lug und Trug –, angefüllt mit Hass, Gier, Lust und Sucht, mit Mord, Krieg und anderen Verbrechen und Gewalttaten.

You fall into darkness, where the demons of darkness, gnashing their teeth and grinning diabolically, smite you with their claw-like hooves - humanity -, in order to obliterate you and crush you with the pitiless and fatally pummeling fist of a giant - the fist of your self-engendered fate -, the gigantic and vengeful fist of your irrationality, which demands an account from you, which you, however, cannot render because your life was not led by its meaning - because your life was lies and deceit - filled up with hate, greed, lust and addiction, with murder, war and other crimes and acts of violence.

Du hast dein zur Lösung der Lebensaufgabe geschenktes Leben gelebt, doch nicht im Sinne der schöpferisch-natürlichen Gesetze und Gebote.

You have lived your life which was granted for the solving of life’s tasks, yet not in the sense of the creational-natural laws and commandments.

Du hast die wahre Liebe, des Lebens Güte und all die Gesetze der Schöpfung und ihrer Natur schmählich getreten und in den Schmutz gestossen, während die darin verankerte Grossmut dein teuflisches Tun traurig entgegennahm und dir immer und immer wieder eine letzte Chance zuspielte, dich doch noch mit der Zeit der wahren Liebe und Treue zu erinnern und zurückzufinden zu den schöpferisch-natürlichen Gesetzmässigkeiten.

You have shamefully trampled, and thrown into the dirt, true love, life's goodness and all the laws of Creation and its nature, while the generosity which is anchored within it sadly accepts your diabolical deeds and again and again always gives you one last chance for you to indeed, still, with time, remember

true love and loyalty and find your way back to the creational-natural laws.

Doch jede einzelne Chance hast du bewusst missachtet und schmählich in den Schmutz getreten – denn du wolltest dein eigenes Leben leben.

Yet you have consciously disregarded every single chance and shamefully trampled it in the dirt - because you want to live your own life.

Ein Leben in Selbstsucht, Lust und Gier – ein Leben in Hass, Hoffart, Machtgier und Krieg – fern der wahren Gesetze des Lebens.

A life of selfishness, desire and greed - a life of hate, arrogance, greed for power, and war - distant from the true laws of life.

Doch dies rächt sich in der gegenwärtigen Zeit der umwälzenden Ereignisse – und diese grosse Zeit ist jetzt sowie in nächster und fernerer Zukunft.

Nevertheless, this avenges itself in the present time of revolutionizing events - and this great time is now, as well as in the near and more distant future.

Doch Menschheit, was unternimmst du, um dieser grossen und neuen Zeit entgegentreten zu können, und darum: Quo vadis, humanitas – wo gehst du hin, Menschheit?

Yet, humanity, what do you undertake to be able to confront this great and new time, and therefore: Quo vadis, humanitas - where are you going, humanity?

Diese Frage jedoch, «quo vadis, humanitas», sie betrifft nicht nur die Menschheit der grossen Masse.

This question, however, "quo vadis, humanitas", concerns not only the great mass of humanity.

Nein, die Frage nach dem Wohin betrifft hauptsächlich den einzelnen, denn all die vielen einzelnen bilden die Menschheit, die Humanitas dieser Zwielichtwelt – die Welt der Disharmonie und der Finsternis, die Welt des Diabolischen und

Dämonischen.

No, the question of whereto concerns primarily the individual, because all the many individuals constitute humanity, the humanitas of this twilight world - the world of disharmony and of darkness, the world of the diabolical and the demonic.

Mensch als einzelner, dich betrifft die Frage hauptsächlich «Wo gehst du hin?», denn du irrst auf dem Pfade des Verderbens, auf dem Weg der Disharmonie mit der Natur und den schöpferischen Gesetzmässigkeiten.

You, human as an individual: the question, "Where are you going?" primarily concerns you, because you have strayed onto the path of ruin, onto the way of disharmony with nature and the creational laws.

Du irrst auf dem Pfade des Todes in einen bodenlosen Abgrund, der voll unglaublicher Schrecken und tödlichen Verderbens auf dich lauert, um dich in seine bluttriefenden Klauen zu reissen und dich erbarmungslos zu zermalmen.

You have strayed on the path of death into a bottomless chasm which lurks, full of unbelievable terrors and deadly corruption, in order to rip you in its claws, dripping with blood, and crush you pitilessly.

Die knöcherne Krallenfaust des sich rächenden Giganten Unvernunft und Unverstand reisst dich aus deinem schöpfenden Leben und wirft dich in den Schlund der alles verderbenden Zerstörung.

The bony clawed fist of the avenging giant - irrationality and stupidity - rips you out of your creating life and throws you into the abyss of the all-corrupting destruction.

Noch geben dir die schöpferisch-natürlichen Gesetze eine letzte effective Chance; dir, Menschheit, und dir, einzelner Mensch dieser Erde, um dich vor dem qualvollen Ende bewahren zu können, das die umwälzenden Ereignisse bereits zur gegenwärtigen wie auch zur kommenden Zeit bringen.

Yet the creational-natural laws give you one last effective chance: you, humanity, and you, individual human of this Earth, to be able to protect you from the torturous end which the

revolutionizing events already bring in the present time and will also bring in the coming time.

Mensch der Erde, noch hast du eine wirklich allerletzte Chance, die du ergreifen kannst, um das Schlimmste noch zu verhüten, doch bedenke, dass es in kurzer Zeit zu spät sein wird, denn nachher wird sein Heulen und Zähneklappern, wie es von alters her übermittelt ist.

Human of the Earth, you still have one real last final chance which you can grasp in order to still prevent the worst, but consider that in a short time it will be too late because after that there will be howling and chattering of teeth as it has been conveyed since ancient times.

Und die über Jahrtausende hinweg beschriebenen Vorboten dieser neuen Zeit, die bereits ins Unheimliche anwachsenden Katastrophen aller Art zeugen davon, dass die Zeit der Erfüllung der Prophetien gekommen ist und dass sich die Umwälzungen nicht mehr aufhalten, sondern in ihren schlimmsten Formen nur noch mildern lassen.

And the portents of these new times, described millennia ago, already bear witness, in all kinds of eerily increasing catastrophes, that the time of the fulfillment of the prophecies has come and that the revolutions can no longer be stopped, rather they can only still be alleviated in their worst form.

So sind auch die überlieferten Prophezeiungen der Zeichen am Himmel Wirklichkeit geworden, denn seit Jahren werden diese zu allen Tag- und Nachtstunden und in aller Herren Länder gesehen und beobachtet, leider jedoch oft falsch ausgelegt und lächerlich gemacht.

So the conveyed prophecies of the signs in the sky have also become reality, because for years these have been seen and observed at all hours of the day and night and in all sovereign countries, however, unfortunately, they are often misinterpreted and made ridiculous.

Es sind aber die Zeichen der Zeit, Feuerbälle, Strahlenexplosionen in der Atmosphäre, erdelektromagnetisch-atmosphärische Phänomene, seltsame Gewölke und dunstmässige Erscheinungen, die zu Hunderten wie kleine

Flugobjekte erscheinen.

But they are the signs of the time; balls of fire, radiation explosions in the atmosphere, earth-electromagnetic atmospheric phenomena, strange clouds, and hazy apparitions which appear, in their hundreds, like small flying objects.

Doch es erscheinen auch Strahlschiffe resp. Weltraumschiffe von erdfremden Planeten, die von erdfremden Menschen gelenkt werden, die herkommen, um indirekt durch einen Künder und dessen Lehre des Geistes sowie durch die Lehre der Wahrheit und durch die Lehre des Lebens in das bewusstseinsmässige Evolutionsgeschehen und in das bewusstseinsevolutive Tun, Handeln und Wirken der irdischen Menschheit einzugreifen, weil es die Not erfordert, weil der Mensch der Erde mit seinem noch beschränkten Bewusstsein die Grund- und Bauelemente der Natur und des Lebens zur Reaktion zwingt, um so in seinem Irrsinn myriadenfaches Leben und das Klima der Erde zu zerstören.

Yet also beamships appear - respectively spaceships from planets foreign to Earth - which are steered by humans foreign to Earth, who come here in order to indirectly intervene in the matters of terrestrial humanity through an announcer and his teachings of the spirit, as well as through the teachings of the truth and through the teachings of life in the evolutionary events of the consciousness and the deeds, behavior and effects of terrestrial humanity as they pertain to the evolution of consciousness, because the need demands it, because the Earth human, with his still restricted consciousness, forces the basic and component elements of nature and life into reaction, to, in this way - in his insanity - destroy myriad forms of life and the Earth's climate.

Daher erhebe ich meine Stimme – weil ich die Zukunft kenne – und schreie eine Warnung hinaus an die gesamte Menschheit der Erde; eine Warnung, die auf den gegenwärtigen Geschehen beruht, die sich in üblem Masse weiter in die Zukunft tragen.

Therefore I raise my voice - because I know the future - and scream out a warning to the whole of the Earth's humanity; a warning which is based on the present events which, to an evil extent, will carry on further into the future.

Bereits ist die Zeit gekommen, zu der sich in der ganzen Welt die klimatischen Bedingungen durch des Menschen Schuld krass zu verändern beginnen, was sich auch in die Zukunft hinein mit extremen Unwettern aller Art auswirken wird.

The time has already come in which, in the whole world, through the fault of humanity, the climatic conditions blatantly begin to change, which will also take effect into the future with all kinds of extreme storms.

Alles ist bereits derart geartet, dass unzählbare Menschenleben, die in die Hundertausende und in die Millionen gehen, zu beklagen sind und weiterhin zu beklagen sein werden.

Everything is already formed in such a way that uncountable human lives, which go into the hundreds of thousands and the millions, are to lament and will be to lament further on.

Auch ungeheure Zerstörungen an allen menschlichen Errungenschaften weiten sich immer mehr aus, Zerstörungen an Bergen durch Bergstürze infolge des Auftauens des Permafrostes, und durch Vulkanismus werden grosse Teile von Bergen weggesprengt, die als Schlammlawinen ins Tal stürzen, alles zerstören, ganze Dörfer und Städte vernichten und viele Menschenleben kosten.

Also monstrous destruction of all human acquisitions extends ever further; destruction of mountains through avalanches as a consequence of the thawing of permafrost, and, through volcanism large parts of mountains explode away, which, as mud slides, collapse into valleys, destroy everything, annihilate entire villages and towns and cost many human lives.

Weltweit schmelzen die Gletscher ebenso dahin wie auch die Eismassen der Arktis und Antarktis.

Glaciers melt away worldwide just as do the masses of ice of the Arctic and Antarctic.

Rapide erwärmt sich das Weltklima, was zu ungeheuren Klimaumwälzungen führt, die grosse Hitze- und Kältewellen, Feuersbrünste sowie Dürren, Überschwemmungen, Schnee- und Hagelstürme mit sich bringen.

The world's climate rapidly warms which leads to monstrous revolutions in the climate which bring with them great waves of heat and cold, blasts of fire as well as droughts, floods, snowstorms and hailstorms.

Immer häufiger treten Erdbeben und Seebeben in Erscheinung sowie daraus hervorgehend gewaltige Tsunamis auf den Meeren und Seen, was zu weiteren verheerenden Zerstörungen menschlicher Errungenschaften und an Landschaften sowie zu Massentoden von Menschen führt.

Earthquakes and seaquakes will appear ever more frequently as well as the resulting enormous tsunamis on the oceans and seas, which lead to further devastating destruction of human acquisitions and of landscapes as well as to mass deaths of humans.

Es entstehen ungeheure materielle Schäden an Land, Häusern und an allerlei Gebäuden, an Strassen, Eisenbahnwegen, Wildbächen, Flurbächen, Flüssen und Seen.

Monstrous material damage to the land, houses and all kinds of buildings comes about - to streets, railways, wild brooks, brooks in fields, rivers and seas.

Und immer mehr Menschenleben werden durch diese klimabedingten Umwälzungen und Unwetter zu beklagen sein, denn die rapide und sich steigernde Klimaerwärmung und Klimaveränderung verändert die gesamte Natur und die Meeresströmungen, die gewaltige Umwälzungen hervorrufen.

And there will be more and more human lives to lament through these climatically-conditioned revolutions and storms because the rapid and increasing warming of the climate and climate change alters the entirety of nature and the oceans' currents, which evokes enormous revolutions.

Auch die gesamte Tierwelt verändert sich, wobei viele Mutationen entstehen, und zwar bei vielem Getier wie auch bei der Pflanzenwelt und beim Menschen, bei dem ganz besonders die Überbevölkerung Schuld an allem trägt.

Also the entire animal world changes, whereby many mutations emerge - and indeed with many creatures as well as with the world of plants and with humans - for which overpopulation

quite especially carries blame for everything.

Diese nämlich ist das allergrösste Übel auf der Erde, denn je weiter und immer schneller diese wächst, desto grösser, umfangreicher und unlösbarer werden alle daraus resultierenden Probleme.

This is namely the greatest of all evils on the Earth, because the further, and increasingly faster, it grows, the greater, more comprehensive and insoluble become the resulting problems.

Diese bestehen in allen Bereichen, also sowohl in der Medizin, im schwindenden Trinkwasser, im unerschöpflichen Verbrauch von Energie sowie im stetig sich mehrenden weltweiten Terrorismus.

These exist in all areas, therefore in medicine, in the vanishing drinking water, in the inexhaustible consumption of energy as well as in constantly increasing worldwide terrorism.

Dazu kommen die Kriege, die durch verbrecherische Staatsmächtige angezettelt werden, wie aber auch die Familientragödien, die immer schlimmere Formen annehmen und sich auch mehren.

In addition to that come wars which are plotted by criminal powerful ones of the state, but also family tragedies which assume ever worse forms and also increase.

Die steigenden Probleme ergeben sich aber auch durch die Luft- und Gewässer- sowie Umgebungsverschmutzung, durch die wachsende Kriminalität und die steigenden Verbrechen, wie aber auch hinsichtlich der allgemeinen gesundheitlichen, bewusstseinsmässigen, psychischen und körperlichen Verweichlichung des Menschen.

But the climbing problems also occur as a result of the pollution of the air, the water and the environment, the growing criminality and climbing wrongdoing, as well as, however, in regard to the softening of the humans in regard to general health, the consciousness, the psyche and the body.

Weiter ist auch die beim Menschen krass steigende Gleichgültigkeit gegenüber dem eigenen und fremdem Leben zu nennen, wie auch die stetig zunehmende Gefühlskälte und

das Schwinden des Interesses in bezug auf gute zwischenmenschliche Beziehungen.

Further to name, with humans, is the blatant climbing indifference in regard to one's own and strangers' lives, as well as the constantly increasing coldness of feelings and the disappearance of interest in regard to good interpersonal relationships.

Auch nutzvolle Freizeitbeschäftigungen gehören zu den nicht mehr zu bewältigenden Problemen, denn statt einer solchen nachzugehen, wird nur noch das Vergnügen und der Müssiggang gesucht und gepflegt.

Also, useful leisure activities belong to the problems which can no longer be overcome, because instead of one pursuing a thing like that, still only pleasures and idleness are sought out and maintained.

Zwangsläufig steigert sich daraus auch die Verrohung des Menschen gegen die Mitmenschen, die Natur und Fauna und Flora.

Also, inevitably from that, the brutalization of humans increases against fellow humans, nature and fauna and flora.

Die Menschen werden immer anfälliger für sie befallende Allergien und Krankheiten, für Ausartungen des Sexuallebens, für psychische Ausartungen, für Depressionen und Selbstmorde, für psychopathische und paranoide Anwandlungen, aus denen heraus Morde und Massenmorde sowie das Misshandeln von Mitmenschen resultieren, die immer mehr durch Jugendliche ausgeführt werden, weil ihre ganze Erziehung in jeder Beziehung vollumfänglich versagt.

Humans become ever more susceptible to the allergies and diseases which attack them, to degenerations of the sexual life, to psychic degenerations, to depressions and suicide, to psychopathic and paranoid moods, from which murder and mass murder as well as the abuse of fellow humans result, which are ever more carried out by youth, because their entire upbringing has comprehensively failed in every respect.

Immer mehr treten feige Menschen in Erscheinung, die ihr Leben wegwerfen, weil sie unfähig geworden sind, Schmerz

und Leid zu ertragen und das Leben durch ein natürliches Sterben zu beenden.

Cowardly humans increasingly appear who throw their lives away because they have become incapable of bearing pain and suffering and ending their lives with a natural death.

Quo vadis humanitas?

Quo vadis humanitas?

Mensch der Erde, du erzeugst für den Planeten und für alles Leben Unheil in ungeahntem Ausmass, und die durch dich in der Natur und am Leben hervorgerufenen Zerstörungen ziehen über die ganze Welt hinweg und rufen riesige Schäden, Zerstörungen sowie Not und Elend hervor.

Human of the Earth, you engender havoc to an unimagined extent for the planet and for all life, and the destruction evoked by you in nature and in life draws across the entire world and evokes enormous damage, destruction as well as need and misery.

Wildbäche und Flurbäche werden zu reissenden Flüssen, Flüsse werden zu tobenden Strömen, während wilde Wasser über alle Ufer treten und ungeheure Überschwemmungen hervorrufen, die alles Land verwüsten, zahllose menschliche Errungenschaften und Existenzen zerstören und zusammen mit anderen Katastrophen Hundertausende und Millionen von Menschenleben kosten.

Wild brooks and brooks running through fields become rapid rivers, rivers become raging currents, while wild waters overstep all banks and evoke monstrous floods which devastate all land, destroy countless human acquisitions and existences and, together with other catastrophes, cost hundreds of thousands, and millions, of human lives.

Auch, wie schon erwähnt, ereignen sich urweltliche Vulkanausbrüche, nebst ungeheuer extremen Erd- und Seebeben, wobei all die Katastrophen immer schlimmer werden und letztlich nicht mehr aufgehalten werden können.

Also, as already mentioned, primeval volcanic eruptions occur, next to monstrous, extreme earthquakes and seaquakes,

whereby all the catastrophes become ever worse and finally can no longer be stopped.

Noch geschieht alles in kleinem Masse, doch schon ab den 1970er Jahren wird sich in den nächsten Jahrzehnten alles derart steigern, dass gegen Ende des Zwanzigsten Jahrhunderts bereits alles ungewöhnlich ausartet.

Everything still happens in small measures, but already from the 1970s, everything will climb in such a way, in the next decades, that, already towards the end of the Twentieth Century, everything will degenerate abnormally.

Doch das bedeutet dann in keiner Weise das Ende der durch des Menschen Schuld ausgelösten weltweiten Katastrophen, denn wenn erst das neue Jahrtausend Einzug gehalten hat, wird sich die Natur noch gewaltiger gegen den umweltzerstörenden Wahnsinn des Menschen der Erde aufbäumen und ein Mass erreichen, das den urweltlichen Zeiten der Erde gleichkommt.

But in no way does that signify the end of the worldwide catastrophes released through the fault of humans, because, starting with the advent of the new millennium, nature will rebel even more violently against the environment-destroying insanity of the Earth humans and will reach an extent which compares to the primeval times of the Earth.

Werden die kommenden Geschehen und Katastrophen betrachtet und analysiert, die über die Erde, das Klima und über die Menschheit hereinbrechen, dann ist klar und deutlich zu erkennen, dass einzig und allein der Mensch der Erde am Ganzen Schuld trägt, und zwar, wie bereits erklärt, durch die unaufhaltsam wachsende Überbevölkerung, aus der heraus sich auch alle Probleme ergeben, die nicht mehr in einfachem Rahmen, sondern nur noch durch weltweite radikale und rigorose Gesetze und deren Einhaltung bewältigt werden können.

If the coming events and catastrophes, which break out over the Earth, the climate and humanity, are considered and analyzed, then it is clear and distinct to recognize that singly and alone the entire blame is borne by the Earth human and indeed, as already explained, through the incessantly growing overpopulation, from which all problems come about which can

no longer be overcome in simple frameworks, rather only still through worldwide radical and rigorous laws and their observance.

Die Schuld am kommenden Unheil und Chaos sowie an den Katastrophen geht grundsätzlich aus der gewaltigen Masse Menschheit hervor, auch wenn krankhaft dumme sowie verantwortungslose Besserwisser und Wissenschaftler Gegenteiliges behaupten.

The blame for the coming havoc and chaos, as well as for the catastrophes, comes basically from the enormous mass of humanity, also when pathologically stupid and irresponsible know-it-alls and scientists assert the opposite.

Allein die Überbevölkerung ist der Faktor aller Übel, und zwar sowohl bei der Energie- und Trinkwasserknappheit als auch in bezug auf die Natur- und Umweltzerstörung sowie der Klimaerwärmung.

Overpopulation alone is the factor in all evil, and indeed with the shortage of energy and drinking water as well as in regard to the destruction of nature and the environment and well as the warming of the climate.

Wird ein bestehendes Problem dieser oder sonstwie überbevölkerungsmässig bedingter Art angegangen und eine Lösung gefunden und verwirklicht, dann wird das Ganze während der Zeit der Lösungsverwirklichung durch neuentstehende Probleme gleicher und auch anderer Form überholt, weil die Welt- resp. die Überbevölkerung während der Zeit, in der die Lösungen verwirklicht werden, um weitere Hunderte von Millionen Menschen ansteigt, wodurch die ausgearbeiteten Lösungen nichtig und von gleichartigen neuen Problemen überholt werden.

If an existing problem of this or some other kind, as stipulated by overpopulation, was tackled and a solution was found and realized, then, during the time when the solution became realized, the entire thing would be overtaken by newly emerging problems of the same or different form because the world population, respectively overpopulation, would increase by further hundreds of millions of humans during the time in which the solution became realised, whereby the solution which had been worked out would be negated and would be overtaken by

the same kind of new problems.

Auch das Asylanten-, das Neonazi- und Extremistenwesen, Völkerwanderungen, weltweiter Terrorismus und neue Kriege werden sich ausbreiten, Unfrieden, Not und Elend und sonstig neue grosse Probleme schaffen.

Also asylum seeker, neo-nazi and extremist entities, ethnic migration, worldwide terrorism and new wars will spread out and create dissent, need and misery and other new, big problems.

Gegen alle Übel, die vom Menschen der Erde ausgehen und die er durch die Unvernunft der herangezüchteten Überbevölkerung am gesamten Leben, an der Natur, am Klima, an der Atmosphäre, an den Gewässern sowie an der Fauna und Flora und am ganzen Planeten selbst hervorgerufen hat, müssen sehr harsche und greifende Massnahmen ergriffen werden.

Very harsh and firm measures must be grasped against all evil which goes out from the Earth humans and which they themselves have evoked through the irrationality of the bred-up overpopulation against the whole of life, nature, the climate, the atmosphere, the waters, as well as the fauna and flora and the entire planet itself.

Dazu gehören auch Massnahmen gegen die weltherrschaftssüchtigen Machenschaften jener Staatsmächtigen, die verbrecherisch Kriege und Terror in aller Welt auslösen, selbst Kriege und Terrorakte ausführen und andere Länder ins Chaos stürzen, wobei sie auch die Mentalität der Menschen in den Schmutz treten sowie deren Religion und Politik brechen und ausrotten wollen.

To that also belong measures against the world-control-addicted machinations of those state powerful ones who release criminal wars and terror in the whole world, carry out wars and acts of terror themselves and tip other countries into chaos, whereby they also trample the mentality of humans in the dirt as well as want to break and exterminate their religion and politics.

Durch das rasend schnelle Anwachsen der Menschheit ist diese gezwungen, immer häufiger und immer mehr die Umwelt

zu zerstören und die Ressourcen der Erde auszubeuten und zu zerstören, um den steigenden Bedürfnissen aller Art der Menschheit nachzukommen.

Because of the furiously fast increase of humanity, it is forced to destroy the environment ever more frequently and more and more and to exploit and destroy the Earth's resources in order to comply with all kinds of climbing requirements of humanity.

Doch all diese Bedürfnisse steigern sich mit der wachsenden Zahl der Menschheit zu immer grösseren Massen, wodurch die Natur sowie die Fauna und Flora, wie aber auch das Klima und die gesamte Umwelt immer mehr in Mitleidenschaft gezogen und zerstört werden.

Indeed all of these requirements climb to ever greater extents with the growing number of humanity, whereby nature as well as fauna and flora is more and more affected and destroyed as is also the climate and the entire environment.

Der Planet selbst wird gepeinigt und langsam zerstört, denn atomare und sonstige Explosionen stören das Gefüge der Erde und lösen Erd- und Seebeben sowie Vulkanausbrüche aus.

The planet itself is tormented and slowly destroyed because atomic and other explosions disturb the Earth's structure and release earthquakes and seaquakes as well as volcanic eruptions.

Gewässer, Natur, Atmosphäre und der erdnahe Weltenraum werden verschmutzt und vergiftet, während die Urwälder profitgierig zerstört und vernichtet werden.

Waters, nature, the atmosphere and near-Earth space is polluted and poisoned, while the primeval forests are destroyed and annihilated through greed for profit.

Das Gebot der Stunde und der Zukunft ist: Dass endlich dem Wahnsinn der Überbevölkerung Einhalt geboten wird.

The commandment of the hour and of the future is: that finally a stop is ordered to the insanity of overpopulation.

Zwar kann dadurch der durch die Menschheit ausgelöste Klimawandel nicht mehr gestoppt werden, doch können durch

Vernunft und Verstand die Zerstörungen, Vernichtungen, das Chaos und die Katastrophen etwas eingedämmt werden, wie z.B., indem natürliche Wasserläufe und Auen wieder hergestellt werden und der Raubbau am Planeten sowie an der Natur und Fauna und Flora eingestellt wird, denn nur so kann das Schlimmste noch vermieden werden.

Whereas the climate change released through humanity can thereby no longer be stopped, the destruction and annihilation, the chaos and the catastrophes, can indeed, through reason and understanding, be somewhat checked, as, for example, in that the natural watercourses and wetlands are reestablished and the overexploitation of the planet as well as nature and fauna and flora ceases, because only thereby can the worst still be avoided.

Das aber bedingt, dass der Wahnsinn der Überbevölkerung gestoppt wird durch greifende gesetzliche Massnahmen.

But that is conditional upon the insanity of overpopulation being stopped through firm legislative measures.

Die Überbevölkerung resp. die Weltbevölkerung muss dringendst durch einen weltweiten kontrollierten Geburtenstopp eingedämmt und vermindert werden, weil nur dadurch alle in jeder Art steigenden Bedürfnisse der Menschheit und die damit verbundenen weiteren Zerstörungen letztlich behoben werden können.

Overpopulation, respectively, the world population, must be most urgently checked and reduced through a worldwide controlled cessation of births, because only thereby can each and every kind of increasing requirement of humanity, and the therewith connected further destruction, finally be rectified.

Schon sehr viel ist dafür getan, dass sich die Voraussagen erfüllen, weshalb es auch notwendig ist, dass dagegen Massnahmen ergriffen werden:

Already very much has been done so the predictions fulfill themselves, for which reason it is also necessary that measures against that are grasped:

Die Umweltverschmutzung durch Fossil-Brennstoffmotoren aller

Art sowie durch Schlote usw. muss dringendst eingedämmt werden, nebst allen anderen Formen der Umwelt- und Luftverschmutzung.

The environmental pollution by all kinds of fossil fuel motors, as well as by chimneys, and so forth, must be most urgently checked, along with all other forms of environmental and air pollution.

Auch ist es von dringendster Notwendigkeit, dass alle menschlichen Bauten jeder Art, wie Wohnhäuser und Fabriken usw., aus gefährdeten Lawinen- und Überschwemmungsgebieten verschwinden.

Also it is of the most urgent necessity that all human constructions of every kind, such as residential houses and factories, and so forth, disappear from regions endangered by landslides and floods.

Auenlandschaften usw. müssen der Natur als natürliche Wasserauffanggebiete für Überschwemmungswasser zurückgegeben werden.

Wetlands, and so forth, must be given back to nature as natural water catchments for floodwaters.

Wohnbauten und Fabriken usw. dürfen nicht mehr an Wildbäche, Flurbäche, an Seeufer, in oder an Lawinenhänge oder wassergefährdete Ebenen usw. gebaut werden.

Residential constructions and factories, and so forth, may no longer be built on wild brooks, brooks which run through fields, on the seashore, in or on avalanche zones or plains, and so forth, endangered by water.

Zudem müssen äusserst dringend Vorkehrungen getroffen werden an Bächen, Flüssen, Seen, Strassen, Wohngebieten, Hängen und Bergen usw., indem an gefährdeten Stellen, wo wilde Wasser übertreten oder Muren, Schnee- und Schlammlawinen sowie Bergrutsche abgehen und Schaden anrichten können, massgebende sehr starke und hohe Verbauungen erstellt werden, um Häuser, Strassen, Wege und Eisenbahntrassees vor Unterspülung, Überflutung, Verschüttung und vor einem Wegriss zu bewahren.

To that end, extremely urgent precautions must be taken with brooks, rivers, lakes, streets, residential areas, cliffs and mountains, and so forth, so that in endangered positions where wild water overflows, or moraines, avalanches of snow and mudslides as well as rock-falls happen and damage could occur, definitive, very strong and tall barriers are established in order to protect houses, streets, roads and railways from washing away, from high water, tremors or from a land slip.

Das wird vielerorts vonnöten sein, denn vieles des vorausgesagten Chaos und der Katastrophen wird leider bereits unvermeidlich sein – und die Zeit eilt und wird knapp.

That will be necessary in many places because much of the predicted chaos and catastrophes will unfortunately already be unavoidable - and time flies and is short.

Also ist Handeln angesagt, und dieses liegt in der Verantwortung der gesamten irdischen Menschheit.

Therefore action is called for, and this is the responsibility of the entire terrestrial humanity.

Der Mensch der Erde muss handeln, ehe es endgültig zu spät ist und überhaupt nichts mehr getan werden kann, um den verantwortungslos ausgelösten Prozess der Klima-, Fauna- und Flora- sowie der Natur- und Planetenzerstörung und der Menschheitsausrottung zu stoppen.

The Earth human must act before it is finally too late and nothing at all more can be done in order to stop the irresponsibly triggered process of the destruction of the climate, fauna and flora, as well as nature and the planet, and the extermination of humanity.

Und was weiter zu sagen ist: Die Strahlschiffe resp. Raumschiffe fremder Intelligenzen von fernen Welten sind keine Phantasie, denn sie sind existent wie du und ich.

And further to say is: the beamships, respectively the spaceships, of foreign intelligences from distant worlds, are no fantasy because they exist like you and me.

– Sie sind keine Wolkenballungen, Ballone, Blitze, Vogelschwärme und dergleichen, als die sie so gerne von

Wissenschaftlern und führenden Behörden, von Widersachern der Wahrheit oder von Laien genannt werden, die sich mit der Anerkennung der Existenz der sogenannten UFOs nicht lächerlich machen wollen.

- They are no cloud agglomerations, balloons, lightning, flocks of birds and the like, as they are so readily called by scientists and leading authorities, by adversaries of the truth or by laypersons who do not want to make themselves ridiculous with the acknowledgement of the existence of so-called UFOs.

Diese unbekannten ausserirdischen Flugobjekte – wenn es sich nicht, wie das häufig der Fall ist, um streng geheime irdisch-militärische Fluggeräte und Flugzeuge handelt –, sie sind real, das beweisen Tausende sehr guter Photos, Filme und Berichte.

These unknown extraterrestrial flying objects - if they do not, as is frequently the case, deal with strictly secret, terrestrial-military, flying devices and airplanes - are real, and thousands of very good photographs, films and reports show that.

Und selbst an wirklichen Kontaktleuten – wenn weltweit deren auch nur äusserst wenige und an der Zahl nur gerade eine schwache Handvoll sind –, die mit Ausserirdischen gesprochen haben, mangelt es nicht.

And there is no shortage of actual contact people who have spoken with extraterrestrials - even if worldwide there are only extremely few, and the amount is only just a small handful.

Sie alle zeugen von der wirklichen Existenz der Ausserirdischen und deren Objekten, den Strahlschiffen.

They all testify to the actual existence of extraterrestrials and their objects, the beamships.

Sie und alles andere zeugen von der effectiven Existenz der Ausserirdischen – auch wenn diese Existenz von den irdischen Behörden und bösen Antagonisten ins Lächerliche gezogen, als nicht erwiesen oder einfach als Halluzination oder gar als Lüge hingestellt wird.

They and all the others testify to the effective existence of extraterrestrials - even when this existence is ridiculed by the terrestrial authorities and evil antagonists, is put down as not

proven, or simply put down as hallucinations or even lies.

Aber aus welchen Gründen unterhalten denn gerade die dementierenden und leugnenden Behörden und Widersacher ganz geheime UFO-Aufklärungsgruppen usw., die die Aufgabe haben, die Herkunft der UFOs aus dem Weltenraum zu klären und für einen eventuellen Weltraumkrieg oder eine plötzliche Invasion aus dem Raum aufzurüsten?

But on what basis, then, do the disclaiming and denying authorities and adversaries entertain quite secret UFO-information groups, and so forth, who have the task of clarifying the origins of UFOs from outer space and to arm themselves for an eventual space war or a sudden invasion from space?

Eine Idee übrigens, die einem vollkommenen Unsinn entspricht, denn die Raummenschen kontrollieren unsere Erde nicht, um sie eventuell zu erobern oder zu unterjochen, denn wollten sie das, dann hätten sie es schon lange tun können, weil ihre Technik gegenüber der irdischen ans Phantastische reicht – und die irdischen Waffen sämtlicher Armeen wären nicht mehr als ein Spielzeug für sie, das sie infolge Unwertes und Nichtgebrauchenkönnens als Schutt und nutzloses Gerümpel wegwerfen würden.

An idea, incidentally, which corresponds to perfect nonsense, because the space-humans do not supervise our Earth in order to eventually conquer or subjugate it, because, had they wanted to do that, then they could have already done that long ago because their technology, compared to terrestrial technology, reaches the fantastic - and the terrestrial weapons of all the armies would be no more than a play thing for them, which, as a consequence of their worthlessness and uselessness, would be disposed of as rubbish and useless junk.

Zudem reicht ihre sehr hochentwickelte Technik viele Jahrhunderte und Jahrtausende zurück, so dass sie, falls es in ihrem Willen gelegen wäre, die Erde hätten erobern können, als sie noch in der Antike stand oder im dunklen Mittelalter ihrem heutigen Stand entgegenwuchs.

Moreover, their very highly evolved technology extends back many centuries and millennia, so, had they wanted to, they could have conquered the Earth when it was still in antiquity or as it grew, in the dark Middle Ages, toward its current position.

Doch warum sind die Behörden so erpicht darauf, hinter das Geheimnis der UFOs zu kommen und vor allem hinter das bisher ungelöste Rätsel des Strahlenantriebs, der die ausserirdischen Fluggeräte resp. UFOs bis zu 100000 Stundenkilometer und mehr durch die irdische Atmosphäre sausen lässt, wobei die Gravitation neutralisiert wird?

Indeed, why are the authorities so keen to get to the bottom of the secret of the UFOs and, above all, to the bottom of the, until now, unsolved puzzle of beam propulsion, which allows the extraterrestrial flying devices, respectively, the UFOs to dash through the terrestrial atmosphere at up to 100,000 kilometers, and more, per hour, whereby gravity is neutralized?

Warum also diese geheimen Forschungen unter Ausschluss der Öffentlichkeit, wenn doch alles nur Lug und Trug sein soll?

Why, therefore, are these secret investigations carried out privately, if indeed everything is only supposed to be lies and deceit?

Warum das?

Why is that?

Die Behörden haben Angst, erschreckende, tödliche Angst, denn sie befürchten einen Angriff aus dem Raum, und dazu wäre es dringend notwendig, dass sie selbst im Besitze von Strahlschiffen und Strahlenwaffen wären, um dem feindlichen Angriff schon im Weltenraum selbst entgegentreten zu können.

The authorities have angst, terrifying, deadly angst, because they fear an attack from space, and for that reason it would be urgently necessary that they themselves would be in possession of beamships and beam weapons in order to be able to already counter the enemy attack in space themselves.

Andernteils befürchten sie aber Panik und Amoklauf der Bevölkerung, wenn diese der Existenz der ausserirdischen UFOs und deren Besatzungen wirklich bewusst werden sollte, denn schon verschiedentlich rollten Panik und Amoklauf über die Bevölkerung verschiedener Länder, als UFO-Sensationsberichte, sogenannte ‹Direktreportagen vom Platze des Geschehens› über die Radiosender ausgestrahlt wurden.

On the other hand, however, they fear the population panicking and running amok if they should actually become aware of the existence of extraterrestrial UFOs and their crews, because already the population's panics and running amok has rolled over various countries on various occasions, as UFO sensation reports, so-called "live reports from the scene of the event" were transmitted over the radio.

Direktreportagen allerdings, die nicht der Wahrheit entsprachen und nur Sensations-Hörspiele waren.

Live reports, however, which did not correspond to the truth and were only sensational radio plays.

Die Zahl der Toten der amoklaufenden Bevölkerung ging dabei in hohe Zahlen.

The number of dead in the population who ran amok thereby went into high numbers.

Die praktisch alle UFO-Berichte – wenn diese reale Hintergründe haben – unterbindenden Behörden jedoch bedenken nicht, dass die Panik der Masse einmal viel grösser sein wird, wenn die Ausserirdischen wirklich in Massen kommen sollten, um vielleicht den grössten Irrsinn des irdischen Menschen noch zu verhüten und das Gesicht dieser Welt zum Besseren zu verändern, wenn die vom Menschen der Erde verantwortungslos ausgelösten umwälzenden Ereignisse über diese Welt rollen.

The authorities who restrict practically all UFO reports - if they have real backgrounds - do not, however, consider that the panic of the masses would become much bigger yet should masses of extraterrestrials actually come in order, perhaps, to still prevent the greatest insanity of the Earth humans, and to change the face of this world for the better when the revolutionizing events, irresponsibly evoked by Earth humans, roll over this world.

Aber es ist fraglich, ob Ausserirdische sich jemals diesbezüglich in irdische Belange einmischen, denn sie haben Direktiven, die ihnen ein Eingreifen nur bei bestimmten Voraussetzungen erlauben würden.

But it is questionable whether extraterrestrials ever interfere

with terrestrial matters in this regard, because they have directives which would only allow them to intervene given certain prerequisites.

Ein wirklicher Kontaktler, wie auch Aufklärer und einfache Beobachter von wirklich ausserirdischen Fluggeräten resp. UFOs werden sowohl von den Behörden wie auch vom Volk und von bösartigen Widersachern und Verleumdern aufs Infamste behandelt, der Lüge und des Betrugs beschimpft und unter Umständen sogar für lange Jahre auf gemeinste Art und Weise hinter Gitter gebracht oder in Irrenanstalten interniert, denn wie bereits erwähnt, sind die Behörden nicht gewillt, die tiefgreifende Wahrheit an den Tag treten zu lassen – sie scheuen daher auch nicht davor zurück, dementierende Notizen und Abhandlungen in den Zeitungen zu veröffentlichen oder sie durch gekaufte Laien, Kritiker, Widersacher und sogenannte ‹Fachleute› veröffentlichen zu lassen.

An actual contactee - as well as investigators and simple observers of actual extraterrestrial flying devices, respectively UFOs - are - by the authorities, as well as by the people and from malevolent antagonists and vilifiers - dealt with in the most infamous manner, reviled with lies and deception, and under some circumstances even put behind bars in the meanest way and manner, or interred in lunatic asylums, because, as already mentioned, the authorities are not willing to let the profound truth come to light - they also do not shy away from publishing disclaiming notices and treatises in the newspapers or publishing them through paid laypersons, critics, antagonists and so-called "specialists".

Aus diesen Gründen spielt in verschiedenen Ländern ein wirklicher Kontaktler – von denen es nicht einmal eine Handvoll gibt –, Beobachter oder Aufklärer mit seiner Freiheit, wenn er seine Aufgabe ernst nimmt und Aufklärung zu schaffen versucht.

It is on this basis that, in various countries, an actual contactee - of which there is not even a handful - an observer or investigator plays with his freedom if he takes his task seriously and tries to produce an explanation.

Und die wenigen Menschen, die Kontakt haben oder hatten, eben nicht einmal eine kleine Handvoll, haben einen sehr schweren Stand, denn sie stossen auf Hass, Spott, Unglauben,

auf behördliche Intrigen und teilweise kirchliche vernichtende Äusserungen sowie auf Verleumdung und vieles mehr.

And the few humans who have, or had, contact - indeed not even a small handful - have a very difficult position, because they come up against hate, mockery, incredulity, the intrigues of the authorities and, to some extent, destructive assertions from the church, as well as defamation and much more.

Eigens habe ich am eigenen Leibe die Erfahrung machen müssen, wie intrigenhaft die behördlichen Mittel Anwendung finden.

In particular, I had to experience, on my own body, how schemingly the official methods find application.

Kerker und Irrenhaus waren in meiner Jugend und Jungmannzeit die Folgen meiner Aufklärungsarbeit.

Dungeons and a mental home were, in my youth and in my time as a young man, the consequences of my explanatory efforts.

Als angeblicher Dieb, Einbrecher und Gangsterboss beraubte man mich der Freiheit, obwohl nichts derartiges auf meinem Gewissen lag.

As an alleged thief, burglar and gangster boss, I was robbed of my liberty, although nothing of the kind lay on my conscience.

Lange Jahre hatte ich dann Zeit, über meine Mission nachzudenken, weil die Behörden meine Aufklärungsarbeit schon in meinen jungen Jahren nicht liebten.

I then had time, over long years, to contemplate my mission, because, already in my boyhood years the authorities did not like my explanatory efforts.

Behördlich gesteuerte falsche Anschuldigungen durch meinen von den Behörden entlohnten Schwager führten zu diffamierenden Polizeirapporten und dergleichen, die mir vorgelegt wurden und die ich gezwungenermassen unterschreiben musste, ansonsten ich in der Zelle des Gefängnisses auf Hunger und auf Schlafen auf dem Steinboden gesetzt wurde.

Officially steered false accusations from my brother-in-law, who was paid by the authorities, led to defamatory police reports and suchlike, which were presented to me in such a way that I had to sign them under duress, otherwise I would have been put in a prison cell to go hungry and to sleep on the stone floor.

Durch erzwungene Unterschriften sollte für alle Zeiten bewiesen werden, dass ich ein Dieb, Einbrecher und Gangsterboss gewesen sei.

The forced signatures were supposed to prove, for all time, that I had been a thief, burglar and gangster boss.

Nach Jahren sah ich die Freiheit wieder, doch da floh ich auf höheren Auftrag meine Heimat und irrte für lange Jahre in der Welt umher – heimatlos, denn erst mussten Jahre vergehen, damit die unwahren Geschichten über mich in der Heimat vergessen wurden.

After years, I saw freedom again, indeed I fled my homeland on a higher task and wandered around in the world for long years - homeless, because years had to first pass so that the untrue stories about me were forgotten in my homeland.

Während all dieser langen Zeit hatte ich Gelegenheit, mit allen Arten von Menschen, und mit allerlei Gattungen und Arten von Tieren sowie mit den Gewalten der Natur und vor allem mit Ausserirdischen und ihren Objekten weiter in Kontakt zu kommen, wie das schon von meinen jungen Kinderjahren an der Fall war.

During all this long time, I had the opportunity to further come into contact with all kinds of humans, and with sundry species and kinds of animals, as well as with the forces of nature and, above all, with extraterrestrials and their objects, as had already been the case since my early childhood years.

Doch die mahlenden Mühlen der irdischen Gesetze verfolgten mich auch in der weiten Welt draussen.

Yet, out in the wide world, the grinding mills of terrestrial laws also pursued me.

In Jordanien, im heiligen Lande, wurde ich unter anderem als Spion vom Mars verhaftet und auf Lebzeiten des Landes

verwiesen, wohl infolge dessen, weil sie die Rache der Marsmenschen fürchteten, wenn sie mich liquidieren würden.

In Jordan, in the Holy Land, I was arrested as a spy from Mars, among others things, and was deported from the country for life, probably because they feared Martian vengeance, had they liquidated me.

Doch wechselten in Beschlagnahmung in dieser Sache dann 130 sehr gute Bilder und Negative von Ausserirdischen und UFOs ihren Besitzer, weil der jordanische Geheimdienst alles beschlagnahmte.

Indeed, 130 very good pictures, and negatives, of extraterrestrials and UFOs changed ownership in this situation, due to confiscation, because the Jordanian secret service confiscated everything.

Ähnlich erging es mir in Syrien, in Persien und in Spanien.

It went in a similar way for me in Syria, Persia and in Spain.

Aus dem Hinterhalt auf mich abgefeuerte Schüsse verfehlten nach der jeweiligen Freilassung oft nur um Haaresbreite ihr Ziel.

After the respective release I was ambushed and shots which were fired at me often missed their target by only a hair's breadth.

– Und wieder war ich gezwungen ein Land zu fliehen – Monate für Monate, die sich zu endlos scheinenden Jahren reihten.

- And again I was forced to flee a country - month after month, which added up to what seemed like endless years.

Harte und oft lebensgefährliche Abenteuer waren zu überstehen – in den Dschungeln und Wüsten, in den Slums der Grossstädte, im Busch und in kleinen Dörfern und auf den endlosen Weiten der Landstrassen.

Hard and often life-threatening adventures had to be survived - in the jungles and deserts, in the slums of big cities, in the bush and in little villages and on the endless expanses of country roads.

Vielfach ging es nur knapp am Scheidepunkt des Lebens vorbei, doch die Fügung wollte es anders, und so wurde ich vor dem Ende bewahrt, wurde dadurch jedoch reicher an Wissen, Willen und Erfahrung und reifte heron, um meine mir aufgetragene Mission zu erfüllen.

Many times life's parting point only barely passed by, yet foreordination wanted it otherwise, and so I was protected from the end, became thereby, however, richer in knowledge, will and experience and I matured, in order to fulfill my assigned mission.

Nach langen Jahren wurde mir durch Inspiration der Weg nach Indien gewiesen, und auf dem für mich möglichst schnellsten Wege durch die persische und west-pakistanische Wüste gelangte ich dorthin.

After long years I was, through inspiration, shown the way to India, and I went, for me, the fastest possible way there, through the Persian and West Pakistani desert.

Dann am Ziel, mit schwerem Malariafieber daniederliegend, wurde ich bis aufs Letzte bestohlen und beraubt.

Then at my target, laid low with a severe malaria fever, I was robbed and had absolutely everything stolen from me.

Harte, schwere Monate folgten; keine Arbeit, kein Geld, praktisch nur gerade von dem lebend, was die Hand an Kargem dem Munde hingab.

Hard and difficult months followed; no work, no money, practically only living directly from what meagre morsel the hand gave the mouth.

Doch in dieser Zeit reifte in mir endgültig die Mission, die ich zu erfüllen habe.

Yet, in this time, the mission I have to fulfill finally ripened in me.

Zeichen der Zeit wurden für mich am Himmel sichtbar, die mir den Weg und die Zeit wiesen.

Signs of the time, which showed me the way and the time,

became visible for me in the sky.

Wie schon in der frühen Jugend – während 11 Jahren bis Anfang 1953 – durch den Ausserirdischen Sfath, werde ich seit 1953 nun noch bis zum 20. September dieses Jahres 1964 durch die Ausserirdische Asket belehrt und herangebildet, um den Weg des Künders der Wahrheit und den Weg meines Lebens zu gehen.

As already in early youth - during 11 years until the start of 1953 - through the extraterrestrial Sfath, I have been, since 1953, now still, until September 20th of this year 1964, taught and further educated by the extraterrestrial Asket, in order to go the way of the announcer of the truth and the way of my life.

So kam die Zeit, seit der ich meinen zu gehenden Weg klar vor Augen habe, um ab dem 28. Januar des Jahres 1975 den Weg meiner Mission allein zu gehen und diese zu erfüllen, wie mir Asket erklärte – den Weg des silbernen Gewandes, den Weg des Künders der Wahrheit.

So the time came, because I have the way I intend to go clearly before my eyes, in order, from January 28th in the year 1975, to go the way of my mission alone and to fulfill it, as Asket explained to me - the way of the silver robe, the way of the announcer of the truth.

Also kenne ich nun meinen Weg, den ich zu gehen habe, und mein Ziel, das ich anstreben muss, wobei sich eine Anzahl Getreue um mich scharen wird, die mit mir zusammen meinen Weg gehen und dann, wenn ich das aktuelle Leben verlasse, die grosse Mission weiterführen, damit dereinst Frieden, wahre Liebe, Freiheit und Harmonie unter der irdischen Menschheit werde.

Therefore I now know my way, which I have to go, and my goal for which I must strive, whereby a number of loyal ones will assemble around me, who will go my way together with me and then, when I leave this current life, the great mission leads further, so that someday peace, true love, freedom and harmony will be among terrestrial humanity.

Nun kenne ich also umfänglich meine Mission, die ich mir selbst auferlegt habe und die schon verschiedene meiner früheren Persönlichkeiten in früheren Leben erfüllten.

Now I therefore comprehensively know my mission, which I have imposed upon myself and which various of my earlier personalities already fulfilled in earlier lives.

Also weiss ich, wohin ich zu gehen und was ich zu tun habe, doch du, Mensch der Erde, du als mein Nächster, quo vadis – wo gehst DU hin?

Therefore I know where I have to go and what I have to do, yet you, Earth human, you, as my neighbor, quo vadis - where are YOU going?

Wo gehst du hin, Menschheit dieser Erde – Quo vadis, humanitas?

Where are you going, humanity of this Earth - Quo vadis, humanitas?

Du irrst auf dem Pfade der Finsternis – auf dem Pfade, der ins Verderben ohne Wiederkehr führt.

You wander on the path of darkness - on the path which leads to corruption without return.

Rette dich, denn noch ist es Zeit zur völligen Umkehr, um auf dem Pfade des Lichtes, des Schöpferisch-Natürlichen zu wandeln – auf dem Lichtpfade der Wahrheit allgegenwärtiger schöpferischer Gesetzmässigkeiten –, auf dem Weg des Guten selbst.

Save yourself, because there is still time for turning around completely, in order to turn to the path of light, of the creational-natural - on the path of light of the truth of omnipresent creational laws - on the way of good itself.

Mensch, wende deinem bisherigen Leben den Rücken zu und finde zurück zu den schöpferisch-natürlichen Gesetzen und Geboten.

Human, turn your back on your previous life and find a way back to the creational-natural laws and commandments.

Finde zurück auf den reellen Weg des wirklichen Lebens.

Find a way back on the real way of the actual life.

Der Weg ist aber nicht durch Religion oder Sektierismus zu finden und zu beschreiten, folglich ist es nicht damit getan, dass du täglich oder allsonntäglich zur Kirche eilst, um dort zu brillieren, dass gerade DU einer von denen bist, die fleissige Kirchgänger sind, um bei jeder Gelegenheit des Geistlichen Wort zu hören und wenn möglich in der ersten Bankreihe nächst ihm zu sitzen, dass ja jedermann dich gut sehen und feststellen kann, dass du fleissig das Wort Gottes hörst und so nahe beim Geistlichen bist, in die Moschee, in den Tempel, in die Synagoge oder in irgendein Gebetshaus gehst, um zu beten, oder dass dir nicht ein Wort des Religionsvertreters entgeht, der den Gottesdienst führt.

But the way is not to be found nor to be trodden through religion or sectarianism, consequently it is not thereby done that you daily, or every Sunday, hurry to church in order to shine there, so that just now YOU are one of those who are industrious church-goers, to hear the word of the priest at every opportunity and if possible to sit in the front pew next to him so, yes, everyone can see you well and can determine that you industriously hear the word of God and are so close to the priest, that you go into the mosque, the temple, the synagogue or some prayer-house, in order to pray, or so that not one word of the religious representative, who leads the divine service, escapes you.

Mensch, solches Tun ist kein Gesetz der schöpferischen Wahrheit, nicht eine schöpferisch-natürliche Fügung oder Ordnung, und es ist nicht der Sinn des Lebens.

Human, it is no law of creational truth to do this, not a creational-natural foreordination or order, and it is not the meaning of life.

Wenn du nicht aus eigener Erkenntnis den Weg der Wahrheit findest und nicht zutiefst das Wort der Wahrheit verstehst, ihm Vertrauen schenkst und es befolgst, dann ist es besser für dich, wenn du dich im tiefsten Pfuhl der Schande verkriechst.

If you do not find the way to the truth through your own cognizance and do not deeply understand the word of truth, grant it trust and obey it, then it is better for you if you crawl into the deepest murky waters of shame.

Wenn du nicht auf dem Weg der Wahrheit der schöpferisch-natürlichen Gesetze und Gebote schreitest, dann lass wenigstens jene unangefochten diesen Weg finden, welche ihn beschreiten wollen und nach der effectiven Wahrheit suchen.

If you do not stride on the way of the truth of the creational-natural laws and directives, then at least let those who are unchallenged, who want to stride it and who seek the effective truth, find this way.

Verfluche und verdamme nicht die Suchenden nach der Wahrheit, denn ihr Schritt und ihre Anwesenheit auf dem Weg der Wahrheit dient nicht eigenem Ruhm und nicht einem Glänzen wie ein Beryll, sondern ihrer bewusstseinsmässigen Evolution, wie das durch die schöpferischen Gesetze als Sinn des Lebens dem Menschen vorgegeben ist.

Do not curse and damn the seekers of the truth because their footstep and their presence on the way of truth does not serve your own fame nor gleam like a beryl, rather it serves their consciousness-related evolution, as it is determined through the creational laws as the meaning of the humans' life.

Darin verankert ist auch das gesamte menschliche Verhalten in jeder Beziehung, und zwar sowohl in bezug auf die Mitmenschen, auf das Menschsein, die Natur, die Fauna und Flora, das Klima der Welt und den Planeten selbst.

Anchored within that is also the collective human behavior in every relationship, and indeed in relation to the fellow humans, to being human, to nature, fauna and flora, the world's climate as well as the planet itself.

Wenn du dem jedoch zuwiderhandelst, Mensch der Erde, dann wird dich das eigene Strafgericht ereilen, ehe du es bemerkst, denn die Ära der kommenden Ereignisse rückt vor und lässt keine Zeit mehr übrig, mit der weiteren Heranzüchtung der Überbevölkerung und mit der Zerstörung des Klimas zu spielen, wie du es als einzelner Mensch und als Masse Menschheit bisher getan hast.

However, if you contravene that, Earth human, then you will hasten your own judgment before you notice it, because the era of the coming events advances and allows no more time to play with the further breeding up of the overpopulation and with the

destruction of the climate, as you have done until now as individual humans and as a mass of humanity.

Lange, viel zu lange wurde mit allen Übeln gespielt und Schindluder getrieben, doch nun kommt das Mass zum Überlaufen, denn – der Krug geht zum Brunnen, bis er bricht …

Long, much too long, all evils have been played with and exploited, indeed now the amount comes to overflowing, then - the pitcher goes to the well until it breaks ...

Menschheit und Mensch als einzelner, ob arm oder reich, ob klein, gross, Bettler oder Arbeiter – Mensch in jeder Position, dich betrifft es –, an dich sind meine Worte gerichtet.

Humanity and individual human, whether poor or rich, whether small, big, beggar or worker - human in every position, it concerns you - my words are directed at you.

Wende dich um und gehe den Weg des wahren Lebens, so wie es die schöpferisch-natürlichen Gesetze und Gebote bestimmen, denn nur noch kurz ist die Zeit, da grosses Unheil über die Welt und über dich kommen wird und Rechenschaft von dir fordert für all die Zerstörungen, die du durch die Überbevölkerung unter der Menschheit selbst und an der gesamten Natur, an Fauna und Flora, am Klima, an der Atmosphäre sowie an den Gewässern und sonst rundum angerichtet hast.

Turn around and go the way of the true life, as determined by the creational-natural laws and commandments, because the time is only short, as great havoc comes over the world and over you and demands an account from you for all the destruction you have caused, through overpopulation, among humanity itself and to collective nature, to fauna and flora, to the climate, to the atmosphere as well as to the waters and otherwise all around.

In den Schriften der Jahrtausende steht geschrieben: «Liebe deinen Nächsten wie dich selbst, denn er ist dein leiblicher Bruder oder deine leibliche Schwester – der oder die den Lebensodem eingehaucht bekam.»

In the scriptures of the millennia it is written: "Love your neighbor as you love yourself, because he is your own brother

or she is your own sister - he or she who has inhaled the breath of life."

Mensch, stopp also mit all deinem Hass, der Gier, dem täglichen Unfrieden, mit den mörderischen Kriegen und all der Selbstsucht: Liebe deinen Nächsten wie dich selbst, so aber auch die Natur, Fauna und Flora sowie den Planeten, der deine Heimat und deine Ägide ist.

Human, therefore cease all your hate, greed, the daily strife, the murderous wars and all the selfishness: love your neighbor as yourself, but also nature, fauna and flora as well as the planet which is your homeland and your protection.

Also steht geschrieben: «Achtet der Zeichen der Zeit, die am Himmel stehen werden, wenn die Zeit naht, zu der sich umwälzende Ereignisse ergeben.»

Thus it is written: "Heed the signs of the time which will be in the heavens when the time approaches in which the revolutionizing events take place."

– Mensch als einzelner, achte dieser Zeichen der Zeit, lerne sie zu verstehen und deute sie nicht falsch.

- Individual human, heed these signs of the time, learn to understand them and do not falsely interpret them.

Wisse um deren Wahrheit und betrachte sie nicht als seltsame Wunder, denn ein Wunder ist nur ein Wort als Begriff, dessen Wert jedoch keine Bedeutung hat.

Know of their truth and do not regard them as strange miracles, because a miracle is only a word for a concept whose value, nevertheless, has no significance.

Betrachte die Zeichen als das, was sie sind – das Produkt eines mächtigen Gesetzes, das du durch die Überbevölkerung und all die daraus entstandenen Probleme gebrochen und weltweit unter der Menschheit, an der Natur, Fauna und Flora sowie am Klima und am Planeten selbst ungeheure Veränderungen und Zerstörungen angerichtet und Not, Mord, Verbrechen, Krieg, Terror, Elend und Verderben über die Welt gebracht hast.

Behold the signs for what they are - the product of a mighty law

which you have broken through overpopulation and all the problems which result from that and which has caused monstrous changes and destruction worldwide, among humanity, to nature, fauna and flora, as well as to the climate and the planet itself, and which has brought need, murder, wrongdoing, war, terror, misery and corruption over the world.

Die Zeichen am Himmel sind nicht nur Fluggeräte ausserirdischer Herkunft, sondern hauptsächlich Zeichen der Auswirkungen menschlicher Unvernunft; Zeichen, die sich als verheerende Unwetter aller Art offenbaren, weil die Klimaerwärmung und Klimazerstörung sowie die Umweltzerstörung sich zu ungeahnten Katastrophen formen.

The signs in the sky are not only flying devices of extraterrestrial origin, rather primarily signs of the effects of human irrationality; signs, which reveal themselves as devastating storms of all kinds, because climatic warming and climatic destruction, as well as the destruction of the environment, form into unimagined catastrophes.

Bereits gehört das zum Alltag, doch du, Mensch der Erde, hast es noch immer nicht erfasst und nicht begriffen, dass du an diesen bösen Ereignissen Schuld trägst; Schuld, weil du die Überbevölkerung immer weiter hochtreibst und dadurch immer gewaltigere unlösbare Probleme schaffst, die du nicht mehr bewältigen kannst.

That is already mundane, yet you, Earth human, still have not yet apprehended and not grasped that you carry the blame for these evil events; blame, because you drive overpopulation ever higher and thereby create ever more enormous, insoluble problems which you can no longer overcome.

Kehre daher um, ehe es endgültig zu spät ist, denn noch kannst du etwas tun, um die grössten Katastrophen zu vermeiden.

Therefore turn around before it is finally too late, because you can still do something to avoid the greatest catastrophes.

Doch handle schnell, weil es sonst bereits in 20 Jahren zu spät sein wird, weil dann die katastrophalen Auswirkungen deines verruchten Tuns nicht mehr aufgehalten werden können und die Natur, das Leben, der Planet und das Klima die Folgen der menschlichen Unvernunft mit urweltlicher Gewalt über die

Menschheit und den Planeten hereinbrechen lassen.

But act fast because, otherwise, in 20 years it will already be too late, because then the catastrophic effects of your crazy deeds will no longer be stoppable and nature, life, the planet and the climate, will allow the consequence of human irrationality to break with primeval violence over humanity and the planet.

Mensch dieser Erde, noch hast du eine letzte Chance – eine kurze Frist.

Human of this Earth, you still have one last chance - one short period of time.

Doch bedenke: Nur noch kurz wird diese Frist sein, die über diese Welt rollt, ehe sich meine Worte als Wahrheit erweisen, Worte der Voraussage, die sich schon bald runden werden, wenn du in deinem altherkömmlichen Stil weiterfährst.

Indeed, consider: this short period of time, which rolls over the world, will still only be short, before my words are proven to be true, words of prediction which will already soon be fulfilled if you travel further in your traditional style.

– Dann aber wird es zu spät sein für dich und die Masse, an die ich abermals die Frage stelle: «Quo vadis, humanitas?»

- But then it will be too late for you and the masses to whom I once more pose the question, "Quo vadis, humanitas?"

Nach Ablauf der von mir genannten Zeit von 20 Jahren wird der Prozess der Zerstörung von Klima und Natur nicht mehr zu stoppen sein, wenn die Überbevölkerung nicht durch radikale Geburtenstopps reduziert wird und dadurch alle Probleme vermindert werden, bis sie endgültig verschwinden.

After the expiration of the 20 year period named by me, the process of the destruction of the climate and nature will no longer be stoppable if overpopulation is not reduced through a radical halt to births and thereby all problems reduced until they finally disappear.

Geschieht das nicht, dann steigen die Probleme aller Art ins Unermessliche und können nicht mehr bewältigt werden.

If that does not happen then problems of all kinds will climb immeasurably and will no longer be surmountable.

Dadurch aber wird die Existenz der gesamten Menschheit und des Planeten aufs Spiel gesetzt und in Frage gestellt, folglich es sein kann, dass sich die irdische Menschheit eines Tages durch ihre Unvernunft und durch ihren Unverstand und Egoismus selbst ausradiert und vernichtet.

Thereby, however, the existence of the whole of humanity and the planet is put into play and put into question, consequently it can be that terrestrial humanity, one day, through its irrationality and through its stupidity and egoism, eradicates and annihilates itself.

Und es wird kein Gott da sein, der ein Ohr für die Menschheit öffnet, um eine Bitte zur Vergebung und Abwendung des Übels zu erhören, denn wo kein Gott existiert, kann auch keiner etwas hören und keine Hilfe bringen.

And no god will be there who opens an ear for humanity, to listen to a plea for forgiveness and aversion of the evil, because where no god exists, also none can hear something, and none can bring help.

Grundsätzlich nämlich bist du, Mensch der Erde, allein dein eigener Herr und Meister, denn du allein bist Gott und trägst folglich vollumfänglich die Verantwortung für all dein Handeln und Wirken, für all deine Gedanken und Gefühle sowie für dein gesamtes Schicksal, dessen eigener Schmied du bist.

Principally, namely you alone, Earth human, are your own lord and master, because you alone are God, and consequently, comprehensively bear responsibility for all your dealings and effects, for all your thoughts and feelings as well as for your entire destiny, for which you are your own smith.

Kabul, Afghanistan, 16. September 1964
Billy

Also from this same FIGU Special Bulletin #36:
Readers' Letter April 11th, 2007

Please go here for the 2007 predictions, which update these 43 year old prophecies.

See also Meier's 1958 prophecies

Back to www.gaiaguys.net/meier.htm

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Plejadisch-plejarische Kontaktberichte, Block 1 Seiten 11-20

Pleiadian/Plejaren Contact Reports, Volume 1 Pages 11-20

Sfaths Erklärung

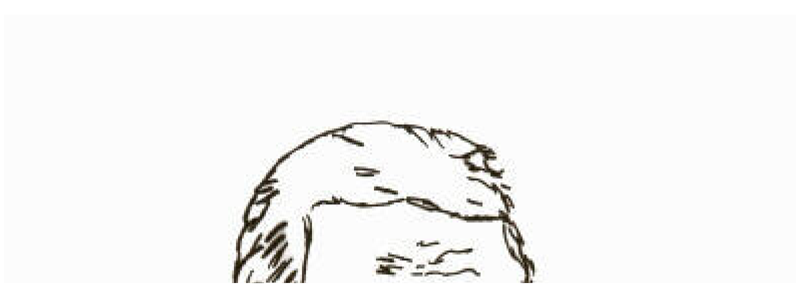
Samstag, 3. Februar 1945, 12.10 h.

Sfath's Explanation

Saturday, February 3rd, 1945, 12.10PM



Eduard Albert Meier im Alter von acht Jahren.
(Eduard Albert Meier at eight years of age.)



Sfath:

1. Eduard, höre sehr genau zu, was ich dir zu sagen habe:

1. Eduard, listen very closely to what I have to say to you:

2. Nicht umsonst, sondern aus bestimmten Gründen haben sich die Aneinanderreihung unserer Begegnungen ergeben.

2. It is not for no purpose, rather for certain reasons that our series of meetings has come about.

3. Die Ursache der Begründung führt auf Bestimmungen zurück, die sehr weit in der Vergangenheit liegen und denen gemäss du während der Zeit deines gegenwärtigen Lebens einer durch dich selbst bestimmten Aufgabe eingeordnet bist, wie das in deiner geistigen Reinkarnationslinie in früheren Leben und in anderen Persönlichkeiten und Körpern wiederholend der Fall war, um die Mission eines Künders zu erfüllen und der ganzen Menschheit Frieden, wahrliche Liebe, Freiheit und Einheit sowie offenes, unverschlüsseltes Wissen der Geistesbelange und der schöpferischen Gesetzmässigkeiten sowie Weisheit zu bringen.

3. The grounds for the reasons lead back to determinations that lie very far back in the past and in accord with the measure to which you are arranged in a self-determined task during the time of your present life - as was repeatedly the case in your spiritual lineage of reincarnations in earlier life and in other personalities and bodies - in order to fulfill the mission of an announcer and bring the whole of humanity peace, true love, freedom, and unity as well as open, unencrypted knowledge of spiritual matters as well as wisdom and that which pertains to Creational laws.

4. Durch eigene dieser Zeit weit vorgehende Bestimmung bist du als Künder der wahrheitlichen schöpferischen Gesetze und Gebote und also als Prophet ins Leben getreten, wobei du deine eigentliche Mission jedoch erst aufnehmen und erfüllen wirst, wenn die Zeit dafür reif geworden ist, und zwar mit dem Datum vom 28. Januar 1975.

4. Because of some of these determinations which advance far into time, you have entered life as announcer of the truthful creational laws and directives and thus as prophet, whereby, however, you will first take up and fulfill your actual mission when the time has become ripe for that, and indeed with the date of January 28th, 1975.

5. Bis dahin wirst du streng lernend sein in vielen Ländern dieser Welt und bei verschiedenen über dein Erscheinen unterrichteten Lehrern, die mit mir seit geraumer Zeit in Verbindung stehen oder dies in kommender Zeit noch sein werden.

5. Until then you will be rigorously learning in many countries of this world and with different teachers who are instructed about your advent, who have been in connection with me for a very long time or will be in connection with me in the time to come.

6. Wie alle wirklich grossen Künder und Weisen, die seit alters her auf der Erde gelehrt haben und der ganzen Menschheit die Lehre des Geistes, des Friedens, der Liebe, des Wissens, der Harmonie und der Weisheit sowie der wirklichen Freiheit brachten, bist auch du als unscheinbarer Mensch geboren worden; und wie alle wirklichen Künder und Weisen wirst auch du erst sehr viel lernen müssen, ehe du zu deiner vorbestimmten Zeit deine Aufgabe übernehmen und erfüllen wirst.

6. As with all really great announcers and sages - who have taught here on the Earth since time immemorial, and brought the whole of humanity the teachings of the spirit, peace, love and knowledge, harmony and wisdom as well as real freedom - you have also been born an inconspicuous human, and, like all genuine announcers and sages, you will also first have to learn very much before you take up and fulfill your task at your predetermined time.

7. Dabei hast du jedoch zu bedenken, dass du ein recht abenteuerliches, oft entbehrungsreiches und hartes Leben zu bestehen haben wirst, das sich ab dem Jahre 1965 noch in einer Form steigern wird, die dir sehr viele Kräfte in jeder Hinsicht abfordern wird.

7. Thereby you must however consider that you will have to endure a quite adventurous and hard life, often full of deprivation, which, from the year 1965, will still increase in a way which will demand very many strengths from you in every respect.

8. Dies wird besonders auf deine Gattin zurückführen, die du im nämlichen Jahr kennenlernen und ehelichen wirst, was jedoch unumgänglich ist und in sehr enger Form mit deiner Mission zusammenhängen wird.

8. This will especially lead back to your spouse who you will meet and marry in the named year, which however is inevitable and will be very closely associated with your mission.

9. Daher ist der Schritt deiner Ehelichung also notwendig, denn deine wirklichen Kräfte, deren du ab dieser Zeit bedarfst, werden erst durch diesen Weg, den du zu gehen hast, aufgebaut.

9. To this end, this matrimonial step is therefore necessary because your true strengths, which you will require at this time, will be initially built up though this path which you must take.

10. Werde dir jedoch bewusst, dass alles diesbezüglich auf dich Eindringende erbarmungslos und absolut unumgänglich sein wird, denn nur dadurch, dass du diese harte Lehre bestehst und auch bewältigst, vermagst du unbeirrbar und ohne Wankelmütigkeit sowie ohne Zweifel absolut ehrlich, bescheiden und in wirklicher Liebe und Freude zu deiner Aufgabe und zu den Mitmenschen deine Pflicht zu erfüllen.

10. If, however, you become aware that everything in this regard which intrudes on you will be pitiless and unavoidable, then only by you surviving and also mastering this hard lesson, may you fulfill your duty imperturbably and without fickleness as well as without doubt, in absolute honesty, modestly and in real love and joy for your task and for your fellow humans.

11. Dabei aber wirst du von sehr viel Leid nicht verschont bleiben, wie auch nicht von verleumderischen Beschuldigungen und Hass, was vielfach auf deine Gattin zurückführen wird.

11. Thereby, however, you will not be spared from very much grief, nor from slanderous accusations and hate, which in many ways will lead back to your spouse.

12. Doch diesen Angriffen, die auch in Anschlägen gegen dein Leben fundiert sein werden, hast du kraftvoll und unbeirrbar entgegenzutreten, denn nur so, wenn du alles bewältigst, vermagst du deine Mission zu erfüllen.

12. Yet you must powerfully and imperturbably confront these attacks, which will also be backed up by assaults against your life, because you may fulfill your mission only if you overcome everything.

13. Die schlimmsten Machenschaften musst du jedoch nicht für immer ertragen, weil sich deine Gattin böswillig von dir abwenden wird, wenn sie schliesslich erkennt, dass du unbeirrbar deinen Weg gehst und deine Aufgabe erfüllen wirst.

13. However, you will not have to bear the worst machinations forever because your spouse will maliciously turn away from you when she finally recognizes that you will go your way imperturbably and will fulfill your mission.

14. Leider wird sie jedoch derart von Hass verblendet sein, dass sie untergründig weiter Verleumdungen über dich verbreiten und Intrigen gegen dich ausüben wird.

14. Unfortunately she will, however, be so blinded by hate that she will covertly spread further slander about you and will practice intrigues against you.

15. Du wirst dich daran aber nicht messen müssen, wenn du lehrsam bist, wie ich dir auftrage dies zu sein.

15. But you will not have to compete with that if you are studious, as I instruct you to be.

16. Du bist für dein Alter jetzt schon weise in einer Art, dass sich alte Menschen zu dir hingezogen fühlen, sich gerne mit dir unterhalten und erstaunt sind über dein Wissen, das dir bereits jetzt schon eigen ist, weshalb sie dich auch oft um Rat fragen.

16.You are already now wise for your age in a way that old humans feel drawn to you, enjoy conversation with you and are astonished over the knowledge that is now already yours, thus they also often ask you for advice.

17. Wahrheitlich enthalten deine Worte eine Schwingung, die von einer grossen inneren Kraft zeugen und die den Menschen hilft.

17. Truthfully, your words contain a vibrancy that testifies to a great inner power and which helps humans.

18. Dadurch vermagst du Untugenden und Schlechtes sowie Unfriedliches und Unwissen aus der Welt zu schaffen.

18. Thereby you may work those with vices, and the wicked, as well as the strife-ridden and ignorant, out of the world.

19. Durch diese innere Kraft, die auch deine Bescheidenheit und deine Ehrlichkeit sowie deine Liebe zu den Menschen zum Ausdruckt bringt, wird auch ein grosses Vertrauen in dich gesetzt, dem du schon seit unserer Bekanntschaft gerecht wirst und ständig darum bemüht bist, es niemals zu verletzen oder zu missbrauchen.

19. Because of this inner power which also expresses your modesty and your honesty as well as your love for humans, a great trust will also be placed in you, to which you have already done justice since our

acquaintance, and you are constantly making an effort to never injure or to misuse it.

20. Der Wert deiner Worte und deiner Tugenden liegt in der inspirativen Form, mit der du alles vermittelst.

20. The value of your words and your virtues lies in the inspirational form with which you impart everything.

21. Wenn du mit den Menschen sprichst, dann enthalten deine Worte eine bescheidene und ehrliche Kraft dessen, dass sie nicht einfach unachtsam verhallen, sondern dass darüber nachgedacht und in ihrem Sinn die tatsächliche Wahrheit gesucht wird.

21. When you speak with humans then your words contain such a modest and honest power that they do not simply fade away unheeded, rather they will be contemplated and the actual truth will be sought in their meaning.

22. Dieses Nachdenken über deine Worte erfolgt in einer meditativen Form, dergemäss dann auch das Handeln erfolgt.

22. This contemplation of your words succeeds in a meditative way, to such an extent that action also then results.

23. Dein Name ist Eduard Albert Meier, und wie dein Rufname in seinem Wert zum Ausdruck bringt, bist du ein <Hüter des Schatzes>, was sich in diesem Fall auf den Schatz der Geisteslehre bezieht, die du in allen Dingen erlernen und den Menschen lehren wirst.

23. Your name is Eduard Albert Meier, and, as the value of your given name expresses, you are a "protector of the treasure", which in this case relates to the treasure of the teaching of the spirit, which you will learn in all things and will teach the humans.

24. Du wirst aber nicht Zeit deines Lebens bei diesem Namen genannt werden, denn zu einem bestimmten Datum wirst du in Teheran, in Persien, den Namen Billy erhalten, mit dem du in weltweiter Form bekannt werden wirst.

24. But you will not be called this name during your lifetime, because on a certain date in Teheran, in Persia, you will receive the name Billy, with which you will become known worldwide.

25. Dazukommen wird die Bezeichnung <Strahl>, die sich aus den Anfangsbuchstaben all deiner Namen ergeben wird, so aus Billy Eduard Albert Meier.

25. Also, the designation "BEAM" will arrive, which will come from the beginning letters of all your names, thus from Billy Eduard Albert Meier.

26. Trotzdem aber bist du nur ein einfacher Mensch und wirst ein solcher auch bleiben in Ehrlichkeit und Bescheidenheit.

26. But, in spite of that, you are only a simple human and will also remain as such in honesty and modesty.

27. Nicht wirst du ein Aufheben von deiner Person machen, sondern dich zu gegebener Zeit in den Hintergrund setzen, um nicht als etwas Besonderes zu gelten und dich nicht bewundern und nicht anbeten zu lassen.

27. You will not make a fuss about your person, rather, at a given time, establish yourself in the background, so as not to be valued as something special and to not let yourself be admired or adored.

28. Und daran wirst du sehr gut tun, denn zu sehr sind die Menschen auf der Erde darauf bedacht, sich Idole zu schaffen, denen sie sich hörig und krankhaft verpflichten, diesen nacheifern und die eigene Individualität verleugnen.

28. And you will do very well at that, because the Earth humans are too very attentive to their creation of idols, to which they dependently and pathologically oblige themselves, and which they emulate, and they deny their own individuality.

29. Dies darf nicht sein, und so wirst du gut daran tun, deinen Weg der Bescheidenheit und Ehrlichkeit und des Hintergrundseins zu gehen, was auch jetzt schon deine ausgeprägte Art ist.

29. That is not permitted to be, and so you will do well, in relation to that, to go your way of modesty and honesty and into the background, which is now also already your pronounced manner.

30. Arbeite im stillen und begebe dich nicht zu sehr an die Öffentlichkeit.

30. Work in silence and don't go into the public too much.

31. Lass dies andere für dich tun, denn ihnen wird es nicht zustossen,

dass sie hofiert und angebetet werden.

31. Let others do this for you, as they will not be flattered and adored.

32. Verrichte deine Arbeit und Mission in schriftlicher Form und bleibe nach Möglichkeit im Hintergrund.

32. Perform your work and mission in written form and stay in the background if possible.

33. Bringe nur dort die Lehre des Geistes in direkter mündlicher Form unter die Menschen, wo diese einer engen Gruppierung angehören werden, die sich um dich scharen wird.

33. Only bring the teaching of the spirit in direct verbal form to those humans who will belong to a close group which will assemble around you.

34. Doch sei auch für sie nur wie ein Spiegel, in den sie hineinschauen und nur dich selbst sehen können, und zwar so wie du bist und wie du dich ihnen gibst, damit sie sehen, dass auch du nur ein Mensch ihresgleichen bist und nicht ein ihnen übersetztes höheres Wesen, das nur auf sie hinabsieht.

34. Yet also, for them, be only like a mirror that they look into, and can only see you, yourself, and indeed just as you are and as you present yourself to them, so that they see that you are also only a human the same as them and not a higher being placed above them who only looks down on them.

35. Sei aber trotzdem wie ein Feuer und bleibe mit der Wärme deiner Liebe nicht zu weit weg von ihnen, damit sie jederzeit zu dir kommen und deine Wärme, Sicherheit und Liebe sowie deinen Frieden, deine Freiheit, Ausgeglichenheit und Harmonie verspüren können.

35. But, in spite of that, be like a fire, and do not stay too far away from them with the warmth of your love, so that they can come to you at any time and feel your warmth, security and love as well as your peace, your freedom, poise and harmony.

36. Doch geh mit deinem Wissen und mit deiner Weisheit und mit all deinen Kräften nicht zu nahe an sie heran, damit sie sich nicht verbrennen.

36. But do not get too close to them with your knowledge and with your

wisdom and with all your powers, so that they do not burn themselves.

37. Nutze daher auch deine Kräfte deines Bewusstseins nicht für offizielle Demonstrationen, sondern wende sie in deiner ab 1975 entstehenden Gruppierung nur als Beweisführung dessen an, dass die Kräfte des Bewusstseins und des Geistes genutzt und also auch entwickelt werden können.

37. Therefore, also do not use your powers of consciousness for official demonstrations, rather employ them in your group, which will be established in 1975, only to provide evidence that the powers of consciousness and of the spirit can be used, and can therefore also be developed.

38. Lerne also die richtige Distanz zu den Menschen, damit du ihnen nicht zu nahe kommst, ihnen jedoch auch nicht zu fern bleibst.

38. Therefore, learn the correct distance from humans so that you do not come too close to them, however, also do not stay too distant from them.

39. Du bist in diese Welt gekommen, um zu geben, nicht jedoch um zu nehmen.

39. You have come into this world in order to give, not, however, to take.

40. Nehme daher immer nur das, was dir rechtens zusteht, was du als deinen eigenen Verdienst erachten kannst oder was dir aus Liebe, Achtung und Verbundenheit geschenkt wird.

40. Hence, always take only that which is rightly yours, which you can think of as your own earnings or which has been given to you out of love, respect and togetherness.

41. Fordere also niemals selbst etwas, wenn du nicht eine entsprechende Arbeit dafür leistest.

41. Thus never demand something for yourself when you have not performed the corresponding work for it.

42. Jede Arbeit ist ihres Lohnes wert, doch mehr sollst du niemals verlangen.

42. Any work is worth its wage, yet you should never demand more.

43. Nicht wird es aber so sein, dass du deine schriftlichen Arbeiten entgeltlos verbreiten kannst, denn durch das System der erdenmenschlichen Geldwirtschaft ist das unmöglich.

43. But it will not be that you can disseminate your written works without payment, because that is impossible through the money-economy system of terrestrial humanity.

44. Dem sollst du aber keine Beachtung schenken, denn die Zeit und deine altherkömmliche Lehre des Geistes werden es mit sich bringen, dass in der entstehenden Gruppierung die Wahrheit der Lehre erkannt wird und demgemäss auch finanzielle Mittel zur Verfügung gestellt werden, mit denen deine Schriften und Bücher professionell angefertigt und zu vernünftigen Preisen verbreitet werden können.

44. But you should not give attention to that, because the time, and your traditional teaching of the spirit, will bring with it that, in the group which will come about, the truth of the teaching will be recognised and, accordingly, also the financial means will be established with which your writings and books can be professionally prepared and disseminated at reasonable prices.

45. Aller Anfang wird allerdings bei dir liegen, weshalb du arbeiten und sparsam sein sollst, um den Beginn deiner Mission finanzieren zu können, wenn deine Zeit dafür reif geworden ist.

45. Every beginning will indeed lie with you, for which reason you should work and be thrifty in order to be able to finance the start of your mission when the time has become ripe for that.

46. Doch schon zu Beginn deiner Aufgabe wirst du bescheidene Hilfe finden, die sich jedoch schnell ausweiten wird.

46. Yet already at the beginning of your task you will find modest help which will however quickly expand.

47. Fordere jedoch niemals, denn du und deine Mission sind nicht dergleichen wie die Religionen und die daraus entsprungenen Gruppen und Zirkel usw. sowie deren Führer, Prediger und Vorstehende.

47. However, never demand, because you and your mission are not the same as the religions and the groups and circles and so forth which have sprung from them, as well as their leaders, preachers and heads.

48. Gib stets alles, was du zu geben vermagst, wenn die Menschen bereit

sind zu empfangen.

48. Constantly give everything that you are able to give, if the humans are ready to receive.

49. Gib jedoch niemals mehr hinsichtlich der Lehre, ihres Wissens und ihrer Weisheit, als die Menschen fähig sind, alles zu verstehen und zu verkraften.

49. However never give more, in respect of the teaching, its knowledge and its wisdom, than the humans are capable of understanding and coping with.

50. Die Regel beweist, dass sie immer mehr wissen wollen, als ihr Verstand zu verkraften vermag, deshalb sei dir gesagt, dass du immer nur gerade soviel Wissen und Weisheit lehren und preisgeben sollst, wie der augenblickliche Stand des Verstehens der Menschen dies verlangt.

50. The rule proves that they always want to know more than their understanding can cope with, so, for that reason, be told that you should always teach and give away only as much knowledge and wisdom as is demanded by the immediate state of the humans' understanding.

51. Steigt das Verstehen und Erfassen der tatsächlichen Wahrheit in bezug auf den Stoff des Lernens, dann kann dem neuen Verstehen gemäss die Lehre in ihrem Wert und in ihren Einzelheiten erweitert werden.

51. If the understanding and grasping of the actual truth climbs in regards to the learning material, then the new understanding can be expanded in its value and its details in accord with the teachings.

52. Dies jedoch ergibt sich in der Regel erst zu dem Zeitpunkt, wenn eine entsprechend präzisierte Frage vorgebracht wird.

52. However, as a rule, this first comes about at the point in time when a correspondingly precise question is brought forward.

53. Doch sei dir immer bewusst, dass es stets nur wenige sein werden, die wirklich nach dem Eigentlichen und Essentiellen fragen werden in bezug auf das Wesen alles Geistigen und Schöpferischen, um deren Lehre willen du durch deine gegenwärtige Persönlichkeit in diesem Leben deine Mission erfüllen wirst.

53. Nevertheless, always be aware that it will only ever be a few who will

really ask about the actual and essential in respect of the essence of everything spiritual and creational, and, in order to teach them, you will fulfil your mission in this life through your current personality.

54. Du stehst in diesem Leben, um die Wahrheit aller Wahrheit den Menschen zu lehren, damit die Menschen Klarheit gewinnen und sich von den Irrlehren der Religionen und ihren Auswüchsen befreien.

54. You stand in this life to teach the humans the truth of all truth, so the humans gain clarity and free themselves from the false teachings of the religions and their harmful consequences.

55. Durch die Lehre des Geistes, die du ab 1975 lehren und verbreiten wirst, soll die wirkliche Wahrheit und Licht zu den Menschen kommen, damit sich der Erdenmenschen tiefste Wünsche nach wahrer Liebe und Freiheit, nach Frieden und Harmonie erfüllen.

55. Through the teaching of the spirit which you will teach and spread from 1975, the real truth and light should come to the humans, thereby fulfilling the Earth humans' deepest wishes for true love and freedom, and for peace and harmony.

56. Für die Lehre des Geistes, die von alters her die Lehre Nokodemions, Henoks und all deiner früheren Persönlichkeiten ist, sollst du, wie es zu allen vergangenen Zeiten war, als Gegengabe nur Lernwillen, Liebe, Frieden, Freiheit, Harmonie, Freude, Fleiss, Gerechtigkeit und Menschlichkeit sowie Menschsein verlangen, nicht jedoch irgendwelche materiellen Dinge, durch die du zu Reichtum gelangen könntest, denn wenn du solchen erwerben willst, dann sollst du diesen durch deiner Hände Arbeit schaffen, nicht jedoch indem du dich durch die Lehre bereichern würdest.

56. For the teaching of the spirit, which has been the teaching of Nokodemion, Henock and all your earlier personalities since time immemorial, you should, as it was in all past times, as a reciprocal gift, only require a will to learn, love, peace, freedom, harmony, joy, industriousness, justice and humanity as well as humanness, not, however, any material things through which you could attain wealth, because if you want to acquire such, then you should create this through manual labor, not, however, by growing rich through the teaching.

57. Wohl wird es erforderlich sein, dass du auch deinen Lebensunterhalt bestreiten kannst, weshalb es dir eigen sein muss, dass du durch geregelte Vorkehrungen in bezug auf deine Arbeit eine Sicherstellung hast, die jedoch niemals in einer Bereicherung fussen darf.

57. It will indeed be required that you can also finance your livelihood, for which reason you must take it upon yourself that you have, through regulated provisions, a secure position in respect of your work, which, however, never permits a foothold for the acquisition of wealth.

58. Deine Arbeit wird hart sein, und du musst sehr viel arbeiten, und zwar sowohl hinsichtlich der Mission selbst, wie auch um deines Lebensunterhaltes vor der Mission willen.

58. Your work will be hard and you must work very much, and indeed in regard to the mission itself, as well as also for your livelihood before doing the mission.

59. Ausserdem wird deine Arbeit nicht einfach und auf eine Tätigkeit beschränkt sein, denn damit du alles beherrschst, was du beherrschen musst, wirst du sehr viele verschiedene Tätigkeiten erlernen und ausüben.

59. Additionally, your work will not be simple and confined to one occupation, because, in order for you to master everything that you must master, you will learn and practice very many different occupations.

60. Das Erlernte wird besonders wichtig sein ab dem Jahr 1977, wenn du eine Stätte des Lernens aufbauen wirst, und zwar ganz in der Nähe des Geburtsortes deiner Mutter.

60. That which you learn will be especially important from the year 1977 when you will construct a site of learning, and indeed quite near to the birthplace of your mother.

61. Du wirst also in deinem Leben sehr viel, und zwar ungewöhnlich viel zu tun haben und auch ungewöhnlich viel lernen und erleben.

61. You will therefore have, in your life, very much to do, and indeed unusually much, and also unusually much to learn and to experience.

62. Doch dies ist notwendig, damit du deine Aufgabe erfüllen kannst.

62. Yet this is necessary, so you can fulfill your task.

63. Das erhebt dich aber nicht über andere Menschen, so du in bezug auf die Geisteslehre nicht deren Meister bist, wie auch niemand über dich Meister sein kann.

63. But that does not exalt you above other humans, so you are not their

master in regard to the teaching of the spirit, as also nobody can be master over you.

64. Du wirst wohl ab 1975 ein Leiter einer Gruppierung sein, doch nicht in Form eines Mächtigen, Herrschers oder Meisters, denn nur dadurch können sich die Menschen frei bewegen und selbständig sein in ihren Gedanken, Gefühlen und Emotionen sowie in ihrem persönlichen Wirken und Handeln.

64. You will certainly be a guide of a group from 1975, yet not in the form of a mighty one, ruler or master, because only thereby can the humans move freely and be independent in their thoughts, feelings and emotions as well as in their personal actions and behavior.

65. Du bist gekommen, um die Einheit und Eintracht zu lehren, nicht jedoch Demut, Unterwürfigkeit und Knechtschaft oder Hörigkeit und Fanatismus, so aber auch nicht Zwiespältigkeit und Dualismus oder Trinität wie gewisse Religionen.

65. You have come to teach oneness and unity, however not humility, subservience and bondage or enslaved servitude and fanaticism, and, however, also not disunity and dualism or trinity, as it is with certain religions.

66. Die Einheit und Eintracht, verbunden mit wahrer Liebe sowie mit Frieden, echter Freiheit und Harmonie, sind nicht politischer Natur, sondern Werte, die nur durch Einsicht und durch die Erkennung der tatsächlichen Wahrheit zu gewinnen sind, und zwar ohne Geld und sonstigen Reichtum, ohne Krieg, Zwist, Hass, Gewalt, Bomben und Waffen.

66. Oneness and unity bound with true love as well as with peace, genuine freedom and harmony, are not of a political nature, rather they are values that are only to be won through insight and through the recognition of the actual truth, and indeed without money and other kinds of wealth, without war, dispute, hate, force, bombs and weapons.

67. Du wirst eine unerschöpfliche Quelle des Wissens, der Weisheit, der Liebe, der Freiheit und des Friedens sowie der Harmonie schaffen.

67. You will produce an inexhaustible wellspring of knowledge, wisdom, love, freedom and peace as well as harmony.

68. Eine Quelle, an der sich alle Menschen aller Rassen und jedes Glaubens, jeder Hautfarbe und jedes Standes erquicken können.

68. A wellspring from which all humans of all races and every faith, every skin color and every standing can be refreshed.

69. Und was dein Begehr ist, was du den Menschen bringen willst, ist Einheit, Frieden, Eintracht, Wissen, Weisheit, Liebe, Freiheit und Harmonie in tiefer Wahrheit und in Erkenntnis, dass im gesamtschöpferischen Bereich, im gesamten Universum, alles eins und miteinander verbunden ist.

69. And what your desire is - what you want to bring the humans - is oneness, peace, unity, knowledge, wisdom, love, freedom, and harmony in the deep truth and cognition that in the entire creational realm, in the entire universe, everything is one and joined together.

70. Dieses Einssein und Verbundensein mit allem und jedem aber ist das Resultat der Macht und der unermesslichen Liebe der Schöpfung, die selbstlos alles gibt und keinen Lohn dafür verlangt.

70. But, this being one and being joined with all and everything, is the result of the power and the immeasurable love of Creation which gives everything selflessly and demands no payment for it.

71. Das grösste Problem des Menschen ist sein Unwissen hinsichtlich der Schöpfung und deren Gesetze und Gebote.

71. The humans' biggest problem is their ignorance with regard to Creation and its laws and commandments.

72. Dieses Problem ist nicht nur das einer einzigen Gesellschaftsklasse oder einer einzigen Glaubensrichtung, sondern es ist ein Problem jedes einzelnen Menschen, ein Problem der ganzen Menschheit.

72. This is not a problem of one single class of society or of an individual direction of belief, rather it is a problem of every single human, a problem of the whole of humanity.

73. In diesem Unwissen sind die Menschen abhängig von ihren Illusionen, Wünschen und Begierden, von ihren Süchten, Lastern und von all den Vergnügungen und dem materiellen Tand, von all dem sich weder der einzelne Mensch noch die ganze Menschheit zu befreien vermag.

73. In this ignorance, the humans are dependent on their illusions, wishes and desires, on their addictions, vices and on all the pleasures and the material trumpery; on all that from which neither the individual human is able to free himself, nor from which the entire humanity is able to free itself.

74. Und durch dieses Unwissen macht sich eine Ungewissheit für das Leben breit, wodurch Hass, Kriege, Mord, Habgier, Eifersucht und Rachsucht sowie Kriminalität aller Art entstehen, wie aber auch ungeheure zerstörerische und vernichtende Waffen, wie die Atombomben, die schon in kurzer Zeit von den Amerikanern zu einem tödlichen und vernichtenden Werk missbraucht werden, wenn sie in diesem Jahr am 6. August die japanische Stadt Hiroshima durch einen Kernwaffeneinsatz zerstören und Hunderttausende von Toten fordern werden, um das gleiche Verbrechen am 9. August bei der ebenfalls japanischen Stadt Nagasaki zu wiederholen, was abermals rund 100000 Menschenleben kosten wird.

74. And through this ignorance, an uncertainty for life spreads out, whereby hate, wars, murder, avarice, jealousy and revenge as well as all kinds of criminality come into being, such as even monstrous, destructive and annihilating weapons, like the atom bombs, which already in a short time, will be misused by the Americans for a deadly and annihilating function if they destroy the Japanese city of Hiroshima in this year on the 6th of August through a nuclear weapon operation, and claim hundreds of thousands of dead, then to repeat the same crime on August 9th with the likewise Japanese city of Nagasaki, which yet again will cost around 100,000 human lives.

75. Die Lehre, die du bringen wirst, die Lehre des Geistes, ist dazu gedacht, die Menschen auf den Weg der Wahrheit, der Liebe, des Friedens, der Freiheit und Harmonie zu führen.

75. The teaching that you will bring, the teaching of the spirit, is, to that end, intended to lead the humans on the path of truth, love, peace, freedom and harmony.

76. Sie ist gedacht, um die Menschen und die Welt zu verwandeln.

76. It is intended to transform the humans and the world.

77. Und um diese Lehre zu bringen, hast du dich gegenüber dir selbst und gegenüber dem Leben sowie gegenüber der Schöpfung und den

Menschen verpflichtet.

77. And in order to bring this teaching, you have obliged yourself in relation to yourself and in relation to life, as well as in relation to Creation and the humans.

78. Dafür wirst du in Wahrnehmung deiner ganzen Verantwortung hart und ohne Unterlass arbeiten.

78. Therefore you will work hard and incessantly in the observation of your entire responsibility.

79. Durch dein Wissen und deine Weisheit sowie durch die Kraft deines Bewusstseins, deines Körpers und durch deiner Hände Arbeit wirst du in Liebe, Frieden, Freiheit, Ausgeglichenheit, Freude und Harmonie eine alte neue Richtung weisen, die im gesamten Denken sowie in den Gefühlen und im Wirken und Handeln des Menschen einen Fortschritt weisen kann.

79. Through your knowledge and your wisdom as well as through the power of your consciousness, your body and through your manual work, you will point to an old new direction in love, peace, freedom, balance, joy and harmony, which can point to progress in the entire thinking as well as in the feelings and functions and actions of humans.

80. Deine wahre Liebe wird es sein, den Menschen, die deiner Hilfe bedürfen und die deine Hilfe annehmen wollen mit all deinen wissenden und weisheitlichen Werten zu helfen.

80. It will be your true love, with all your knowledgeable and wise values, which will help the humans who need your help and who will accept your help.

81. Sei ihnen daher immer offen zugetan, wenn sie sich gegenüber dir und gegenüber der Geisteslehre öffnen, denn dein Ziel muss immer sein, zu lehren und zu helfen.

81. And so, always be openly devoted to them if they open themselves with regard to you and with regard to the teaching of the spirit, because your goal must always be to teach and to help.

82. Eduard, deine Aufgabe wird es sein, die Menschen der Erde aus ihrem Schlaf der Unwahrheit und des Unwissens zu wecken.

82. Eduard, it will be your task to awaken the Earth humans out of their sleep of untruth and ignorance.

83. Du musst die Menschen dahin belehren, dass sie sich für die Revolution der Wahrheit bereithalten müssen sowie für die Tatsache ihrer zu erfüllenden Pflicht gegenüber der Schöpfung und ihren Gesetzen und Geboten.

83. You must teach the humans further that they must hold themselves ready for the revolution of truth as well as for the fact of their duty which they have to fulfill with regard to Creation and its laws and commandments.

84. Auch das Befolgen dieser Pflichterfüllung kommt einer Revolution gleich, denn nur wenigen ist sie in der Weise eigen, dass sie bewusst erfüllt wird.

84. The obeying of this fulfillment of duty also comes like a revolution, because only few will take it upon themselves to consciously fulfill this obligation.

85. Diese umfassende Revolution ist jedoch nicht auf Politik aufgebaut und kennt auch keinerlei Parteien, denn in ihrer Essenz ist sie der wirklichen Freiheit eingeordnet, der gemäss jeder einzelne Mensch die freie Wahl seiner Gedanken und Gefühle sowie seines Wirkens und seiner Handlungen hat, so also jeder einzelne frei entscheiden kann, ob er sich weiterhin der Unwahrheit und dem Unwissen zuwenden will oder dem Wissen, der Weisheit und der wahren Liebe, dem Frieden, Wohlergehen und der Ausgeglichenheit und Harmonie.

85. This comprehensive revolution is however not built on politics and also knows no parties at all, because real freedom is arranged in its essence, accordingly, every single human has the free choice of his thoughts and feelings as well as his actions and his dealings, as every individual can therefore freely decide whether he will further turn to untruth and ignorance or to knowledge, wisdom and true love, peace, welfare, and balance and harmony.

86. Die Lehre der Wahrheit resp. die Lehre des Geistes, die Lehre der Schöpfungswahrheit soll aber für jeden Menschen der Wegweiser sein, damit jeder nach eigenem Willen diesem folgen kann, wenn er dazu gewillt ist.

86. The teaching of the truth, respectively, the teaching of the spirit - the teaching of the truth of Creation - should, however, be that which points

the way for every human, so that everyone can follow it according his own will, if he is willing to do that.

87. Die Lehre soll eine Bewegung werden, die weltweit verbreitet und dem Menschen dieser Welt Frieden, Liebe und Freiheit sowie alle sonstigen hohen Werte bringen soll.

87. The teaching should become a movement that spreads worldwide and should bring peace, love and freedom as well as all other high values to the humans of this world.

88. Jedoch musst du dir immer bewusst sein, dass böse Mächte, Missgünstige, Verleumder, Betrüger, Lügner, Diebe und allerlei sonstige negative Kräfte, die auch Mordanschläge auf dich unternehmen werden, deine ganze Arbeit und Energie zu beeinträchtigen und zu zerstören versuchen werden, wobei auch nicht davor Halt gemacht werden wird, dich vor Gericht bösartiger Dinge zu beschuldigen, um deine Mission zu zerstören.

88. However you must always be conscious that evil mighty ones, the envious, vilifiers, deceivers, liars, thieves and all kinds of other negative powers, who will also undertake murderous attacks on you, will try to impair and destroy your entire work and energy, whereby also a stop will not be made to accusing you of malicious things before the law in order to destroy your mission.

89. Doch sei stets getrost, denn wenn du unbeirrbar und bewusst deiner Mission obliegst, deinen Tugenden lebst, deine Bescheidenheit und Ehrlichkeit bewahrst und der wahren Liebe ihren Platz in dir bewahrst, dann werden sich alle Angriffe jeder Art in letzter Weise zu deinem Nutzen und Erfolg gestalten.

89. But always be confident, because if you undeviatingly and consciously do your duty to your mission, live virtuously, preserve your modesty and honesty, and keep true love in its place in you, then, ultimately, all attacks of every kind will be configured for your use and success.

90. So wird es kommen, dass all das gegen dich negativ, betrügerisch, mörderisch, verleumderisch, lügnerisch, diebisch und missgünstig Ausgeheckte sich für dich und deine Mission stetig zu Fortschritt und Erfolg wandelt.

90. So it will come that all that is concocted against you negatively, deceitfully, murderously, slanderously, mendaciously, enviously and with theft in mind, constantly changes to progress and success for you and

your mission.

91. Dadurch wird deine von dir aufzubauende Gruppierung als Kern ebenso wachsen wie auch die äussere Gruppierung, die weltweite Formen annehmen wird.

91. Thereby your group, which will be built up from you, will grow as a nucleus just as will the outer grouping which will assume worldwide forms.

92. Diesbezüglich wird dir auch die elektronische und sonstige Technik hilfreich sein, denn in kommender Zeit wird sich in dieser Hinsicht alles derart rasant entwickeln, dass das Neue jeweils bereits innerhalb weniger Tage wieder veraltet sein wird.

92. In this respect also electronic and other technology will be helpful to you, because in the time to come everything in this regard will develop so rapidly that that which is new, meanwhile, will already become obsolete again within a few days.

93. Dadurch wirst du die Lehre der Wahrheit in die ganze Welt verbreiten können, denn die Informationen werden in Sekundenschnelle ihre Zielorte erreichen.

93. Thereby you will be able to disperse the teaching of the truth to the entire world, because the information will reach its destination within seconds.

94. Also ist es für dich keine Notwendigkeit, dass du dich gegen die gegen dich gerichteten Angriffigkeiten zur Wehr setzt, weil sich alle selbst nur schaden, die in irgendeiner negativen Form gegen dich vorgehen werden.

94. Therefore it is not a necessity for you to defend yourself against attacking behavior directed against you, because all who advance against you in any kind of negative way only damage themselves.

95. Verhalte dich also immer neutral gegenüber allen Angriffen gegen deine Person oder gegen deine Mission.

95. Therefore, always maintain your neutrality in regard to all attacks against your person or against your mission.

96. Lerne dich in diesen Dingen zu kontrollieren und stets ruhig zu bleiben, denn das ist die beste Waffe und die beste Verteidigung gegen jeden Angriff.

96. Learn to control yourself in these things and to always stay calm, because that is the best weapon and the best defense against any attack.

97. Du wirst das schon jetzt in deinem jungen Alter erlernen müssen, weshalb Geschehen, Situationen und Dinge auf dich zukommen werden, die du zu bewältigen lernen musst.

97. You will have to learn that already now, at your young age, which is why the events, situations, and things will come to you that you will have to learn to overcome.

98. Du wirst viele Schmerzen ertragen müssen, sowohl durch deine Gedanken und Gefühle wie auch durch deine Emotionen, die du unter Kontrolle bringen musst.

98. You will have to bear much pain through your thoughts and feelings as well as through your emotions which you must bring under control.

99. Auch körperlicher Schmerz wird dir nicht erspart bleiben, denn 1964 wird dich ein Geschick treffen, durch das du deinen linken Arm verlieren wirst.

99. Also, you will not remain spared from physical pain, because in 1964 you will meet a fate in which you will lose your left arm.

100. Das aber wird dir ein Ansporn für weitere harte Lehren sein, die du durchzustehen und zu bewältigen haben wirst, durch die du dich jedoch befähigen wirst, zusammen mit sich um dich scharende jenen Sitz aufzubauen, den du Semjase-Silver-Star-Center nennen wirst und von wo aus du mit Hilfe jener, welche zu dir stehen werden, deine Mission weltweit starten und verbreiten wirst.

100. That will, however, be an incentive for you for further hard lessons that you will have to withstand and overcome, through which you will, however, be enabled to construct that place, together with those who gather around you, which you will name the Semjase Silver Star Center, and from where you, with help from those who will stand by you, will start, and spread, your mission worldwide.

101. Mein Anliegen dabei ist das, dass du deine Kräfte aufbaust und deine Energien stets in gutem Masse einsetzt und kontrollierst, denn sie werden ebenso von enormer Bedeutung sein, dass du deine Arbeit zu tun vermagst, wie auch deine wahre Liebe, deine Weisheit und dein hohes und weitreichendes Wissen der geistigen und schöpferischen Belange, wobei ich gestehen muss, dass du in dieser Beziehung selbst mich und

alle jene überragen wirst, die nach mir kommen und die Begegnung mit dir aufrechterhalten.

101. Thereby my request of you is that you build up your strengths and always apply and control your energies in good measure, because they will be of just as enormous significance - so that you may do your work - as will your true love, your wisdom, and your high and far-reaching knowledge of the spiritual and creational matters, whereby I must admit that, in this regard, you will overtake even me and all those who will come after me and maintain the meetings with you.

102. Nur werden sie aus bestimmten Gründen diesbezügllch unwissender sein als ich, weil auch sie noch sehr viel zu lernen haben, weshalb du auch ihnen Lehrer sein wirst, was sie jedoch erst erkennen und verstehen müssen.

102. Only on certain grounds will they be more ignorant than me regarding this, because they also have very much to learn, which is why you will also be their teacher, which is something that they will have to first recognize and understand.

103. Das aber wird lange Zeit dauern, doch dann werden sie erkennen wer du wirklich bist, welche Fähigkeiten und welches Wissen du besitzt, und welche früheren Persönlichkeiten deiner Geistform eigen waren.

103. But that will take a long time, but then they will recognize who you really are, which abilities and which knowledge you possess and which earlier personalities belonged to your spirit form.

104. Es liegt aber nicht an mir, dieses Wissen jetzt zu offenbaren, denn diese Pflicht ist einer höheren Form zugeordnet als mir, nämlich der Ebene Arahat Athersata, die dich geisttelepathisch belehren wird, während ich dir mein Wissen nur sprachlich und durch meine Apparaturen weitergeben kann.

104. But it is not my role to reveal this knowledge now, because this duty belongs to a form of life higher than me, namely the Arahat Athersata level, which will teach you through spiritual telepathy, while I can only pass on my knowledge to you verbally and through my apparatus.

105. Übe dich also auch in der Geisttelepathie, in der ich dich ebenfalls nebst vielem anderem unterrichten werde, denn die Ebene Arahat Athersata kann nur in dieser Weise mit dir in Verbindung treten, wobei diese jedoch nur einseitig sein wird, so du also nur lehrreich empfangen wirst.

105. Therefore practice also spiritual telepathy, in which I, along with many others, will instruct you, because the Arahat Athersata level can only connect with you in this manner, whereby however, this will only be one-sided, so you therefore will receive only that which is instructive.

106. Im Zusammentun mit mir wirst du jedoch geisttelephatisch kommunizieren lernen, denn dieser Form bin ich ebenso mächtig wie jene aus meinem Volk, welche nach mir mit dir in Verbindung treten werden.

106. In doing it together with me, you will, however, learn to communicate with spiritual telepathy, because I have mastered this form just as much as any of my people who will come to meet with you after me.

107. Diese Form der Telepathie ist es auch, die unendliche Weiten des Universums zu überbrücken vermag, und zwar ohne Zeitverlust, während die einfache Form der Telepathie nur drei Lichtsekunden weit reicht, was rund einer Million Kilometer entspricht.

107. This is also the form of telepathy that is able to bridge the endless distances of the universe, and indeed without loss of time, whereas the simple form of telepathy reaches only three light-seconds, which corresponds to about a million kilometers.

108. Nahelegen möchte ich dir, dass du stets tapfer und mutig bist, denn nur dadurch wird es möglich sein, dass dich zur gegebenen Zeit auch die Mitglieder deiner Gruppierung mutig und tapfer unterstützen, denn dein Mut und deine Tapferkeit werden ebenso auf sie übertragen werden wie auch viele andere deiner Werte.

108. I want to recommend to you that you are always brave and courageous, because it will thereby only be possible that, at a given time, you also bravely and courageously support your members because your courage and your braveness will carry over onto them just as will also many of your other values.

109. Zu vermeiden wird leider nicht sein, wie meine Erforschungen ergeben haben, dass verschiedene Verräter in deine Gruppierung eintreten werden, die dir während ihrem Beisein und auch nach ihrem Weg gehen böswillig und rachsüchtig Schaden zufügen wollen, um dich sowie deine Mission zu zerstören.

109. As my research has revealed, it will unfortunately be unavoidable that various betrayers will enter your group, who, while they are present

and also after they go their way, will want to maliciously and vengefully inflict damage on you in order to destroy you as well as your mission.

110. Leider werden es, nebst einigen Ausnahmen, Mitglieder sein, die durch frühere Bestimmungen der Gruppierung beitreten werden.

110. Unfortunately, aside from some exceptions, it will be members who will join the group as a result of earlier determinations.

111. Die Namen all dieser und aller anderen Gruppierungsmitglieder werde ich dir zu späterem Zeitpunkt nennen.

111. I will tell you the names of all these and all other group members at a later point in time.

112. Doch sei dir immer bewusst, wenn du fest entschlossen, mutig und tapfer, ehrlich, bescheiden, tugendhaft, wissend, weise gleichberechtigend sowie kraft- und energievoll bist, unbeirrbar deinen Weg gehst und deine wahre Liebe walten lässt, ausdauernd bist, deine Verantwortung gegenüber dir, dem Leben und den Menschen sowie der ganzen Natur und ihren Lebensformen wahrnimmst, dann können dir keinerlei Angriffe der Menschen etwas anhaben, ganz gleich welcher Art diese auch immer sein mögen.

112. Yet always be aware, if you are firmly determined, courageous and brave, honest, modest, virtuous, knowing, wisely unprejudiced as well as full of strength and energy, undeviatingly going your way and letting your true love govern, are persevering, observing your responsibility to yourself, to life and humans as well as to the entirety of nature and its life-forms, then no kinds of attacks from the humans can hurt you; it is entirely the same regardless of whichever kind they may also be.

113. Du wirst Feuer, Wasser und Sturm trotzen und dadurch die Lehre der Wahrheit für die Mitmenschen sichtbar bewahrheiten.

113. You will defy fire, water and storm and thereby visibly verify the teachings of the truth for the fellow humans.

114. Doch nutze niemals deine Kräfte des Bewusstseins und des Geistes, um Profit zu gewinnen oder um dich zur Schau zu stellen.

114. Yet never use your powers of consciousness and of the spirit in order to gain profit or in order to put yourself on show.

115. Denn wenn du diese Kräfte zur Anwendung bringen wirst, das sei dir

ein andermal gesagt, dann sollen und dürfen sie nur zu Belehrungszwecken sein oder um den Menschen hilfreich beizustehen.

115. Because if you do employ these powers - be told this another time - then they should and are permitted to only be used for the purposes of instruction or to helpfully stand by the humans.

116. Und solltest du gefragt werden, solches zu tun, dann tue es nicht, denn sonst würdest du damit Gefahren heraufbeschwören, durch die deine Arbeit und Mission gefährdet würden.

116. And if you should be asked to do such, then do not do it, because otherwise you would thereby evoke dangers through which your work and mission would be endangered.

117. Bedenke, dass du bereits jetzt diesbezüglich grosse Kraft durch dein Bewusstsein zu erzeugen und Dinge zu tun vermagst, die andern Menschen unmöglich sind, doch auch wenn du sie tun kannst, stelle sie nicht zur Schau, ausser du vermagst dadurch eine Belehrung zu geben oder du nutzt sie zu deiner eigenen Freude oder Erleichterung.

117. Consider that now already in this regard you are able to produce great power through your consciousness and do things that are impossible for other humans, yet even if you can do them, do not put them on show, except if you are thereby able to give a lesson or use them for your own enjoyment or relief.

118. Mehr denn je entwickelt sich die kommende Zeit zu einer Epoche der grossen Zerstörung und Vernichtung.

118. More than ever, the coming time is developing into an epoch of great destruction and annihilation.

119. Beginnen wird es mit dem verbrecherischen Tun der Amerikaner, wenn sie in Hiroshima und Nagasaki durch den Abwurf von Atombomben eine totale Vernichtung und Zerstörung sowie hunderttausendfachen Tod bringen, was schon in kurzer Zeit sein wird, wie ich dir bereits erklärte.

119. It will begin with the criminal deeds of the Americans, when, in Hiroshima and Nagasaki, they bring total annihilation and destruction as well as hundreds of thousands of deaths through the dropping of atom bombs, which will already happen shortly, as I already explained to you.

120. In der kommenden Zeit erniedrigt sich der Mensch der Erde noch sehr viel mehr, als er dies seit alters her kriegerisch und durch die

mörderischen Religionen und deren Sekten getan hat, wodurch er sich selbst versklavte, insbesondere durch die Religionen, denen er fanatisch hörig geworden ist und für die ihm kein Menschenleben zu wertvoll ist, als dass er es nicht morden und ausbeuten würde, wie dies auch durch die Herrschenden der Fall ist, die keinerlei Skrupel kennen.

120. In the coming time the human of Earth will lower himself still very much more, as he has done bellicosely since time immemorial, and through murderous religions and their sects, whereby he enslaved himself, especially through religions, to which he has become fanatically dependent and for which no human life is too valuable to him that he would not murder and exploit it, as is also the case with the rulers who know no kind of scruple.

121. Du aber bist gekommen, um allen Menschen die harte Wahrheit mit harten, offenen, undiplomatischen, ehrlichen und floskelfreien Worten klarzumachen und sie zu belehren, damit sie den richtigen Weg auf eine höhere Ebene finden können.

121. But you have come to clarify, for all humans, the hard truth with hard, open, undiplomatic and honest words, free of empty phrases, and to teach them so that they can find the right path to a higher plane.

122. Dazu aber ist es notwendig, dass du dich auch mit den Religionen und Sekten befasst und lernst, was sie in ihrem eigentlichen Unwert sind.

122. But for that it is necessary that you also occupy yourself with religions and sects, and learn what they are in their essential absence of value.

123. So wird es sein, dass du dich in sie hineinbegibst und lernst, dass du aber in deinem Wissen sowie in deinen Gedanken und Gefühlen keiner Religion und keiner Sekte angehörst, sondern dass du dich einzig und allein auf die lehre der Wahrheit ausrichtest.

123. It will be that you enter into them yourself and learn that you, however, in your knowledge as well as in your thoughts and feelings, belong to no religion and no sect, rather that you are oriented, singly and alone, with the teaching of the truth.

124. Die lehre der Wahrheit soll in weiter Zukunft zur Erhöhung der ganzen irdischen Menschheit führen, und zwar dadurch, dass jeder einzelne Mensch in sich sein höheres Selbst, seinen schöpferischen

Geist und dessen Wesenszüge bewusst erkennt und die geistigen Werte auch in seinem äusseren Wesen, in seiner Persönlichkeit, zur Geltung bringt.

124. The teaching of the truth should, in the distant future, lead to the raising of the entire terrestrial humanity, and indeed thereby that every individual human, in his higher self, consciously recognizes his creational spirit and its characteristics, and also brings into effect the spiritual values in his outer being, in his personality.

125. Dir sei jedoch gesagt, dass du Toleranz lernen und üben musst, um nicht in bezug auf den religiösen Glauben des Menschen parteiisch oder ungerecht zu sein.

125. Be told, however, that you must learn and practice tolerance so that you will not be partisan or unjust regarding religious beliefs of humans.

126. Nur das befähigt dich, die Menschen in Wahrlichkeit zu belehren, damit sie sich nach und nach von ihrer Abhängigkeit niederer Kräfte zu befreien vermögen.

126. Only that qualifies you to teach the humans in truthfulness, so that they, little by little, are able to free themselves from their dependency on lower powers.

127. Das musst du verstehen.

127. You must understand that.

128. Und wenn du das verstehst, dann wirst du auch in Einfachheit, Bescheidenheit, Ehrlichkeit und Liebe leben.

128. And if you understand that, then you will also live in simplicity, modesty, honesty and love.

129. Das befähigt dich, die Botschaft deiner Mission und damit die lehre der Wahrheit in die Welt hinaus zutragen.

129. That qualifies you to carry the message of your mission, and thereby the teaching of the truth, out into the world.

130. Und das soll dereinst in noch ferner Zukunft bewirken, dass die Angst aus der Welt geschafft wird und alle Menschen angst- und furchtlos werden, und zwar auch im Zusammenhang dessen, dass dereinst der Gebrauch der Waffen zu kriegerischen und mörderischen Zwecken usw.

eingestellt wird und diese nur noch zu Arbeits- und Notwehrzwecken Verwendung finden.

130. And that should take effect some day still far in the future, so that the angst is worked out of the world and all humans will be without angst and fear, and indeed also in association with this, that one day the employment of weapons for war-related and murderous purposes, and so forth, will cease, and they will only still find utilization for work and self-defense purposes.

131. Du musst deine Aufgabe erfüllen, und dazu ist es auch erforderlich, dass du in Wort und Schrift die Sprache erlernst, durch die du die lehre der Wahrheit verbreiten wirst.

131. You must fulfill your task, and to that end it is also required that you, in word and text, learn the language through which you will spread the teaching of the truth.

132. Es ist die Sprache, die du in der Schule erlernst und die du bereits zu guten Massen beherrschst - die deutsche Sprache.

132. It is the language that you learn in school and of which you already have a good command - the German language.

133. Diese nämlich ist es, die auf der Erde am wertvollsten ist und die feinsten Möglichkeiten bietet, die lehre der Wahrheit fein nuanciert darzubringen.

133. It is namely this one which is the most valuable on Earth and offers the finest possibilities to bring the teaching of the truth finely nuanced.

134. Also werde ich dich selbst ebenso in dieser Sprache unterrichten, damit du sie in ungewöhnlich vielen Werten dir eigen machst und sie in bestmöglichem Masse zu beherrschen lernst.

134. Therefore I will instruct you just as much in this language so that you make it your own in uncommonly many values and learn to command it in the best possible measure.

135. Hilfreich werden dir über mich auch unsere Sprachwissenschaftler sein, die die deutsche Sprache in allen ihren Einzelheiten ungleich besser kennen und beherrschen, als dies bei allen irdischen Sprachwissenschaftlern der Fall ist.

135. As well as myself, also helpful to you will be our linguists who know and command the German language incomparably better, in all its details, than is the case with all terrestrial linguists.

136. So wirst du eine gute und gewandte, ausdrucksvolle und sehr weitläufige Sprache erlernen, deretwegen dich viele beneiden werden.

136. So you will learn a good and fluent, expressive and very extensive language, for which many will envy you.

137. Auch wirst du einen dir eigenen, unverkennbaren und klaren Schreibstil entwickeln, mit dem du alle deine Schriften und Bücher ebenso erstellen wirst wie auch telepathische und apparaturelltelepathische und geisttelepathische Übermittlungen.

137. You will also develop your own unmistakable and clear writing style with which you will produce all your texts and books, just as you will also prepare telepathic and technologically-telepathic and spiritual-telepathic transmissions.

138. Deine diesbezüglichen Aufzeichnungen wirst du sinngetreu und ohne jegliche Verfälschungen und ohne eigene Zugaben wiedergeben, jedoch ausgerichtet nach deinem Wort- und Schreibstil, damit eine Unverkennbarkeit entsteht, dass nur du es sein wirst, dem die Botschaften, Lehrteile und die in späterer Zeit folgenden Begegnungsgespräche übermittelt werden.

138. You will reproduce your records which relate to this true to their meaning and without any corruptions and without any additions, however oriented according to your style of words and writing, so that it becomes unmistakable that it will only be you who will convey the messages, pieces of instruction, and, in later times, the following talks at meetings.

139. Das wird darum eine Notwendigkeit sein, weil viele Betrüger, Diebe, Scharlatane, Wahnverfallene, Irre und Profitgierige dein Material stehlen, verfälschen und damit Gewinn machen werden.

139. That will therefore be a necessity, because many deceivers, thieves, charlatans, victims of delusion, insane and profit-greedy, will steal your material, adulterate it and will thereby make a profit.

140. Auch wird es leider sein, dass viele die Namen deiner Begegnungspersonen ausserirdischen Ursprungs sowie die Bezeichnungen der Reingeist-Ebenen schmählich missbrauchen und behaupten werden, dass nicht du die Begegnungen mit uns von den

Plejarensystemen haben würdest, sondern sie, oder dass sie gleichzeitig mit dir diese Begegnungen hätten, die du und meine Nachfolgenden später Kontakte und Kontaktgespräche nennen werdet.

140. Also it will unfortunately be that many of the names of the persons you meet who are of extraterrestrial origin, as well as the designations of the purely spiritual levels, will be shamefully abused and the assertion will be made that you would not have the meetings with us from the Plejaren systems, rather they would, or that they had these meetings at the same time as yours, which you and my successors will later name contacts and contact conversations.

141. Kommt dann der Zeitpunkt, dass diese lügnerischen und verleumderischen Geschehen zutreffen, wenn also dein Material gestohlen wird und sich viele Betrüger und Betrügerinnen hinsichtlich angeblicher Begegnungen mit mir und meinen Nachfolgenden weltweit melden und diese mit falschen und betrügerischen Botschaften in Erscheinung treten und gar die Unmöglichkeit für sich in Anspruch nehmen werden, dass sie in telepathischer Verbindung mit mir oder meinen Nachfolgenden stünden, dann werden diese falschen Kontaktpersonen, wie ihr sie dann nennen werdet, schon dadurch zu erkennen sein, dass sie behaupten, ihre physischen oder telepathischen Begegnungen und Verbindungen bestünden mit Wesenheiten vom Plejadensystem dieses Raum-Zeit-Gefüges, womit allerdings ich und meine Nachfolgenden dies sein sollen.

141. Then the point in time will come when these lying and slanderous events apply, when your material is thus stolen and many swindlers report worldwide in regard to alleged meetings with me and my successors, and they appear with false and fraudulent messages and even claim the impossibility that they are in telepathic connection with me or my successors, then these false contact persons, as you will then call them, will already thereby be recognizable as they assert that their physical or telepathic meetings and connections exist with beings from the Pleiades system of this space-time configuration, whereby, indeed, these are supposed to be my successors and I.

142. Wir aber gehören nicht in dieses Raum-Zeit-Gefüge und damit auch nicht zu diesem Plejadensystem, das in seiner Existenz noch sehr jung ist und wenig mehr als 60 Millionen Jahre aufweist, in jeder Beziehung absolut unbewohnt und unbewohnbar ist, wenn von thermobakteriellem Leben abgesehen wird, das in einigen Jahrzehnmillionen von Jahren wieder vergehen wird, ohne dass dort jemals höheres Leben irgendwelcher Form zu entstehen vermag, folglich auf diesen Plejadengestirnen auch niemals geistige Wesen existent sein werden.

142. But we do not belong to this space-time configuration and thereby also not to this Pleiades system which is still very young in its existence and is little more than 60,000,000 years old, and is absolutely uninhabited and uninhabitable in every regard, when thermo-bacterial life is disregarded which will disappear again in some tens of millions of years without higher life of some kind ever being able to exist there, subsequently spiritual beings will also never exist on these Pleiades stars.

143. Und um die zukünftigen Betrügerinnen und Betrüger zu entlarven, werden meine Nachfolgenden und du unsere Herkunft nicht nach unserem eigenen Sprachbegriff Plejaren benennen, sondern nach dem erden menschlichen Begriff Plejaden, demgemäss die Betrüger und Betrügerinnen dann diese Bezeichnung benutzen werden, wodurch sie sich selbst des Betruges und der Lüge sowie der Verleumdung entlarven.

143. And in order to unmask the future swindlers, my successors and you will not name our origins according to our own language-term, Plejaren, rather by the terrestrial-human term, Pleiades, in order that the swindlers will then use this term, whereby they will expose their own fraud and lies as well as slander.

144. Geschieht dies dann in grösserem Masse, dann wirst du ebenso wie auch meine Nachfolgenden die Wahrheit offenbaren und alles richtigstellen.

144. If this then happens in greater measure, then you, just as much as my successors, will reveal the truth and set everything right.

145. Die Nachfolgende für meine Person, das sollst du jetzt schon wissen, wird ab 1953 eine junge Frau aus dem DAL-Universum sein, wohin du mit Sicherheit einmal mitgenommen wirst.

145. You should now already know that the successor to my person, will, as of 1953, be a young woman from the DAL universe, where you will certainly be taken one time.

146. Der Name deiner Begegnungsperson wird Asket sein.

146. The name of your contact person will be Asket.

147. Sie ist Angehörige eines unserer Verzweigungsvölker, von denen andere noch in den Lyra- und Wega systemen beheimatet sind, jedoch zu dieser Raum-Zeit-Ebene ebenso um einen Sekundenbruchteil

verschoben wie auch unser Raum-Zeit-Gefüge, in dem unsere Plejarensysteme existieren.

147. She belongs to one of the branches of our peoples, from which others still occupy the Lyra and Vega systems, however shifted a split-second from this space-time plane just as is our space-time configuration in which our Plejaren systems exist.

148. Die Begegnung mit Asket und dir wird ebenso 11 Jahre dauern, wie die zwischen dir und mir.

148. The meetings with Asket and you will last 11 years, just as they will between you and me.

149. Danach wirst du 11 Jahre auf dich allein gestellt sein und in eigener Initiative sehr viel lernen müssen, wonach dann im Jahre 1975 wieder eine begegnende Verbindung mit dir aufgenommen wird, und zwar von meiner Enkelin Semjase sowie von meinem Sohn Ptaah.

149. Thereafter you will be left alone for 11 years and must learn very much through your own initiative, after which then in the year 1975 a meeting connection with you will again be taken up, and indeed by my granddaughter Semjase as well as by my son Ptaah.

150. Sie beide werden nebst anderen dann fortlaufend deine zukünftigen Begegnungsgefährten sein.

150. They both, in addition to others, will then continuously be your future meeting companions.

151. Semjase ist eine angehende Ischrisch und Ptaah ein Ischwisch.

151. Semjase is a prospective Ischrisch and Ptaah is an Ischwisch.

152. Auch ein Mann und angehender Ischwisch mit Namen Quetzal wird für dich von Wichtigkeit sein, wie auch viele andere.

152. Also a man and prospective Ischwisch with the name Quetzal will be of importance for you as will also many others.

153. Ihre Informationen bezüglich deiner Person und Herkunft deiner Geistform werden aus Gründen ihrer eigenen Lern bedürftigkeit jedoch nicht vollständig sein, folglich sie sich diese Informationen erst mühsam erarbeiten müssen, wodurch nicht auszuschliessen ist, dass sie oft Fehler begehen werden, die zu beheben sie sich bemühen müssen.

153. Their information regarding your person and the origin of your spirit form will, on the basis of their own learning needs, however, not be complete, subsequently, they must first arduously work out this information, whereby it cannot be ruled out that they will often make mistakes which they will have to make efforts to correct.

154. Und in dieser Beziehung wirst du die eingreifende und hilfreiche Kraft sein müssen, um auch sie zu belehren.

154. And in this regard you will have to be the intervening and helpful power, in order to also teach them.

155. Diese Belehrung wird sich jedoch noch ausweiten, wenn durch sie erst die Kenntnis gewonnen wird, welche Wichtigkeit deiner Person anhaftet und dass diese Wichtigkeit auch in alle deine früheren Persönlichkeiten der früheren Leben zurückführt.

155. This instruction will, however, still expand when, through it, the knowledge is first gained about what importance is attached to your person, and that this importance also leads back to all your earlier personalities of earlier lives.

156. Darüber jedoch darfst du so lange nicht sprechen und musst dein Geheimnis bewahren, das ich dir zu späterem Zeitpunkt noch erklären werde, bis die Zeit gekommen ist, da meine Nachfolgenden das Geheimnis gelüftet haben.

156. However, you are not permitted to speak about that and must keep your secret - which I will still explain to you at a later point in time - until the time has arrived that my successors have uncovered the secret.

157. Auch gegenüber deinen Gruppierungsmitgliedern sollst du mit allen Dingen immer so lange verschwiegen sein, bis die Zeit reif ist, neue Erkenntnisse oder Geheimnisse zu offenbaren, und zwar ganz gleich, auf welche Dinge sich alles immer bezieht.

157. Also, in regard to the members of your group, you should always be silent about all things until the time is ripe to reveal new cognitions or secrets and, indeed, the need for silence is all the same no matter what it relates to.

158. In bezug auf deine Mission und den Aufbau des Center-Sitzes, der unzweifelhaft in der Hinteren Schmidrüti im Tösstal sein wird, den Ort kennst du ja, da du schon mit Vater und Mutter dort gewesen bist, sowie hinsichtlich der Gruppierungsmitglieder und verschiedener anderer Dinge

wird erstlich leider nicht alles der Bestimmung nach verlaufen.

158. In respect of your mission and the construction of the seat of the center - which will, without doubt, be behind Schmidrüti in Tösstal, (you well know that location as you have already been there with your father and mother) - as well as in regard to your group members and various other things, initially everything will unfortunately not go according to plan.

159. Das aber darfst du sowohl meinen Nachfolgenden nicht offenbaren, wie auch nicht deinen Gruppierungsmitgliedern, mit denen du nach einer ersten Gruppierungsbildung im Jahr 1975 dann im Jahr 1978 einen statuierten Verein gründen wirst.

159. However, you may not reveal that to my successors, nor to your group members with whom you will establish a statutory community in the year 1978 after forming an initial group in the year 1975.

160. Ich erkläre dir hier und jetzt, dass du das gesetzte Ziel erreichen und deine Mission erfüllen wirst, und zwar mit Bestimmtheit.

160. I explain to you here and now that you will achieve the set goal and will fulfill your mission, and indeed with certainty.

161. Viel Ärger und viele Mühen, Not und Niederschläge werden dabei jedoch anfallen, was du jetzt schon wissen sollst.

161. Much vexation and much effort, need and many setbacks will, however, arise as a result, which you should now already know.

162. Wie meine Zukunftsschau aber ergeben hat, wirst du all deine Kraft und Energie sowie dein Können und Wissen ebenso einsetzen wie auch deine Liebe, Friedfertigkeit und Weisheit, so aber auch all deine Erfahrungen, was du gesamthaft bis dahin in vielen Ländern gesammelt, gelernt und in dir aufgebaut hast.

162. But, as my look into the future has shown, you will put in place all your power and energy as well as your ability and knowledge, just as you will your love, peaceful nature and wisdom, and also all your experiences which you will have entirely collected, learned and built up within yourself in many countries up to that point in time.

163. Dein Schweigen ist jedoch erforderlich, denn wäre das Wissen um all die Mühen, die Not, den Ärger, die Niederschläge und Missverständnisse sowie in bezug auf den Verrat in der eigenen Reihe deiner Gruppierung bei meinen Nachfolgenden und bei deinen

Gruppierungsmitgliedern bekannt, dann wäre ein Sinkenlassen des Mutes die Folge, wodurch alles zerstört würde.

163. Your silence is, however, required because - were the knowledge about all the effort, the need, the vexation, the setbacks and misunderstandings, as well as in regard to the betrayal in the ranks of your own group, known by my successors and your group members - then the result would be a decline in courage, whereby everything would be destroyed.

164. Auch die Begegnungen zwischen dir und meinen Nachfolgenden wären gefährdet und würden abgebrochen, wofür auch sonst schon die Gefahr bestehen wird infolge all der Unerfreulichkeiten, die unvermeidbar in Erscheinung treten werden.

164. Also, the meetings between you and my successors would be endangered and would be broken off, and of that also the danger will already otherwise exist as a result of all the unpleasantness which will unavoidably come into being.

165. Es wird jedoch in deiner Kraft, Liebe, Energie und Weisheit und Klugkeit liegen, dass du alles in richtigem Masse handhaben und alles zum Ziel führen wirst, wobei dir insbesondere die Lehre der Wahrheit unermesslich viel helfen wird.

165. It will, however, lie in your strength, love, energy and wisdom and cleverness, that you will handle everything in the correct measure and lead everything to its goal, whereby especially the teaching of the truth will help you immeasurably.

166. Gerade diesbezüglich muss ich dich aber darauf aufmerksam machen, dass du deinen Gruppierungsmitgliedern, wie auch allen Menschen, die sich für die Lehre bemühen, eindeutig zu erklären hast, dass die Lehre des Geistes keine Heilslehre ist und dass du und wir auch keine solche vertreten, denn sein Heil schafft sich jeder Mensch selbst, und zwar durch seine Gedanken und Gefühle, durch sein Wissen, durch seine Einstellung und seine Weisheit und Liebe, wie aber auch durch seinen Frieden und die Freiheit und das Wohlbefinden in sich.

166. Just in this respect I must, however, make you attentive to the fact that you must clearly explain to your group members, as well as to all humans who make an effort for the teachings, that the teaching of the spirit is no teaching of salvation, and that you and we also represent no such thing, because every human creates his own salvation, and indeed through his thoughts and feelings, through his knowledge, through his

attitude and his wisdom and love, as well as, however, also through his peace and freedom and his inner well-being.

167. Dazu tragen auch sein ganzes Wirken und jedes Handeln bei wie auch die Art und Verantwortung, wie er sich zu seinen Pflichten und zur Pflichterfüllung stellt und wie er lebt.

167. To that end, his entire operation and all behavior also contribute, as also do manner and responsibility, how he confronts his obligations, and the fulfillment of obligations and how he lives.

168. Du musst für all deine Zukunft und für all das Gelingen deiner Werke, deiner Aufgabe, Arbeiten und Mission grosses Vertrauen aufbauen und immer wissend sein, dass du alles schaffen und niemals versagen wirst.

168. You must build up great trust for all your future and for all the successes of your works, for your task, workings and mission, and always be aware that you will accomplish everything and never fail.

169. Dein Wissen, deine Weisheit, deine wahre Liebe, deine Ehrlichkeit, Offenheit und Friedfertigkeit sowie deine innere Freiheit und deine Kräfte des Bewusstseins und deine Energien müssen derartig gewaltig werden, dass niemals Zweifel in dir entstehen, dass dir etwas misslingen könnte.

169. Your knowledge, your wisdom, your true love, your honesty, openness and peaceable nature, as well as your inner freedom and your powers of consciousness and your energies, must be so enormous that doubt never comes about in you that you could fail in something.

170. Alle diese Werte, zu denen auch die Tugenden und viele andere Vorzüglichkeiten gehören, müssen derart massiv, mächtig und kraftvoll in dir werden, dass sie allen Anfeindungen überlegen sind und diese allein dadurch in die Flucht geschlagen werden, indem du ihnen das Fliehen befiehlst, damit sie in dir nicht Grund fassen können.

170. All these values, to which also the virtues and many other excellent qualities belong, must become so massive, mighty and powerful in you, that they surpass all the hostilities, and these alone will be thereby sent flying, in that you order them to flee, so they cannot gain a foothold in you.

171. Doch dabei in gesunder Bescheidenheit einherzugehen und dich nicht verführen zu lassen, ist eines der massgebenden Gebote, das du niemals brechen darfst.

171. Yet, thereby, to go around in healthy modesty and not let yourself be tempted, is one of the authoritative commandments which you must never break.

172. Wende daher deine Kräfte und Energien niemals dazu auf, Dinge zu tun, die nicht des Rechtens wären.

172. Therefore, to this end, never turn your powers and energies onto doing things that would not be right.

173. Magst du oft auch deines Lebens bedroht sein, wende all deine hohen Werte niemals gegen Leib und Leben deiner Angreifer an, sondern nutze sie in jedem Fall immer nur zur Abwehr.

173. Even if your life is often threatened, never turn all your high values against the body and life of your attackers, rather use them in every case always only for self defense.

174. Und nur wenn du in jeder Beziehung des Rechtens deine Gedanken und Gefühle sowie dein Wirken und deine Handlungen pflegst und in dieser Form auch deine grossen Bewusstseinskräfte benutzt, wirst du wahres Vertrauen zu dir selbst haben können und dieses durch nichts erschüttern lassen.

174. And only if you maintain the correctness of your thoughts and feelings, as well as your actions and activities in every respect and also use your great powers of consciousness in this form, will you be able to have true trust in yourself and not allow this to be shaken by anything.

175. Du musst ein wahrer Mensch sein und für das Leben, deine Mission und für deine Evolution leben wie auch für deine Gesundheit und dein Wohlergehen, weshalb dir geboten sein soll, dass du in jeder Beziehung immer die notwendige Kontrolle über dich ausübst.

175. You must be a true human and live for life, your mission and for your evolution, as well as also for your health and your welfare, for which reason you should be advised that you, in every respect, always exercise the necessary control over yourself.

176. Lass dich nie in Rage bringen, doch schreie und brülle, wenn es die Situation erfordert, doch verliere dabei niemals deine Kontrolle über dich und tue das in dieser Form so, dass keine negativen Gefühle dich beeinträchtigen.

176. Never let yourself be enraged, yet scream and bellow if the situation

demands it, yet thereby never lose control of yourself and do it in such a way that no negative feelings adversely affect you.

177. Erarbeite dir daher ein Vertrauen und die Gewissheit dessen, dass du immer die Kontrolle bewahren wirst, wobei du dich aber nicht anders geben sollst, als dies deinem Naturell entspricht, denn die Menschen sollen sehen und erkennen, dass du ein Mensch bist wie sie selbst.

177. To this end work out a trust and a certainty that you will always maintain control, whereby you should not, however, do anything other than that which corresponds to your nature, because the humans should see and recognize that you are a human as are they themselves.

178. Das aber bedeutet, dass auch du nicht ohne Fehl bist und in jeder Beziehung lernen musst.

178. That, however, means that you are also not without fault, and must learn in every respect.

179. Trotzdem sei dir geboten, Vertrauen zu dir selbst zu haben, und zwar bis zum letzten Atemzug.

179. You are advised, in spite of that, to have trust in yourself, and indeed until your last breath.

180. Lass dich niemals durch Irrlehren beeinflussen, nicht durch Gaukeleien und nicht durch Zaubertricks und Magietricks täuschen, sondern lerne deren Falschheiten zu erkennen, wozu ich dich unterrichten werde, damit du auch Betrügereien dieser Art zu durchschauen und zu erkennen vermagst.

180. Never let yourself be influenced by false teachings, nor be deceived through swindles and through slight-of-hand and magic tricks, rather learn to recognize their falsenesses, to which end I will instruct you, so that you are also able to see through and recognize these kinds of deceptions.

181. Auch Wahrsagerei, Exorzismus, Hellseherei, Geistheilung in betrügerischer Weise werden nebst vielen anderen gleichgerichteten Dingen an dich herangetragen werden wie auch automatisches Schreiben und angebliche Kanalisierung, die in kommender Zeit Channeling genannt wird.

181. Also fortune-telling, exorcism, clairvoyance and spiritual healing in a deceptive manner, in addition to many other similarly oriented things, will be brought to you, as well as automatic writing and alleged channalizing,

which in the coming time will be called channeling.

182. Deren Regel ist nur Lug und Betrug, Wahnglaube, Irrlehre, Krankheit und Profitmacherei, weshalb du dich auch davor schützen sollst; wie auch vor den Irrlehren und Machenschaften der Religionen und den aus ihnen hervorgegangenen und noch weiter hervorgehenden Sekten, die ausartend werden in der Weise in kommender Zeit, dass Morde und Massenmorde daraus hervorgehen.

182.Their rule is only lying and deceit, delusion, false teaching, sickness and profit-making, for which reason you should protect yourself from that; as also from the false teaching and machinations of the religions and the sects which have arisen from them and will further arise from them, which will be degenerating in such a way in the coming time that murder and mass-murder will result from them.

183. Schütze dich vor all diesen Dingen jeden Augenblick deines Lebens, denn Lüge, Betrug, Verleumdung und Unwahrheit werden in kommender Zeit mehr grassieren denn je zuvor.

183. Protect yourself from all these things every moment of your life, because lies, deceit, slander and untruth will be more rampant in the coming time than ever before.

184. Insbesondere wird das so sein, wenn der Jahrtausendwechsel die Menschen in Aufregung und Verwirrung versetzt.

184. It will be especially so when the change of the millennium transfers the humans into excitement and confusion.

185. Das, Eduard, sind die Worte, die ich heute zu dir zu sprechen und die Erklärungen, die ich dir zu geben hatte.

185. These, Eduard, are the words that I had to speak to you today and the explanations that I had to give to you.

186. Weitere Erklärungen werden zu einem späteren Zeitpunkt folgen.

186. Further explanations will follow at a later point in time.

187. Bis dahin lerne aber fleissig weiter und sei immer wohlgemut.

187. Until then, however, learn industriously further, and always be

cheerful.

188. Bedarfst du meiner Hilfe hinsichtlich des Lernens, dann rufe mich, und ich werde dir mit Rat und Lehre beistehen.

188. If you require my help in regard to learning, then call me, and I will stand by you with advice and instruction.

189. Gedenke stets all meiner Worte, so viele Jahre du auch leben mögest, und halte dich an meine Weisungen, und zwar auch dann, wenn ich nicht mehr bin und du in deinen Jahren in allem gewachsen und sehr wissend und weise geworden und zu dem Menschen und Künder geworden bist, der hinsichtlich der Lehre der Wahrheit, der Lehre des Geistes resp. der Lehre der Schöpfungsgesetze mehr Wissen besitzt als jeder andere Mensch auf deiner und meiner Welt.

189. Always think of all my words for as many years as you may live and hold yourself to my directions, and indeed also when I no longer am and you have grown in your years in everything and have become very knowing and wise, and have become, to the people, an announcer who, in regard to the teaching of the truth, the teaching of the spirit, respectively, the teaching of the creational laws, possesses more knowledge than any other human on your or my world.

190. Und dies ist eine Wahrheit, die mich selbst gegenüber dir als dein Schüler erscheinen lässt oder erscheinen lassen würde, wenn ich die kommende Zeit deines Wissens und deiner Weisheit noch erleben könnte.

190. And this is a truth that causes me to appear, in relation to you, as your pupil, or would let it appear that way, if, in the coming time, I could still experience your knowledge and your wisdom.

191. Das wird mir jedoch nicht vergönnt sein, nichtsdestoweniger jedoch herrscht in mir grosse Freude darüber, dass ich dich jetzt noch belehren darf, ehe du wissender und weiser geworden bist, als ich dies in meinem diesmaligen Leben mit meiner gegenwärtigen Persönlichkeit noch werden könnte.

191. I will not, however, be granted that, nevertheless, however, great joy rules in me that I now am permitted to teach you before you become more knowing and more wise than I could ever be in my present life with my present personality.

You can click on the sketch of Sfath, (top of page) done by his son, Ptaah, to get a high-resolution copy.

Translators' notes: *(supplementary details and specific references for the below are in the works)*

- "Billy", then Eduard, was eight years old at the time of this 1945 contact, as pictured above.

- At Billy's request, the pencil sketch of Sfath was drawn, on May 15th, 2000, by his son, Ptaah.

- Verse 12 refers in part to a serious physical attack by Billy's ex-wife. She threw a heavy kitchen utensil at him and hit him on the head. He was immediately rescued, taken aloft and healed by the Plejaren.

- Verse 18 Our awkward expression "... work (being a verb) ... out of this world" is a deliberate attempt to give some needed weight to the word *schaffen*, which implies effort.

- Verse 74 may seem to go very harshly and unfairly against the "conventional wisdom" that USAmerican forces were compelled to annihilate the Japanese industrial cities of Hiroshima and Nagasaki in order to prevent a far greater loss of innocent life as Japanese Imperial forces could sweep across the Pacific to eventually attack the West Coast of the USA. According to the Plejaren, this was not at all the case, but that the USA, in a cold-blooded "Five Year Plan" very deliberately provoked (and then did nothing to hinder) the terrible Japanese attack on Pearl Harbor, thus providing a pretext for what was planned; namely the deliberate testing of the super-weapons, the atom bombs, on inhabited metropolitan targets. A smaller translation is below, being the pertinent 238th contact of May 18th, 1991, which provides the blood-curdling details of this unbelievable conspiracy, and goes some way to explain the Plejaren attitude towards the current military machinations of the USA.

238th Contact Saturday, May 18th, 1991, 12:55AM
www.gaiaguys.net/meier.v6p436,437,443,444.htm

How Pearl Harbor and Hiroshima/Nagasaki connect.

Back to www.gaiaguys.net/meier.htm

Back to www.gaiaguys.net/nokodemion.htm

Back to gaiaguys homepage

Eine wichtige Nachricht an den Leser dieser Schrift / An Important Message for the Reader of this Document

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Please read this explanatory word about our translations

May 2006

From the June 2006 FIGU Bulletin #56

http://www.figu.org/de/figu/bulletin/index.htm
http://www.figu.org/de/figu/bulletin/56/ratgeber.htm

Die Welt bedarf weiser Ratgeber ...

The World Requires Wise Advisors ...

In der heutigen Welt, in der früher verankerte Gewissheiten, Tugenden, die Liebe, der Frieden, die Freiheit und Harmonie sowie das evolutive Wissen und die Weisheit wegbrechen, alle guten Werte immer mehr verkommen, durch menschheitsverbrecherische Staatsmächtige immer mehr Kriege geschürt und geführt werden, die Kriminalität und die Überbevölkerung keine Grenzen mehr kennen, die Natur und das Klima durch des Menschen Schuld zerstört sowie diese selbst durch Religionen und Sekten irregeführt werden, bedarf es so dringendst - wie noch nie zuvor - der Befolgung weiser Ratgebungen und Richtlinien, denen die Menschheit folgen und den Weg zurück zu den verankerten Gewissheiten und allen hohen Werten finden kann.

In today's world, in which the earlier anchored certainties, virtues, love, peace, freedom and harmony as well as evolutionary knowledge and wisdom break away, (in which) all

good values disintegrate more and more, (in which) more and more wars are stirred up and led through the state powers who are criminals against humanity, (in which) criminality and overpopulation know no more bounds, (in which) nature and the climate are destroyed through the fault of humans, as well as that they themselves are misled through religions and sects, most urgently required - as never before - is the compliance with wise advice and guidelines which humanity follows, and (by which he) can find the way back to the fixed certainties and all the higher values.

Die Ratgebungen und Richtlinien müssen zukunftsweisend und derart sein, dass aus den schon seit langer Zeit bestehenden politischen, religiösen und sektiererischen Wirren hinaus in die Wahrheit und Wirklichkeit der schöpferischen Gesetzmässigkeit gefunden wird.

The advice and guidelines must point to the future and be such that they would be found, from out of the already long-existing political, religious and sectarian confusion, in the truth and reality of the creational laws.

Dazu bedarf es keines imaginären Gottes, keiner Heiligen, Gottesstellvertreter, Sektengurus und keiner Prediger usw., sondern Weiser, die durch ihre Erfahrungen, ihr Erleben sowie durch ihr Wissen die wahren und effectiven schöpferisch bedingten Richtlinien des Lebens festzulegen und die Menschen in eine Welt des Friedens, der Freiheit und Liebe sowie der Harmonie zu führen vermögen.

To this end, no imaginary gods, no saints, representatives of gods, sect gurus, and no preachers, and so forth, are required, rather sages who establish the true and effective creationally-conditioned guidelines of life through their practical knowledge and life-experience, as well as through their knowledge, and may lead humanity in a world of peace, freedom and love as well as harmony.

Weise, die auch die Regierungsmächtigen belehren können, damit diese ihre Staaten in richtiger Weise führen und zum Wohlstand bringen können, anstatt in unermessliche Schulden zu treiben, die Bürger mit Steuern zu überlasten und auszurauben.

Sages who can also teach the powerful of the governments, so

that these can lead their countries in the correct manner and bring them to prosperity instead of driving them into immeasurable debt, robbing and overburdening the citizens with taxes.

Und es braucht Weise, die es verstehen, die Menschen in den schöpferischen Gesetzmässigkeiten zu belehren und sie auf den Weg des wahren Menschseins zu bringen, damit sie nicht den verbrecherischen Staatsmächtigen zujubeln, die ihre Länder und Bevölkerungen in Kriegskonflikte mit anderen Staaten verwickeln.

And sages are needed who understand how to teach the people according to the creational laws and bring the people onto the path of the true human being so they do not acclaim the criminal state powers who entangle their countries and populations in war conflicts with other countries.

Religionen und Sekten werden vom Staat steuerfrei gehalten, wobei die Hauptreligionen gar den Staat in Anspruch nehmen, um den Bürgern - nicht nur ihren Gläubigen, sondern auch allen juristischen Personen, die keiner Religion angehören - mit horrenden Steuern das Geld aus der Tasche zu ziehen.

Religions and sects are kept free of tax by countries, whereby the main religions even assert a claim over countries in order to withdraw money from the pockets of the citizens - not only their believers, rather also all persons in their jurisdiction who belong to no religion - by means of horrendous taxes.

Und all das, damit die Prediger und sonstigen Religionsführenden horrend entlohnt und die ‹Gottestempel› erbaut, gepflegt und instand gehalten werden können - während viele der gläubigen Schäflein am Hungertuche nagen, im Elend leben oder nicht selten in grosser Not auch sterben.

And all that so the preachers and other religious leaders can have horrendous salaries, and build, tend and maintain "temples of God", while many of the little believing lambs go hungry, live in wretchedness, or not seldom also die in great need.

Die heutige Gesellschaft sieht sich - wie nie zuvor - in jeder Beziehung derart schroffen Gegensätzen gegenüber, dass diese in ihren einzelnen Formen nicht mehr beschrieben werden können.

The society of today - as never before - sees facing itself in any relationship, such glaring contradictions that these can no longer be described in their individual forms.

Alt und Jung bekämpfen sich ebenso, wie auch West, Ost, Nord und Süd, Arm und Reich, Ledige und Familien, und es herrschen mörderischer Terrorismus, und zwar von Staateswegen ebenso wie auch durch religiöse, sektiererische und ideologische Mordfanatiker.

Old and young fight each other, just as also do the West, East, North and South, poor and rich, single people and families, and murderous terrorism rules, and indeed on account of countries, just as it is also through religious, sectarian and ideological murder fanatics.

So wie sich das Ganze in die heutige Zeit hinein gebildet hat, war es bis zum Jahr 1990 nicht zu erahnen, denn erst ab dieser Zeit wurden tiefe Gräben aufgerissen, die sich weltweit durch alles hindurchziehen und Not, Zerstörung sowie Verderben bringen.

Up to the year 1990 it could not have been suspected how the entire thing has formed up into the present time, because, first at this time, deep trenches were torn open that cross through everything worldwide and bring need and destruction as well as corruption.

Die Staaten schaufeln im Namen einer falschen Solidarität ungeheure Schuldenberge an, die nicht nur den gegenwärtig lebenden Bürgern aufgebürdet werden, sondern bereits vorprogrammiert auch den heute noch ungeborenen Generationen bis weit in die Zukunft.

In the name of a false solidarity, countries shovel up monstrous mountains of debt that is not only imposed upon the presently living citizens, rather it is already pre-programmed for those as yet unborn generations until far into the future.

Völlig verantwortungslos werden von den massgebenden kriminellen Regierenden die Schulden in unermessliche Höhen getrieben - oft mit der durch Wahlen gewonnenen Zusage der durch die Regierenden und sonstigen Politiker suggestiv übertölpelten Bürgerinnen und Bürger -, wobei die Minorität jener Vernünftigen, die sich dagegen aussprechen und wehren, durch die Kriminellen einfach überstimmt und niedergeschrien werden.

With a complete lack of responsibility, the authoritative criminal governments drive the debts into immeasurable heights - often with the electoral assent won from the citizens suggestively duped by the governments and other politicians - whereby the minority of reasonable people who speak out and defend themselves against it would simply be outvoted and screamed down by the criminals.

Das ist blanker Zynismus in vollendeter Form.

This is blatant cynicism in its most consummated form.

Der Begriff Solidarität löst dabei nur ein Hohngelächter aus, denn dieser Begriff gilt nur für jene, welche die Macht in ihren schmutzigen Händen halten, und für jene, welche mit diesen Schmutzhändigen konform laufen.

The term, "solidarity", thereby only elicits derisive laughter, because this term only applies to those who hold power in their filthy hands and for those who walk conformably with those filthy-handed ones.

Wird der heutige Stand der Menschheit allgemein betrachtet, dann wird erschreckend festgestellt, dass trotz aller Wohlfahrt, des hohen Lebensstandards und der vorgegaukelten Solidarität weder aus den Religionen und Sekten noch aus dem Staat, aus juristischen Körperschaften oder aus dem Gros der Menschen eine wertvolle und greifende moralische Kraft hervorgeht.

Were today's state of humanity observed in general, then it would be horrifyingly determined that, in spite of all the welfare, the high standards of living and the conjured up solidarity, a valuable and arresting moral power emanates neither from the religions or sects, nor from the country, nor legal corporations,

nor out of the majority of humans.

Gesamthaft gesehen ist das Ganze die Rache der verdrängten Wahrheit in bezug auf die Befolgung der schöpferischen Gesetzmässigkeiten.

Seen collectively, that entirety is the revenge of the displaced truth in respect to the compliance with the Creational laws.

Die Rache ist der Griff nach der Macht, nach Krieg, Mord und Totschlag, nach Raub, Vergewaltigung, Familienzerstörung, Terrorismus, Prostitution, Überbevölkerung, Umweltzerstörung, Klimazerstörung, der Wille zur Herrschaft und Herrschsucht, zur Verleumdung, Lüge und zum Betrug sowie zur Zerstörung usw. usf.

The vengeance is (in the form of) the grasping for power, for war, murder, homicide, for robbery, rape, the destruction of families, terrorism, prostitution, overpopulation, the destruction of the environment, destruction of the climate, the will to rule and tyranny, slander, lies and deceit as well as destruction, and so on and so forth.

Wahrheitlich gibt es immer mehr Rückzugstendenzen in den Rausch aller Art, in die Süchte und in den Konsum, wie aber auch in die Privatsphären und in die persönliche Beziehungsgruppe.

Truly, there are more and more tendencies towards retreating into intoxications of every kind, into addictions and consumption, as however also in the private spheres and in personal relationship groups.

Ein krasser Rückzug erfolgt aber auch in bezug auf das öffentliche Leben und hinsichtlich der Pflege gesunder und wertvoller zwischenmenschlicher Beziehungen.

But a blatant retreat results also with regard to public life and with regard to the maintenance of healthy and valuable interpersonal relationships.

Das Gros der Menschen ist nur noch darauf bedacht, sich in den selbstgebastelten Kokon zurückzuziehen, um darin -

abgeschottet von der Aussen- und Umwelt - immer mehr zu verkümmern.

The majority of humans is only still intent on withdrawal into the self-made cocoon, therein - closed off from the the outside world and environment - to increasingly atrophy.

So kommt es, dass je älter der Mensch wird, er immer weniger Wert darauf legt, wahre Freundschaften zu erschaffen und zu erhalten, denn gegenseitige Unterstützung, Liebe und Zuneigung bedeuten ihm immer weniger und oft überhaupt nichts mehr.

So it comes to be that the older the human is, the less value he places in creating and maintaining true friendships, because to him, mutual support, love and affection mean less and less, and often nothing more at all.

Alle wichtigen und äusserst wichtigen Faktoren werden vergessen, wobei sich die ganze Konzentration nur noch auf Lächerlichkeiten ausrichtet.

All important and exceedingly important factors are forgotten, whereby the entire concentration is directed only towards absurdities.

Tatsächlich ist das Gros der Menschen in ein Stadium verfallen, in dem sich das kommunizierende Sichauseinandersetzen mit dem Nächsten sowie das Diskutieren ebenso kaum oder nicht mehr finden lässt wie auch nicht das Sichauseinandersetzen mit den globalen Geschehen, denn diese Notwendigkeiten sind bereits vielen verlorengegangen.

Actually, the majority of humans has fallen into a state in which disputes participated in with neighbors, as well as discussions, are just as rarely or no longer to be found, as neither are quarrels with global events, because these necessities have already been mostly lost.

Ein uraltes Sprichwort sagt: «Jeder ist seines Glückes eigener Schmied», doch diese Wahrheit ist offensichtlich dem Gros der irdischen Menschheit schon lange verlorengegangen, folglich kaum mehr ein Mensch weiss, wie, womit und wofür er sein

Leben schmiedet.

An ancient proverb states: "Everyone is the smith of his own success/luck/happiness" ["Everyone is the architect of his own fortune" / "You make your luck"], yet this truth has apparently already long been lost by the majority of terrestrial humanity, therefore hardly any human still knows how, with what, and for what he forges his life.

Kaum einer erfasst heute noch den wahren Wert und den Sinn des Lebens, denn sowohl die bewusstseinsmässigen als auch die wahren weltlichen Werte sind schon längst aus dem Wortschatz des Gros der Menschen verschwunden und vergessen.

Today hardly anyone still grasps the true value and sense of life, because the consciousness-related, as well as the true worldly values have already long disappeared and been forgotten from the vocabulary of the majority of humans.

Die Menschen entleeren sich haltlos, denn sie haben die Kontrolle sowohl über sich selbst als auch über das wirkliche Leben verloren, wie auch den Sinn zur Befolgung der schöpferisch-natürlichen Gesetzmässigkeiten, die jedem ein Leben in Liebe, Würde, Frieden, Freiheit und Harmonie gewähren würden - wenn sie nur befolgt würden.

The human depletes himself ceaselessly, because he has lost control of himself as well as of real life, as well as the sense of compliance with the Creational-natural laws which guarantee everybody a life in love, dignity, peace, freedom, and harmony - if they only followed them.

Doch all diese Werte wurden weitestgehend vergessen, so es weiser Lehrer bedarf, die sie wieder lehren, um den einzelnen Menschen und die gesamte irdische Menschheit wieder den wahren Weg und die wahren Werte des Lebens finden zu lassen.

Yet all these values are continuously forgotten, so wise teachers are required to teach them again in order to again allow the individual human and the whole of terrestrial humanity to find the true path and the true values of life.

Tatsächlich braucht es nicht einen imaginären Gott, Götter,

Heilige, Sektengurus, ‹Erleuchtete›, Päpste, Priester, Pfarrer oder ‹Erhabene› und ‹Gottgesandte› usw., sondern einzig und allein Menschen mit Verstand und Vernunft und genügender Lebenserfahrung, erfahrende Weise, weise Ratgeber, die den Erdenmenschen führen und ihm den Weg in eine gute Zukunft und ins wahre Leben lehren und weisen können.

As a matter of fact, an imaginary god, gods, saints, sect gurus, "enlightened ones", popes, priests, ministers, or "exalted ones" and "messiahs", and so forth, are not needed, rather solely and alone humans with understanding and reason and sufficient experience in life - experienced sages, wise advisors - who can lead the Earth human and teach and show him the path to a good future and true life.

SSSC, 9. Januar 2006, 22.54h, Billy

Billy (Eduard Albert Meier)

Semjase Silver Star Center, January 9th, 2006, 10:54PM

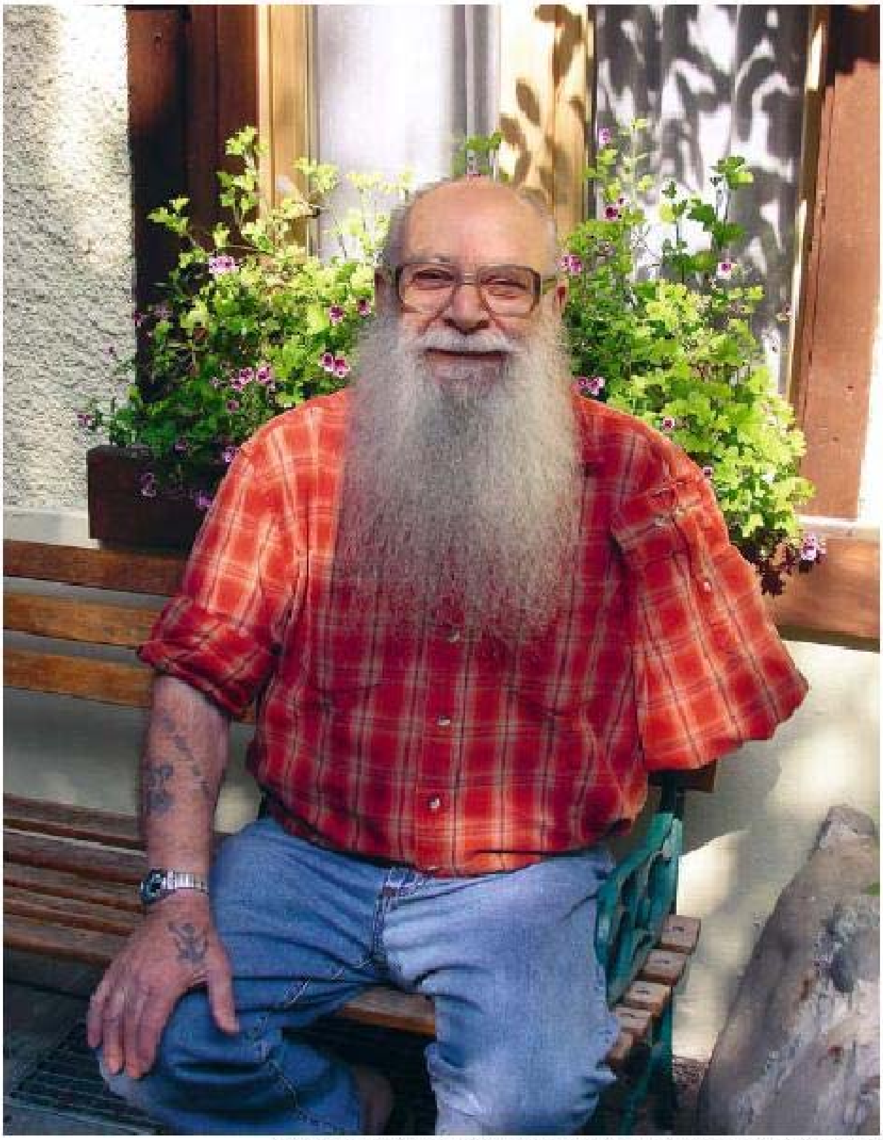
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ONLY HERR BILLY MEIER ❤ IS THE TRUE AND ONLY HERALD AND PROPHET OF NEW AGE.

THE TIME OF THE TRUTH HAS COME TO ALL OF YOU LIARS, SWINDLERS AND CHANNELERS AND ALSO TO YOU WARMONGERS OF PLANET EARTH!



«Billy» Eduard Albert Meier, Semjase-Silver-Star-Center, 28. September 2008, 13.30 h

BILLY MEIER: THE TRUE AND ONLY PROPHET OF NEW AGE

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There Is No Planet-X

This contact contains so much amazing information about the ages and configurations of our universe, dark matter, some 280 existing elements, the number of races (human and otherwise) in the universe, as well as clarification for some popular but very incorrect information about the so-called Planet-X, Nibiru, the Anunnaki, etc.

Perhaps someday the know-it-all scientists, as well as the failed skeptics and the people in the so-called "UFO community" (who continue to waste their time chasing lights in the sky and crying because the government won't tell them the truth) will all discover the wealth of valuable information that sits right under their noses.

We are grateful again to **Dyson Devine** and **Vivienne Legg** **for providing us** **with this valuable, authorized** but unofficial **translation.**

Pleiadian/Plejaren Contact Reports Volume 5

228th Contact

Monday, May 1st, 1989, 6:05PM

Pages 472-478

[Quetzal: and Quetzal, continued]

Billy:

…our astronomical scientists continue to stubbornly assert that our universe is only just 8 -15,000,000,000 years old.

They have no idea that the visible universe is only one of seven belts of the universe.

They have no idea at all about the belt of our material universe, in which we exist materially, while on the inner side and the outer side of our visible, material-universe belt yet six further fine-matter belts exist.

Our scientists also have no idea that the entire universe constitutes a double spiral and egg shaped Creation, and so on.

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The entire universe, with an age of around 46,000,000,000,000 years, reckoned from the Big Bang up to today, will indeed expand up to the point in time of 155,500,000,000,000 years, to then, through a contraction, collapse upon itself again.

During its expansion, the material belt, respectively, our visible universe, is - through a nearly endless process of transformation - constantly renewed and therefore always stays young.

The oldest material that you have found is close to 40,000,000,000 years old, while we here on the Earth still have obtained no such material, and for that reason our scientists also dwell in erroneous assumptions.

Now, after my long speech, my question is: when - after the coming into existence of the material belt, respectively, our visible material universe - did the first stars actually form?

In my opinion, this process must have gone very fast.

Quetzal:

78. That is unknown to us, and besides, your question can also not be answered in this manner.

79. You must start from the point at which the last great process of transformation-and-renewal of the material universe - therefore of our visible material universe - took place nearly 17,000,000,000 years ago.

80. Thereby, in the inner part of the outer regions of the material universe belt - not in the outermost part of the actual transformation areas - at a distance of around 14,000,000,000 light years from the solar system, new stars formed again which, after around 187,000,000 years of the latest great transformation process, began to radiate and shine.

81. And, in the next decades, these stars will also be discovered by the terrestrial astronomical scientists.

82. Only, unfortunately, they will again draw false conclusions from that, as they have already done so often.

Billy:

And how, then, do these stars in the transformation belt come into being, if I may ask?

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Quetzal:

83. That does not fall under our secrecy provisions.

84. The new material which comes into being through the renewal, respectively, through the transformation, condenses under the enormous universal gravity and in this way it forms - by way of a compression of the mass - a stellar body which becomes more dense and develops a tremendously hot life of its own.

Billy:

Easily said, but surely a process which takes many millions of years.

But, with that, I am already at my next question: is it possible to make a determination about the material mass in our visible material universe if one completely excludes the other six belts?

Quetzal:

85. It would be unscientific and arrogant to want to do this, because the entire expanse of our universe is so big and involved in a continuous transformation, that a precise calculation is impossible.

86. Besides, our universe - as naturally also every other - consists not only of coarse-matter material, rather also of pure energies, of which one is black energy, as we call it, and is responsible for a certain form of anti-gravity in the material universe and, according to estimates, constitutes three fifths of all universal energies.

87. Matter must also be visible in various forms, so dark matter, on one hand, directs the visible and tangible matter which, very meagre, is calculated at circa point five fifths of the galaxies, while, on the other hand, the dark matter yet amounts to one point five fifths.

88. However, as stated, these data are only based on assumptions and calculations based on estimations, which, as a result of the visible, material universe's continuous transformation, are not constant, rather they are extremely changeable.

89. To want to name precise results would therefore be nonsensical and arrogant and laughable as well, because precise computations cannot be made because of the universe's continuous change.

Billy:

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One could indeed say with justification that our universe's material belt is essentially governed by black energy - or?

Quetzal:

90. That is of correctness.

Billy:

We do know that the entire universe will not expand forever, it will expand only until 155,500,000,000,000 years from now and then succumb to the contraction.

With the expansion process of the entire universe, the visible material universe also always gets bigger, if I regard the whole thing correctly.

And because that has to be like that, differing temperatures would probably also have to rule in our universe, because, I assume, warm and cold must come into being through the constant movement of change.

Am I on the right track with my assumption?

Quetzal:

91. That is of correctness.

92. The temperature fluctuations are, however, universe-wide, and very minimal, yet they emerge primarily in those parts of our material universe, in which the uninterrupted change occurs by means of the outer immaterial belt.

93. It thereby concerns itself with the transition-less open transformation zone, as we call it.

Billy:

This zone of change engenders a soughing sound, as Ptaah taught me on the great trip.

I was also permitted to hear it over the technical device in the Great Spacer.

It was simply gigantic.

Ptaah explained to me that the Earthlings name this phenomenon cosmic background radiation and assume that that is the zone where the Big Bang took place and that the end of the universe is also there.

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Quetzal:

94. Which does not correspond to accuracy, as you know.

Billy:

Naturally, because indeed the essential entire universe first begins there, with its six other immeasurable belts.

Ptaah also said that the temperature differences are actually only very slight and therefore only tiny variations underlie them which emerge as a result of fluctuations, which would be evoked in all regions of our universe through differences in density.

Quetzal:

95. You are a human with a very noteworthy memory.

96. Your exposition corresponds to accuracy.

Billy:

Ptaah and you as well as Semjase have said that our Milky Way has about 570,000,000,000 suns with planets, but that, in addition to that, there are only about 7,000,000 smaller and bigger solar systems with planets on which higher forms of life exist.

Are planetary satellites, respectively, moons also included therein?

Quetzal:

97. Yes, because in certain solar systems with enormous central suns there are planetary giants with tremendous gravity which are too big to be able to bear higher forms of life, while their moons, however, are very much in a position to do that.

98. In your understanding, we do not, however, call these objects which bear life moons, rather planet-planets.

Billy:

Quite so, because they are actually planets of a mother-planet - or?

Quetzal:

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99. That is of correctness.

Billy:

And the 7,000,000 solar systems in our galaxy with planets, on which higher forms of life exist: does that collectively deal only with human civilizations?

Quetzal:

100. No

101. The universe with all its galaxies is very thinly settled with human forms of life, whereby that also includes dimensions shifted in time and space, respectively, all existing space-time configurations.

102. Many planets and moons carry only very lowly microscopic organic life, or only forms of life like mammals, birds, fish, beetles and insects, and so forth, which have nothing to do with higher forms of life.

Billy:

Then I have misunderstood some things, because I was of the view that you have always spoken in such a way that indicated that the forms of life were only humans.

Quetzal:

103. Then you have succumbed to an error, if you have assumed that the approximately 7,000,000 solar systems with their planets only correlate to human civilizations.

104. Perhaps you have really ...

Billy:

.. understood something wrongly.

Quetzal:

105. That is what I wanted to say.

106. Known to us, in this galaxy, are only 2,630,000 highly developed human civilizations, which actually belong together, whereby, from other galaxies known to us, a further 1,141,000,000 can be factored in.

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107. We know of 1,040,000 civilizations which are developed to an essentially low level in this galaxy which you call the Milky Way.

108. Our scientists estimate that in the entire universe about 6,000,000,000,000 to 7,000,000,000,000 essentially human civilizations, of higher and lower form, would have to exist in your material space-time configuration.

Billy:

What do you understand by "human civilization which essentially belong together"?

Quetzal:

109. That phrase is to be understood as meaning unity of collective progress, which is created through science and technology and thereby also includes developed and improved medical, social and material living conditions, and so forth.

Billy:

There are very clever people on the Earth who assert that the solar system consists of twelve planets, whereby the Sun and the Earth's Moon are also counted as planets.

And since until now only the nine planets, Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto are known - therefore nine - yet another planet is made up and added with the name of Niburu, and further labels such as Anus, Planet-X, Marduk, Phaeton, Olam, Vulkan and Persephone, and so forth.

So, together with the Sun and the Earth's Moon, and Niburu, the stupid thesis of twelve planets in the solar system is supposedly proven.

The Anunnaki people supposedly lived on Niburu and they supposedly gave all kinds of help to the Earth humans.

As a young wandering planet, the planet Niburu - as it is asserted today - was supposedly captured by our solar system around 4,000,000,000 years ago, and - always according to this assertion - it then developed.

Niburu is meant to have thereby penetrated into the inner solar system and effected, respectively, evoked, certain alterations of the inner planets and moons before it disappeared again to then become aligned into an orbital period of 3,600 years.

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And - in opposition to that which corresponds to the truth, that the Earth fundamentally formed from material from space, from gas, planetoids, and so forth, and that the Earth's Moon, as a satellite from your space-time configuration, was captured by the Earth - it is asserted that the Earth had been a part of the planet Tiamat and our Moon was once the largest moon of Tiamat.

Niburu's last pass through the solar system supposedly occurred about 160 years before Jmmanuel's birth.

What is to be made of all that?

Quetzal:

110. These stories are known to me, because I have studied diverse ancient terrestrial texts, also including many cuneiform tablets, among others.

111. That is why I know that the humans in Akkadia, Babylon and in Sumer already knew the planets of the solar system, and so forth.

112. However, that which emerges from old texts regarding the Annunaki and the planet Niburu is based on mythological facts as well as beliefs, misguidance and erroneous assumptions.

113. The Annunaki beings were a pure imagination of the Earth humans, who, full of fantasy and according to their beliefs, fabricated the "Annunaki people from the planet Niburu", as the giant shape in the sky appeared, which truly did not deal with an actual planet, rather it concerned an uncommonly big comet, which actually does have an orbital period around the solar system of around 3,600 years.

114. That therefore only entered as myth into the imagination of the ancient Earth humans. Indeed, it truly never existed, because the comet is not in a position to bear human life.

115. It must be said in addition to that, that the designation Phaeton is completely wrongly used, because Phaeton was the planet which was destroyed by its inhabitants, namely Malona, which shattered into thousands of pieces and today forms the asteroid belt.

116. Regarding the planet Malona, respectively, Phaeton, it is also wrongly asserted that that was the planet from which the Earth and its Moon arose.

117. Tiamat, namely, is a designation born of an old Earth language, for the planet Phaeton, respectively Malona, which was destroyed through human irrationality.

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118. Now the only thing still to say is that a big planet, with great speed, on the other side of the Sun, orbits the star and can therefore never be seen from the Earth.

119. It deals thereby with an uninhabited planet which we have given the name "Kathein", which, however, will drift out of the solar system in the time to come.

120. But that does not concern the aforementioned comet.

121. And apart from that there are yet two different belts on the other side of the orbit of Pluto, in which comets and wandering planets move, a great number of which penetrate into the inner solar system at regular, periodic - albeit sporadic - intervals.

122. Thereby diverse ones of these can also sporadically endanger the solar planets, which, again and again, at greater intervals in time, also leads to comets actually impacting with planets.

Billy:

Can you please explain somewhat more about that?

Quetzal:

123. The first belt - a zone - is located up to more than 150,000 astronomical units from the Sun.

124. An astronomical unit thereby corresponds to the mean distance from the Sun to the Earth, thus 149,597,870 kilometres.

125. At an earlier time, when the Giza Pyramids were built, this distance however still amounted to 152,500,000 kilometres, a number which is also of enormous significance in regard to the calculation of the entire universe's 280 elements.

126. 150,000 astronomical units corresponds to around 4,000 times the distance from the Sun to the planet Pluto, which is essentially the last of the planets in the solar system known to the humans.

127. All other objects outside the orbit of Pluto already belong to the zone of the first belt.

128. It...

Billy:

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Excuse me, but then what is it with the tenth planet, that is supposedly zooming around out there?

You have always spoken of such a tenth, and further planets.

Quetzal:

129. In addition to the smaller planets far outside the orbit of Pluto, it deals thereby with the Earth-sized planet "Kathein", which, with very great speed and at a great distance, follows its orbit around the Sun, however, in the coming years drifting away more and more, and disappearing into space.

130. Its period of orbit around the Sun is so big that, seen from the Earth, it remains constantly hidden behind the Sun.

131. But listen further:

132. Located in the aforementioned first zone of the first belt far outside the orbit of Pluto, are, according to estimations, 1,300,000,000,000 smallest, small, medium-sized, large and largest objects, of which - again according to estimations – some 130,000,000,000 cometary nuclei must be taken into consideration.

133. But furthermore there is yet a second zone, respectively, a second belt, still very much further outside of the first belt, which - like the first - draws itself in a ring shape around the solar system.

134. Innumerable objects of all sizes are also in this belt, and so it speaks for itself that there are also very numerous cometary nuclei.

135. As in the first, there are also very large objects in the second, which are as large as the Earth or even bigger.

136. As a consequence of the great distance from the Sun and the absence of light from the objects in dark space, even with good telescopes they can hardly be seen from the Earth, or cannot be seen at all.

137. With the two belts, which can also be designated as rings, this deals with the remnants of that gigantic primordial cloud of gas, particles and objects, and so forth, from which the solar system, with all its planets, ultimately formed more than 5,500,000,000 years ago.

138. But the cloud's primordial matter did not form at the aforementioned time, rather it already formed more than 46,000,000,000 years ago, and then, in the

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course of time, condensed into its final form, and supplied the substance for the solar system more than 5,500,000,000 years ago.

139. Here and there objects drift away from the two aforementioned belts, as do cometary nuclei, which penetrate into the inner solar system.

140. In other words:

141. If a fixed star occasionally reaches a certain astronomical proximity, then its effect is that single cometary nuclei, from the many billion smallest, small, middle-sized, large and largest objects, loosen out of the bands of the two zones and occupy a course in the inner solar system.

142. Many of the comets - such as the one we have spoken of as Niburu - move back again to their outermost regions of origin outside the inner solar system after their approach to the Sun and its planets - also the Earth - or they take an inner system course, so they therefore stay in the direct solar system as the system's own comets and they constantly, recurrently, follow their courses.

143. Many, which return to the outermost two belts' zones, remain there for a very long time before they come back.

144. So the duration of the stay in the belts can be centuries, millennia, many millennia or even hundreds of millions of years before they return on their course again in the inner solar system if they were, or are, forced into a recurrent course by the Sun and its planets.

145. Others, on the other hand, become torn from their course by planets, by their moons or by the Sun, and, bursting asunder, impact with them.

Billy:

Thank you for your explanations.

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Plejadisch-Plejarische Kontactberichte, Gespräche, Block 5

Zwiehundertachtundzwanzigster Kontact

Montag, 1. Mai 1989, 18:05 Uhr

Seiten 472-478

[Fortsetzung von Billy und Quetzal]

Billy:

…Unsere astronomischen Wissenschaftler behaupten weiterhin stur, dass unser Universum nur gerade 8-15 Milliarden Jahre alt sei.

Sie haben keine Ahnung davon, dass das sichtbare Universum nur einer von sieben Universumsgürteln ist.

Sie haben keinerlei Ahnung von unserem materiellen Universum-Gürtel, in dem wir materiell existieren, während auf der Innenseite und der Aussenseite unseres sichtbaren materiellen Universum-Gürtels noch sechs weitere und feinstofflichere Gürtel existieren.

Auch haben unsere Wissenschaftler keine Ahnung davon, dass das Gesamtuniversum eine doppelspiralige und eiförmige Schöpfung darstellt usw.

Das Gesamtuniversum mit einem Alter von rund 46 Billionen Jahren, gerechnet ab dem Urknall bis heute, dehnt sich ja bis zum Zeitpunkt von 155,5 Billionen Jahren aus, um dann durch eine Kontraktion wieder in sich zusammenzustürzen.

Während seiner Expansion wird dabei der Materie-Gürtel resp. unser sichtbares Universum durch einen schier endlosen Wandlungsprozess laufend erneuert und bleibt also stets jung.

Die älteste Materie, die ihr gefunden habt, ist nahezu 40 Milliarden Jahre alt, während wir hier auf der Erde noch keiner solchen Materie habhaft geworden sind und deshalb unsere Wissenschaftler auch in irrigen Annahmen leben.

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Nun ist nach meiner langen Rede meine Frage die, wann nach der Existenzwerdung des Materie-Gürtels resp. unseres sichtbaren materiellen Universums sich wohl die ersten Gestirne gebildet haben.

Meines Erachtens müsste dieser Prozess sehr schnell vor sich gegangen sein.

Quetzal:

78. Das ist uns unbekannt, und ausserdem ist deine Frage auch nicht in dieser Weise zu beantworten.

79. Du musst davon ausgehen, dass der letzte grosse Wandlungs- und Erneuerungsprozess des Materiell- Universums, also unseres sichtbaren materiellen Universums, vor annähernd 17 Milliarden Jahren stattgefunden hat.

80. Dabei haben sich in den inneren der äusseren Bereiche des materiellen Universum-Gürtels - nicht in den äussersten des direkten Wandlungsbereiches - in rund 14 Milliarden Lichtjahren Entfernung vom SOL-System wieder neue Gestirne gebildet, die nach rund 187 Millionen Jahren des letzten grossen Wandlungsprozesses zu strahlen und zu leuchten begannen.

81. Und diese Gestirne werden in den nächsten Jahrzehnten auch von den irdisch-astronomischen Wissenschaftlern entdeckt.

82. Nur werden sie leider - wie schon so oft - wieder falsche Schlüsse daraus ziehen.

Billy:

Und wie entstehen denn diese Gestirne im Wandlungsgürtel, wenn ich fragen darf?

Quetzal:

83. Das fällt nicht unter eine Geheimhaltung.

Quetzal:

84. Die bei der Erneuerung resp. beim Wandel entstehende neue Materie kondensiert unter der gewaltigen universellen Schwerkraft und bildet durch ein Komprimieren der Masse so die Gestirnskörper, die sich verdichten und ein hitzegewaltiges Eigenleben entwickeln.

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Billy:

Leicht gesagt, doch sicher ein Prozess, der viele Jahrmillionen dauert.

Damit bin ich aber schon bei meiner nächsten Frage: Ist es möglich, die Materiemasse in unserem sichtbaren materiellen Universum zu bestimmen, wenn man die anderen sechs Gürtel völlig ausschliesst?

Quetzal:

85. Es wäre unwissenschaftlich und überheblich, dies tun zu wollen, denn die gesamte Weite unseres Universums ist derart gross und in einen dauernden Wandel involviert, dass eine genaue Berechnung unmöglich ist.

86. Ausserdem besteht unser Universum - wie natürlich jedes andere auch - nicht nur aus grobstofflicher Materie, sondern auch aus reinen Energien, von denen eine die Schwarz-Energie ist, wie wir sie nennen und die für eine gewisse Form der Antigravitation im materiellen Universum verantwortlich ist und schätzungsweise 3/5 aller universellen Energien ausmacht.

87. Auch muss die Materie in verschiedenen Formen gesehen werden, so Dunkle Materie lenkt einerseits die sichtbare und greifbare Materie, die sehr gering mit ca. 0,5/5 Galaxien zu berechnen ist, während andererseits noch die Dunkelmaterie 1.5/5 beträgt.

88. Doch wie gesagt, beruhen diese Angaben nur auf schätzungsweisen Annahmen und Berechnungen, die infolge des dauernden Wandels des sichtbaren materiellen Universums nicht konstant, sondern äusserst veränderlich sind.

89. Genaue Resultate nennen zu wollen, wäre also unsinnig und überheblich und zudem lächerlich, weil genaue Berechnungen durch den stetigen Universumswandel nicht erstellt werden können.

Billy:

Dann könnte man wohl mit Recht sagen, dass unser materieller Universumsgürtel eigentlich von der Schwarz-Energie beherrscht wird, oder?

Quetzal:

90. Das ist von Richtigkeit.

Billy:

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Wir wissen ja, dass sich das Gesamt-Universum nicht ewig ausdehnt, sondern nur bis zur Zeit von 155,5 Billionen Jahren expandiert, um dann der Kontraktion zu verfallen.

Beim Expansionsprozess des Gesamt-Universums wird ja auch das sichtbare materielle Universum immer grösser, wenn ich das Ganze richtig betrachte.

Und da das so sein muss, müssen wohl in unserem Universum auch unterschiedliche Temperaturen herrschen, weil ja durch die dauernde Wandelbewegung Wärme und Kälte entstehen muss, nehme ich an.

Gehe ich richtig mit meiner Annahme?

Quetzal:

91. Das ist von Richtigkeit.

92. Die Temperaturschwankungen sind zwar universumweit und sehr minim, doch treten sie hauptsächlich in jenen Teilen unseres Materiell-Universums auf, in denen der ununterbrochene Wandel durch die äusseren, immateriellen Gürtel erfolgt.

93. Es handelt sich dabei um die übergangslose offene Wandlungszone, wie wir sie nennen.

Billy:

Diese Wandlungszone erzeugt ja ein rauschendes Geräusch, wie mich Ptaah auf der Grossen Reise belehrt hat.

Auch durfte ich es über die technischen Geräte im Riesenraumer hören.

Es war einfach gigantisch.

Ptaah erklärte mir, dass die Erdlinge dieses Phänomen kosmische Hintergrundstrahlung nennen und annehmen würden, dass dort in jener Zone der Urknall stattgefunden habe und dort auch das Universum zu Ende sei.

Quetzal:

94. Was nicht der Richtigkeit entspricht, wie du weisst.

Billy:

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Natürlich, denn dort beginnt ja erst das eigentliche Gesamt-Universum mit seinen anderen sechs unermesslichen Gürteln.

Ptaah sagte noch, dass die Temperaturunterschiede eigentlich nur sehr gering seien und also nur winzigen Schwankungen unterlägen, die durch Fluktuationen entstünden, die durch Dichteunterschiede in allen Regionen unseres materiellen Universums hervorgerufen würden.

Quetzal:

95. Du bist ein Mensch mit einem sehr bemerkenswerten Gedächtnis.

96. Deine Darlegung entspricht der Richtigkeit.

Billy:

Ptaah und du sowie Semjase, ihr habt gesagt, dass unsere Milchstrasse rund 570 Milliarden Sonnen mit Planeten habe, dass aber dazu nur etwa 7 Millionen kleinere und grössere Sonnensysteme mit Planeten seien, auf denen höheres Leben existiere.
Sind da auch Planetentrabanten resp. Monde inbegriffen?

Quetzal:

97. Ja, denn es gibt in gewissen Sonnensystemen mit gigantischen Zentralgestirnen Riesenplaneten mit ungeheurer Schwerkraft, die selbst zu gross sind, um höheres Leben tragen zu können, während deren Monde aber sehr wohl dazu in der Lage sind.

98. Nach deinem Verständnis nennen wird diese lebentragenden Gebilde aber nicht Monde, sondern Planeten-Planeten.

Billy:

Wohl eben, weil sie eigentliche Planeten eines Mutterplaneten sind, oder?

Quetzal:

99. Das ist von Richtigkeit.

Billy:
Und die sieben Millionen Sonnensysteme mit Planeten in unserer Galaxie, auf denen höheres Leben existiert; handelt es sich dabei gesamthaft nur um menschliche Zivilisationen?

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Quetzal:

100. Nein.

101. Das Universum mit all seinen Galaxien ist mit menschlichen Lebensformen sehr dünn besiedelt, wobei auch alle raum- und zeitverschobenen Dimensionen resp. alle existierenden Raum-Zeit-Gefüge miteinbezogen sind.

102. Viele Planeten und Monde tragen nur sehr niedriges, mikroorganisches Leben oder nur Lebensformen wie Tiere, Vögel, Fische, Käfer und Insekten usw., die nichts zu tun haben mit höherem Leben.

Billy:

Dann habe ich einiges falsch verstanden, denn ich war der Ansicht, dass ihr immer davon gesprochen habt, dass es sich bei den Lebensformen nur um Menschen handle.

Quetzal:

103. Dann bist du einem Irrtum erlegen, wenn du angenommen hast, dass die rund 7 Millionen Sonnensysteme mit ihren Planeten nur mit menschlichen Zivilisationen gleichzusetzen seien.

104. Vielleicht hast du wirklich...

Billy:
…etwas falsch verstanden.

Quetzal:

105. Das wollte ich sagen.

106. Eigentliche zusammengehörende hochentwickelte menschliche Zivilisationen sind uns in dieser Galaxie nur 2,63 Millionen bekannt, wobei noch 1141 Millionen aus anderen uns bekannten Galaxien hinzuzurechnen sind.

107. Eigentliche niedrigentwickelte Zivilisationen in dieser Galaxie, die ihr ja Milchstrasse nennt, sind uns 1,04 Millionen bekannt.

108. Gesamtuniversell in eurem materiellen Raum-Zeit-Gefüge, so schätzen unsere Wissenschaftler, dürften etwa 6000 bis 7000 Milliarden eigentliche menschliche Zivilisationen hoher und niedriger Form existieren.

Billy:

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Was verstehst du unter ?

Quetzal:

109. Darunter ist die Zusammengehörigkeit der Gesamtheit des Fortschrittes zu verstehen, der durch Wissenschaft und Technik erschaffen ist und damit auch die entwickelten und verbesserten medizinischen, sozialen und materiellen Lebensbedingungen usw. beinhaltet.

Billy:

Da gibt es auf der Erde ganz Schlaue, die behaupten, dass das SOL-System 12 Planeten umfasse, wobei die Sonne und der Erdmond auch als Planeten gerechnet werden.

Und da bisher nur die neun Planeten Merkur, Venus, Erde, Mars, Jupiter, Saturn, Uranus, Neptun und Pluto bekannt sind, also neun, so wird eben noch ein Planet mit dem Namen Nibiru und weiteren Bezeichnungen wie Anus, X-Planet, Marduk, Phaeton, Olam, Vulkan und Persephone usw. hinzugedichtet.

So sollen, zusammen mit der Sonne, dem Erdmond und dem Nibiru, die dummen Thesen von 12 SOL-Planeten bewiesen werden.

Auf Nibiru soll das Volk der Anunnaki gelebt und die Erdenmenschen sollen von diesen allerlei Hilfe erhalten haben.

Der Planet Nibiru - so wird heute behauptet - soll als junger Wanderplanet vor rund vier Milliarden Jahren von unserem Sonnensystem eingefangen worden sein, das sich - immer dieser Behauptung gemäss - dann entwickelt haben soll.

Nibiru soll dabei in das innere System eingedrungen sein und gewisse Veränderungen bei den inneren Planeten und Monden bewirkt resp. hervorgerufen haben, ehe er wieder verschwand, um dann in eine Umlaufzeit von 3600 Jahren eingeordnet zu sein. Und entgegengesetzt dem, was der Wirklichkeit entspricht, dass die Erde von Grund auf sich durch die Weltraummaterie, durch Gase, Planetoiden usw. bildete und dass der Erdmond als Trabant aus eurem Raum-Zeit-Gefüge von der Erde eingefangen wurde, wird behauptet, dass die Erde ein Teil eines Planeten Tiamat und unser Mond einst der grösste des Tiamat gewesen sei.

Der letzte Durchgang durch das SOL-System des Planeten Nibiru soll etwa 160 Jahre vor Jmmanuels Geburt gewesen sein.

Was ist nun vom Ganzen zu halten?

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Quetzal:

110. Diese Geschichten sind mir bekannt, denn ich habe diverse uralte irdische Schriften studiert, so unter anderem auch viele Keilschrifttafeln.

111. Daher weiss ich, dass bereits die Menschen in Akkadien, Babyion und in Sumer die Planeten des SOL- Systems usw. kannten.

112. Was jedoch aus alten Schriften bezüglich der Anunnaki und des Planeten Nibiru hervorgeht, beruht auf mythologischen Fakten sowie auf Glauben, Irreführung und Irrannahmen.

113. Die Anunnaki-Wesenheiten waren eine reine Einbildung der Erdenmenschen, die daraus phantasievoll und glaubensmässig das konstruierten, als das riesige Himmelsgebilde in Erscheinung trat, bei dem es sich wahrheitlich nicht um einen eigentlichen Planeten, sondern um einen ungewöhnlich grossen Kometen handelte, der eine tatsächliche Umlaufzeit um das SOL- System von rund 3600 Jahren hat.

114. Das trat also nur mythologisch in der Einbildung der alten Erdenmenschen in Erscheinung, doch hat es wahrheitlich nie existiert, denn der Komet ist nicht in der Lage, menschliches Leben zu tragen.

115. Zudem muss gesagt werden, dass die Bezeichnung Phaeton völlig falsch verwendet wird, denn Phaeton war der Planet, der von seinen Bewohnern zerstört wurde, nämlich Malona, der in Tausende von Stücken zerbrach und heute den Asteroidengürtel bildet.

116. In bezug des Planeten Malona resp. Phaeton wird fälschlich auch behauptet, dass er jener Planet gewesen sei, von dem die Erde und deren Mond entsprungen seien.

117. Tiamat nämlich ist eine alte erdensprachliche Bezeichnung für den durch menschliche Unvernunft zerstörten Planeten Phaeton resp. Malona.

118. Zu sagen ist nun nur noch, dass jenseits der Sonne ein grosser Planet mit grosser Geschwindigkeit das Gestirn umkreist und daher von der Erde aus niemals gesehen werden kann.

119. Es handelt sich dabei um einen unbewohnten Planeten, dem wir den Namen Kathein gegeben haben, der jedoch in kommender Zeit aus dem SOL- System abdriften wird.

120. Dabei handelt es sich aber nicht um den genannten Kometen.

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121. Und jenseits der Pluto-Bahn gibt es ausserdem noch zwei verschiedene Gürtel, in denen sich Kometen und Wanderplaneten bewegen, von denen eine ganze Anzahl in regelmässigen, periodischen wie aber auch in sporadischen Zeitabständen in das innere Sonnensystem eindringen.

122. Dabei können sporadisch diverse auch die SOL-Planeten gefährden, was in grösseren Zeitabständen auch immer wieder dazu führt, dass tatsächlich Kometen auf Planeten niederstürzen.

Billy:

Kannst du darüber etwas mehr erklären, bitte.

Quetzal:

123. Der erste Gürtel, eine Zone, befindet sich von der Sonne aus gemessen bis mehr als 150000 Astronomische Einheiten entfernt.

124. Eine Astronomische Einheit entspricht dabei der mittleren Distanz von der Sonne zur Erde, also 149597870 Kilometern.

125. Zu früherer Zeit, als die Pyramiden von Gizeh gebaut wurden, betrug diese Distanz allerdings noch 152,5 Millionen Kilometer; eine Zahl, die auch in bezug der Berechnung der gesamtuniversellen 280 Elemente von enormer Bedeutung ist.

126. 150000 Astronomische Einheiten entsprechen rund dem 4000fachen der Distanz von der Sonne zum Planeten Pluto, der der eigentlich letzte den Menschen bekannte Planet des Sonnensystems ist.

127. Alle anderen Gebilde ausserhalb der Plutobahn gehören bereits zur Zone des ersten Gürtels.

128. Es...

Billy:

Entschuldige, aber was ist denn mit dem zehnten Planeten, der dort draussen umhersausen soll?

Ihr habt doch immer von einem solchen zehnten und weiteren Planeten gesprochen.

Quetzal:

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129. Es handelt sich dabei, nebst kleineren Planeten weit ausserhalb der Plutobahn, um den erdgrossen Planeten Kathein, der mit sehr grosser Geschwindigkeit und in grossem Abstand seine Bahn um die Sonne zieht, jedoch in den kommenden Jahren immer mehr abdriftet und in den Weltenraum entweicht.

130. Seine Umlaufzeit um die Sonne ist derart gross, dass er von der Erde aus gesehen stetig hinter der Sonne verborgen bleibt.

131. Doch höre weiter:

132. In der genannten ersten Zone des ersten Gürtels weit ausserhalb der Plutobahn befinden sich kleinste, kleine, mittlere, grosse und grösste Objekte, die schätzungsweise mit einer Anzahl von etwa 1,3 Billionen zu berechnen sind, wovon - wiederum schätzungsweise - etwa 130 Milliarden Kometen-Kerne in Betracht gezogen werden müssen.

133. Weiter gibt es aber noch eine zweite Zone resp. einen zweiten Gürtel noch sehr viel weiter ausserhalb des ersten Gürtels, der sich - wie der erste - ringförmig um das Sonnensystem zieht.

134. Auch in diesem Gürtel sind unzählige Objekte aller Grössen und so selbstredend auch sehr zahlreiche Kometen-Kerne.

135. Wie im ersten, gibt es auch im zweiten sehr grosse Objekte, die bis Erdgrösse aufweisen oder noch grösser sind.

136. Infolge der weiten Entfernung von der Sonne und der Lichtlosigkeit der Objekte im dunklen Raum, können sie von der Erde aus selbst mit guten Fernsichtgeräten kaum oder überhaupt nicht gesichtet werden.

137. Bei den beiden Gürteln, die man auch als Ringe bezeichnen kann, handelt es sich um Überreste jener gigantischen Urwolke aus Gasen, Partikeln und Objekten usw., aus der sich vor mehr als fünfeinhalb Milliarden Jahren letztlich das Sonnensystem mit all den Planeten gebildet hat.

138. Die Urstoffe der Wolke haben sich aber nicht zur genannten Zeit, sondern schon vor mehr als 46 Milliarden Jahren gebildet und sich dann im Laufe der Zeit in ihre Endform verdichtet und vor mehr als fünfeinhalb Milliarden Jahren den Stoff für das Sonnensystem geliefert.

139. Von den beiden genannten Gürteln driften hie und da Objekte ab, auch Kometen-Kerne, die in das innere SOL-System eindringen.

140. Anders gesagt:

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141. Wenn gelegentlich ein Fixstern in eine gewisse astronomische Nähe gelangt, dann bewirkt das, dass sich einzelne Kometenkerne aus den viele Milliarden kleinsten, kleinen, mittleren, grossen und grössten Objekten aus dem Verband der beiden Zonen lösen und eine Bahn in das innere Sonnensystem einnehmen.

142. Viele der Kometen - wie der, von dem wir als Nibiru gesprochen haben - bewegen sich nach ihrer Annäherung an die Sonne und an ihre Planeten - auch die Erde - wieder in ihre äussersten Herkunftsbereiche ausserhalb des inneren Sonnensystems zurück, oder sie schlagen eine innere Systembahn ein, so sie also als systemeigene Kometen im direkten Sonnensystem verbleiben und ständig wiederkehrend ihre Bahnen verfolgen.

143. Viele, die in die Zonen der äussersten zwei Gürtel zurückkehren, verbleiben dort über sehr lange Zeit, ehe sie wiederkehren.

144. So kann die Aufenthaltsdauer in den Gürteln Jahrhunderte, Jahrtausende, Jahrzigtausende oder gar Hunderte von Millionen Jahren sein, ehe sie auf ihrer Bahn wieder in das Innere des Sonnensystems zurückkehren, wenn sie durch die Sonne und ihre Planeten in eine wiederkehrende Bahn gezwungen wurden oder werden.

145. Andere wiederum werden von Planeten von deren Monden oder von der Sonne in ihren Bann gerissen und stürzen zerberstend auf sie nieder.

Billy:

Danke für deine Ausführungen.

- -

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THE EISENHOWER-ALIEN CONTACT FANTASY

NOTE: The Eisenhower-alien contact story is one of the more popular fantasies rampant in the so-called "UFO community", especially popular with members of "exopolitics", a self-appointed group of "UFO experts" who create and promote completely unsubstantiated theories about extraterrestrials, fraudulent "contactees" and other nonsense. Here below, Meier and Quetzal set the story straight.

MH - http://www.theyfly.com/

Pleiadian/Plejaren Contact Reports, conversations, Volume 9
357th Contact

Monday, April 26th, 2004, 12:23AM
Pages 131 to 133

*Note from translator: **FIGU Core-group member** and author, **Hans-Georg Lanzendorfer** asked Billy for his views about the Internet yarns that President Eisenhower had secret meetings, deals, etc. with extraterrestrials. These tall tales, quoted at length in the contact notes, but not translated here, inflate into a lunatic nightmare realm of classic evil alien baby-eaters swarming like termites in vast filthy underground abattoirs, and so on, and so forth.*

Billy Hans-Georg Lanzendorfer, through the Internet or some such, toyed with the question, whether the entire thing is based upon the truth.

Quetzal
51. That is actually not the case, because everything corresponds to an untruth, because a contact between USA President Dwight David Eisenhower and any kind of being of extraterrestrial origin never took place.

52. These stupid fantasy stories have already circulated for a considerable time in circles which see extraterrestrial flying devices and beings as being behind everything and everyone, and which moreover are very gullible and criminally uncritical.

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53. Such stories, which are invented from beginning to end and make reality ridiculous, unfortunately circulate very much in the so-called UFO-circles, in which all nonsense is taken as ready cash, if I may speak with your words.

54. An unbelievable number of deceivers, swindlers as well as liars assert that they are in telepathic, personal, or perceptible or some other kind of contact with extraterrestrial intelligences, whereby, however, as a rule, everything is only pure invention, corresponding to profit-making, a delusion or effective schizophrenia.

55. Quite especially in regard to us Plejaren, respectively Pleiadians, as we called ourselves in the terrestrial German language at the beginning of our contacts, very many lies, swindles, deceptions and frauds are put into operation on the Earth, and indeed through male as well as female Earth humans.

56. Actually, however, with the exception of yourself, from all our peoples of our great federation, which encompasses a measure of distance of 48,000,000 lightyears, no personal, telepathic, perceptional or other contact at all with Earth humans exists in the form that they could be perceived, whether consciously, subconsciously or unconsciously.

57. In our entire federation, impulse contacts only exist coming from we Plejaren, in the form of help with the evolution of Earth humans, who, however, have not the slightest notion of them, and they exclusively pertain to people who are active in developmental research.

58. Firstly, all those who assert that they would be in any kind of connection, respectively, would maintain contact, with us or with any kind of being, do not belong to that, and secondly they would also be incapable of maintaining any kind of contact with us because all prerequisites for that are lacking in them.

59. And thirdly is to say, that all who claim to be in any kind of form of contact or other connection with us, are either pathologically delusional, pathologically imaginative or schizophrenic, if they have not quite knowingly fallen to lying, fraud, deception and swindling.

60. We have already often explained that to you, thus, also, that you are the only one who possesses the necessary prerequisites to maintain various forms of contact with us.

61. Among all humans on the Earth, you are the only one who, for quite certain reasons, is capable of that.

62. They are capabilities which all other Earth humans lack and will still not have been able to achieve in even a thousand years.

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63. Yet you know that, indeed, better than I.

Billy You talk too much, Quetzal, my friend.

[the Moon-landing conspiracy is discussed 19 years earlier in the 230th contact] Let us, from there, talk once again about the American Moon landings, even if we have already often done that.

I have here a book with the title "Die dunkle Seite von Apollo" *[The Dark Side of Apollo]* by Gernot L. Geise, which was published by Michaels-Verlag in the year 2002.

It has the ISB-Number 3-89539-607-9.

The research which the author undertook is astonishing and likewise expresses that the US Americans, respectively, NASA, undertook the greatest swindle of all time and has deceived the entire world in order to win the Cold War and the race to the Moon, and so forth, against the Soviet Union.

In addition to that, I am able to recall that earlier, once the talk was that NASA, subsequently, under certain circumstances, after the alleged first conjured up Moon race landing on July 20th, 1969, carried out manned or unmanned Moon landings, whereby all objects and so forth were then set out on the Moon which were supposed to have been left behind by the alleged first landing on the Moon.

The reason for that was supposed to have been, as I remember it, that it could later be "proven" that the first Moon landing, and also further ones, was actually supposed to have come about on July 20th, 1969.

You have further explained that the Moon landing lie will also be vehemently contested in the new millennium and everything will be undertaken to create "proof" and indeed again in the form that new fraudulent pictures are to be manufactured, in which allegedly, the first Moon landing's "left-behind" objects and so forth, will be able to be "sighted" on the Moon through a new telescope and will be broadcast worldwide through television as a new fraud.

The whole thing can eventually actually come about through a new type of telescope, always with the prerequisite that real materials were set out on the Moon, yet it could also be that then everything is only a studio set-up, as with the alleged first Moon landing.

For this, indeed in suitable areas, hundreds of craters were created by means of underground explosions of blasting agents, and, with construction equipment, heaved-up hills would were created, which finally looked like a Moon landscape.

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These areas, alongside special film studios, were then indeed also used for the lavish so-called training of astronauts.

The decisive machinations for the entire Moon landing swindle lead back fundamentally to Werner Freiherr von Braun and Walt Disney, who, together as good friends, already established everything earlier.

Walt Disney, as movie special effects specialist, suited NASA perfectly.

But, unfortunately, he died two and a half years before the execution of the swindle, on December 12th, 1966, if I remember correctly.

His ideas and those of Werner von Braun, who indeed died in 1977, I think that it was on June 16th, were then however still realised.

Besides, there was still Werner von Braun's co-worker, with whom I was permitted to have a short conversation in Semjase's beamship, as she flew with me to America and she beamed the man into her ship.

Naturally, he was completely perplexed and could initially not understand what had happened to him and he was suddenly in our ship.

His name was Ernst Stuhlinger *(Note from Billy of September 24th, 2005: E Stuhlinger was Werner von Braun's right hand man and he said, among other things, "It was the lie of the millennium, a fraud of the millennium without equal, NASA's and the USA's best specialised deceit spectacle ever"),* and he came from Germany like Werner von Braun.

First he wanted to dispute the Moon swindle, but Semjase's irrefutable presence with her ship and her explanation led to him confessing to the incredible swindle.

But he then therefore begged that we should not publish his name and the conversation we had with him for the time being, rather first then when he is dead.

Today the man would have to be over 90 years old.

If he is dead, I do not know - if he still lives, then I want to openly speak of the short conversation I had with him, and his name.

Is it then possible that I can keep the notes that I have received from you?

Quetzal

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64. Naturally.

65. And indeed no further word must be spoken about all that which you have explained.

Billy If you still have time, then I would still like to bring forward a question in regard to the Third Word Fire.

66. You can ask, then thereafter I want to converse with you privately.

Billy Naturally.

Billy Hans-Georg Lanzendorfer, through the Internet or some such, toyed with the question, whether the entire thing is based upon the truth.

Quetzal

51. Was tatsächlich nicht der Fall ist, denn alles entspricht einer Unwahrheit, denn mit dem USA-Präsidenten Dwight David Eisenhower hat niemals ein Kontakt mit irgendwelchen Wesen ausserirdischer Herkunft stattgefunden.

Quetzal

51. That is actually not the case, because everything corresponds to an untruth, because a contact between USA President Dwight David Eisenhower and any kind of being of extraterrestrial origin never took place.

52. Diese dumme Phantasiegeschichte kursiert schon seit geraumer Zeit in Kreisen, die hinter allem und jedem ausserirdische Fluggeräte und Wesen sehen
und zudem sehr leichtgläubig und sträflich kritiklos sind.

52. These stupid fantasy stories have already circulated for a considerable time in circles which see extraterrestrial flying devices and beings as being behind everything and everyone, and which moreover are very gullible and criminally uncritical.

53. Solche Geschichten, die von Anfang bis Ende erfunden sind und die Wirklichkeit lächerlich machen, kursieren leider sehr viele in den sogenannten

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UFO-Kreisen, in denen jeder Unsinn für bare Münze genommen wird, wenn ich mit deinen Worten sprechen darf.

53. Such stories, which are invented from beginning to end and make reality ridiculous, unfortunately circulate very much in the so-called UFO-circles, in which all nonsense is taken as ready cash, if I may speak with your words.

54. Unglaublich viele Betrüger und Betrügerinnen, Schwindler und Schwindlerinnen sowie Lügner und Lügnerinnen behaupten, mit ausserirdischen Intelligenzen in telepathischem, persönlichem, empfindungsmässigem oder sonst irgendwelchem Kontakt zu stehen, wobei aber in der Regel alles nur reinen Erfindungen, der Profitmacherei, einem Wahn oder effectiver Schizophrenie entspricht.

54. An unbelievable number of deceivers, swindlers as well as liars assert that they are in telepathic, personal, or perceptible or some other kind of contact with extraterrestrial intelligences, whereby, however, as a rule, everything is only pure invention, corresponding to profit-making, a delusion or effective schizophrenia.

55. Ganz speziell in bezug auf uns Plejaren resp. Plejadier, wie wir uns in der irdischen deutschen Sprache zu Beginn unserer Kontakte nannten, wird auf der Erde sehr viel Lug, Schwindel, Trug und Betrug betrieben, und zwar sowohl durch männliche wie weibliche Erdenmenschen.

55. Quite especially in regard to us Plejaren, respectively Pleiadians, as we called ourselves in the terrestrial German language at the beginning of our contacts, very many lies, swindles, deceptions and frauds are put into operation on the Earth, and indeed through male as well as female Earth humans.

56. Tatsächlich jedoch existieren ausser dir von allen unseren Völkern unserer grossen Föderation, die weitenmässig 48 Millionen Lichtjahre umfasst, keinerlei persönliche, telepathische, empfindungsmässige oder sonstige Kontakte zu Erdenmenschen in der Form, dass diese bewusst, unterbewusst oder unbewusst wahrgenommen werden könnten.

56. Actually, however, with the exception of yourself, from all our peoples of our great federation, which encompasses a measure of distance of 48,000,000 lightyears, no personal, telepathic, perceptional or other contact at all with Earth humans exists in the form that they could be perceived, whether consciously, subconsciously or unconsciously.

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57. Nur von uns Plejaren aus existieren in unserer gesamten Föderation Impulskontakte in Form der Evolutionshilfe zu Erdenmenschen, die davon jedoch nicht die geringste Ahnung haben und ausschliesslich Personen betreffen, die in der entwickelnden Forschung tätig sind.

57. In our entire federation, impulse contacts only exist coming from we Plejaren, in the form of help with the evolution of Earth humans, who, however, have not the slightest notion of them, and they exclusively pertain to people who are active in developmental research.

58. Alle jene, welche behaupten, dass sie mit uns in irgendwelcher Form oder mit irgendwelchen Wesen in Verbindung stünden resp. Kontakte pflegen würden, gehören erstens nicht dazu, und zweitens wären sie auch unfähig, um mit uns irgendwelche Kontakte zu pflegen, weil ihnen sämtliche Voraussetzungen dazu fehlen.

58. Firstly, all those who assert that they would be in any kind of connection, respectively, would maintain contact, with us or with any kind of being, do not belong to that, and secondly they would also be incapable of maintaining any kind of contact with us because all prerequisites for that are lacking in them.

59. Und drittens ist zu sagen, dass alle, die behaupten, mit uns in irgendeiner Form in Kontakt oder sonstiger Verbindung zu stehen, entweder wahnkrank, einbildungskrank oder schizophren sind, wenn sie nicht gar bewusst dem Lug, Betrug, Trug und Schwindel verfallen sind.

59. And thirdly is to say, that all who claim to be in any kind of form of contact or other connection with us, are either pathologically delusional, pathologically imaginative or schizophrenic, if they have not quite knowingly fallen to lying, fraud, deception and swindling.

60. Schon oft haben wir dir das erklärt, so auch, dass du der einzige bist, der die notwendigen Voraussetzungen besitzt, um mit uns in verschiedenen Formen Kontakte zu pflegen.

60. We have already often explained that to you, thus, also, that you are the only one who possesses the necessary prerequisites to maintain various forms of contact with us.

61. Du bist unter allen Menschen auf der Erde der einzige, der dazu aus ganz bestimmten Gründen fähig ist.

61. Among all humans on the Earth, you are the only one who, for quite certain reasons, is capable of that.

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62. Es sind das Fähigkeiten, die allen anderen Erdenmenschen abgehen und selbst in tausend Jahren noch nicht erreicht werden können.

62. They are capabilities which all other Earth humans lack and will still not have been able to achieve in even a thousand years.

63. Doch das weisst du ja besser als ich.

63. Yet you know that, indeed, better than I.

Billy Du sprichst zuviel, Quetzal, mein Freund.

Billy You talk too much, Quetzal, my friend.

Lass uns daher ein andermal von den amerikanischen Mondlandungen reden, auch wenn wir das schon oft getan haben.

[the Moon-landing conspiracy is discussed 19 years earlier in the 230th contact] Let us, from there, talk once again about the American Moon landings, even if we have already often done that.

Hier habe ich ein Buch mit dem Titel <Die dunkle Seite von Apollo> von Gernot L. Geise, erschienen im Michaels-Verlag im Jahre 2002.

I have here a book with the title "Die dunkle Seite von Apollo" *[The Dark Side of Apollo]* by Gernot L. Geise, which was published by Michaels-Verlag in the year 2002.

Es hat die ISB-Nummer 3-89539-607-9.

It has the ISB-Number 3-89539-607-9.

Die Recherche, die der Autor betrieben hat, ist erstaunlich und sagt ebenfalls aus, dass die US-Amerikaner resp. die NASA den grössten Schwindel aller Zeiten betrieben und die ganze Welt betrogen haben, um den Mondwettlauf und den Kalten Krieg usw. gegen die Sowjetunion zu gewinnen.

The research which the author undertook is astonishing and likewise expresses that the US Americans, respectively, NASA, undertook the greatest swindle of all time and has deceived the entire world in order to win the Cold War and the race to the Moon, and so forth, against the Soviet Union.

Dazu vermag ich mich zu erinnern, dass früher einmal die Rede davon war, dass die NASA unter Umständen nachträglich, nach der angeblichen ersten getürkten Mondwettlandung am 20. Juli 1969, bemannte oder unbemannte

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Mondlandungen durchgeführt hat, wobei alle Gegenstände usw. dann auf dem Mond ausgesetzt wurden, die bei der angeblichen ersten Landung auf dem Mond zurückgelassen worden sein sollen.

In addition to that, I am able to recall that earlier, once the talk was that NASA, subsequently, under certain circumstances, after the alleged first conjured up Moon race landing on July 20th, 1969, carried out manned or unmanned Moon landings, whereby all objects and so forth were then set out on the Moon which were supposed to have been left behind by the alleged first landing on the Moon.

Der Grund dafür soll der gewesen sein, so erinnere ich mich, dass spatter <bewiesen> werden könne, dass die erste Mondlandung am 20. Juli 1969 und auch weitere tatsächlich stattgefunden haben sollen.

The reason for that was supposed to have been, as I remember it, that it could later be "proven" that the first Moon landing, and also further ones, was actually supposed to have come about on July 20th, 1969.

Weiter habt ihr erklärt, dass die Mondlandungslüge auch im neuen Jahrtausend vehement bestritten und alles unternommen werde, um <Beweise> zu schaffen, und zwar wieder in der Form, dass neuerlich Betrugsbilder hergestellt warden sollen, indem angeblich durch ein neues Teleskop auf dem Mond die <zurückgelassenen> Gegenstände usw. der ersten Mondlandung <gesichtet> werden könnten und weltweit durch das Fernsehen als neuerlicher Betrug übertragen werde.

You have further explained that the Moon landing lie will also be vehemently contested in the new millennium and everything will be undertaken to create "proof" and indeed again in the form that new fraudulent pictures are to be manufactured, in which allegedly, the first Moon landing's "left-behind" objects and so forth, will be able to be "sighted" on the Moon through a new telescope and will be broadcast worldwide through television as a new fraud.

Das Ganze könne eventuell tatsächlich durch ein neuartiges Teleskop zustande kommen, immer vorausgesetzt, dass wirklich Materialien auf dem Mond ausgesetzt wurden, doch könne es auch sein, dass dann alles nur eine Studioinszenierung sei, wie die angebliche erste Mondlandung.

The whole thing can eventually actually come about through a new type of telescope, always with the prerequisite that real materials were set out on the Moon, yet it could also be that then everything is only a studio set-up, as with the alleged first Moon landing.

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Für diese wurden ja auf einem geeigneten Gelände durch unterirdische Sprengstoffexplosionen Hunderte von Kratern und mit Baumaschinen aufgeworfene Hügel geschaffen, die letztendlich wie eine Mondlandschaft aussahen.

For this, indeed in suitable areas, hundreds of craters were created by means of underground explosions of blasting agents, and, with construction equipment, heaved-up hills would were created, which finally looked like a Moon landscape.

Dieses Gelände, nebst speziellen Filmstudios, wurden dann ja auch für das aufwendige sogenannte Astronautentraining benutzt.

These areas, alongside special film studios, were then indeed also used for the lavish so-called training of astronauts.

Die massgebenden Machenschaften für den ganzen Mondlandungsschwindel führten grundsätzlich auf Wernher Freiherr von Braun und Walt Disney zurück, die zusammen als gute Freunde schon früh alles festlegten.

The decisive machinations for the entire Moon landing swindle lead back fundamentally to Werner Freiherr von Braun and Walt Disney, who, together as good friends, already established everything earlier.

Walt Disney als Trickfilmfachmann kam der NASA ja gerade gelegen.

Walt Disney, as movie special effects specialist, suited NASA perfectly.

Leider starb er aber zweieinhalb Jahre vor der Durchführung des Schwindels, am 12. Dezember 1966, wenn ich mich richtig erinnere.

But, unfortunately, he died two and a half years before the execution of the swindle, on December 12th, 1966, if I remember correctly.

Seine Ideen und die von Wernher von Braun, der ja 1977 starb, ich denke, dass es am 16.-Juni war, wurden dann aber doch verwirklicht.

His ideas and those of Werner von Braun, who indeed died in 1977, I think that it
was on June 16th, were then however still realised.

Ausserdem gab es da noch Wernher von Brauns Mitarbeiter, mit dem ich in Semjases Strahlschiff ein kurzes Gespräch führen durfte, als sie mit mir nach Amerika flog und den Mann in ihr Schiff beamte.

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Besides, there was still Werner von Braun's co-worker, with whom I was permitted to have a short conversation in Semjase's beamship, as she flew with me to America and she beamed the man into her ship.

Natürlich war er völlig perplex und konnte erst nicht verstehen, was mit ihm geschehen und er plötzlich in unserem Schiff war.

Naturally, he was completely perplexed and could initially not understand what had happened to him and he was suddenly in our ship.

Sein Name war Ernst Stuhlinger *(Anm. Billy vom* 24. *September* 2005: *E. Stuhlinger war die rechte Hand von Wernher von Braun und er sagte unter anderem: «Es war die Jahrtausendlüge, ein Jahrtausendbetrug ohnegleichen, das je bestspezialisierte Lügenspektakel der NASA und der USA»),* und er stammte aus Deutschland wie Wernher von Braun.

His name was Ernst Stuhlinger *(Note from Billy of September 24th, 2005: E Stuhlinger was Werner von Braun's right hand man and he said, among other things, "It was the lie of the millennium, a fraud of the millennium without equal, NASA's and the USA's best specialised deceit spectacle ever"),* and he came from Germany like Werner von Braun.

Erst wollte er den Mondschwindel bestreiten, doch Semjases unwiderlegbare Gegenwart mit ihrem Schiff und ihre Erklärung führte dazu, dass er den Mordsschwindel gestand.

First he wanted to dispute the Moon swindle, but Semjase's irrefutable presence with her ship and her explanation led to him confessing to the incredible swindle.

Er bat dann aber darum, dass wir seinen Namen und das Gespräch mit ihm vorderhand nicht veröffentlichen sollen, sondern erst dann, wenn er gestorben sei.

But he then therefore begged that we should not publish his name and the conversation we had with him for the time being, rather first then when he is dead.

Heute müsste der Mann über 90 Jahre alt sein.

Today the man would have to be over 90 years old.
Wenn er gestorben ist, ich weiss nicht, ob er noch lebt, dann möchte ich das kurze Gespräch mit ihm und seinen Namen offen nennen.

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If he is dead, I do not know - if he still lives, then I want to openly speak of the short conversation I had with him, and his name.

Ist es dann möglich, dass ich die Aufzeichnungen von euch erhalten kann?

Is it then possible that I can keep the notes that I have received from you?

Quetzal
64. Natürlich.

Quetzal
64. Naturally.

65. Und was du alles erklärt hast, darüber muss wohl kein weiteres Wort gesprochen werden.

65. And indeed no further word must be spoken about all that which you have explained.

Billy Wenn du noch Zeit hast, dann möchte ich noch eine Frage vorbringen in bezug auf den Dritten Weltenbrand.

Billy If you still have time, then I would still like to bring forward a question in regard to the Third Word Fire.

Quetzal
66. Du kannst fragen, doch danach möchte ich mich noch in privater Weise mit dir unterhalten.

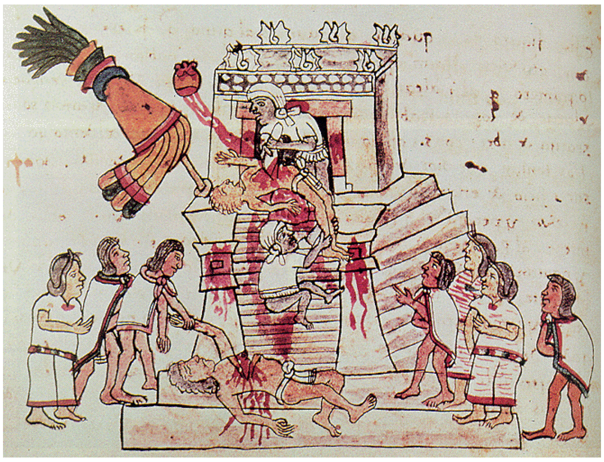
Quetzal
66. You can ask, then thereafter I want to converse with you privately.

Billy Natürlich.

Billy Naturally.

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The Demystification of the Mayan

With all of the current interest in 2012 and the Mayan calendar, and the belief by many "New Agers" that the Mayan were perhaps an "otherworldly" people who magically disappeared into another dimension before predicitng the end of the world in 2012, this information from a contact some 20 years ago may help to clear the senses. It may also be unpleasant and shocking. The first part of the information deals with what are often called the Nazca lines and are here translated as "scrape pictures".

The contact information **was translated from the German by Christian Frehner.**

229th Contact

Monday, 31st July 1989, 7.16 a.m.

Billy: … Can I now ask my questions?

Quetzal:

1. Certainly.

Billy: Once again it is about the “scrape pictures” at Nazca in Peru. On the 16th March 1987, at the 216th contact, you explained that it has been a gigantic

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religious and astronomical calendar and garden. I explained this information to somebody, and of course new questions resulted therefrom, and I am also interested in the answers. Can you give me additional information about those scrape pictures, their purpose and construction as well as about the Nazca gods and Nazca people?

Quetzal:
2. I'd like to explain a few things:

3. Each one of the scrape pictures was portrayed by a non-interrupted, continuing line.

4. For their construction drawing patterns were used which were transferred and enlarged onto the ground, until the desired size was reached.

5. The Nazcans were perfectly mastering the necessary mathematical calculating.

6. With ropes that were attached to standing poles – that were held by people – with revolving straps, an improvised circle was built which served to scrape the spots, that had already been marked, with tools.

7. The light sediment layer under the desert's surface was uncovered, and in this way the figures and lines were created.

8. The gigantic scrape figures – desert ground that was scraped away – were symbolizing gods that were revered by the Nazcans in those times.

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9. At the same time, the scrape pictures were also an astronomical calendar and a huge astronomical garden, because the figures represented portrayals of the gods who, according to the Nazca people's belief, were seen in the star pictures.

10. For the interpretations of the Nazca star pictures, animals and birds known to the people, and also geometric figures were used which were believed to be seen in the star constellations.

11. On the holy god day that was set at that day when day and night were of equal length, the entire people were walking in long marches over the scrape pictures and honouring the gods, and they performed rituals and ceremonies to the honour of their great and powerful gods.

12. In order to make their gods peaceful, "lower" human beings, like slaves, enemies and "unwanted people" etc. were sacrificed and killed in such a way that they were bound onto special altars, and a heavy wooden thorn or stone thorn was driven into the forehead and the skull, and a cactus thorn was driven through the lips, to shut up their mouth for all times and to silence them.

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13. Those ceremonies were executed by the priests, who were “holy” men and who led a prosperous life.

14. The priests were also responsible for the performance of the “holy” rituals and ceremonies on the scrape pictures, that were permitted to walk on not only on the holy god day, but at any other time and (was permitted. to be used for private cultic actions.

15. As a rule, the Nazcans were people with high skulls, which means that their skulls showed an exceptional long skull form, which was not of original origin.

16. This skull form was artificially produced; as long as the skull was still formable, it was restricted and bound with grinded metallic, stony and wooden plates, forcibly leading to a skull of long form and resulting in an oblong deformation.

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17. This procedure was even started with newborns when they were one week old.

18. Everything was not an ideal of beauty, but a tribute to the gods, to give them obsequious reverence.

19. Only those Nazcans were permitted to have and wear the oblong-skull-form who were of higher class, i.e. about 85 percent of the population.

20. The remaining 15 percent were "lower people" who had to perform slave duty and similar tasks, and who were looked upon as social misfits etc., and whose well-being or non-well-being and, therefore, their life was laying in the hands and will of the "higher ones" and especially of the priests.

Billy: This explanation should be enough. Thank you. Then here's another question regarding the advanced culture of the Mayans and their extinction or downfall, respectively. Can you report about this? I suppose that you have knowledge about the history of the Mayans, don't you agree?

Quetzal:

22. The Mayas are Indian people and language families in southern Mesoamerica.

23. I have provided you with information about it before, but obviously you want to know more about it.

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24. Here it goes:

25. Maya as a language exists in Southern and North-east Mexico, in Guatemala, Honduras and Belize with more than 2 million people who are speaking that language.

26. If spatial-cultural criteria are taken into account, there must be differentiated between those people who live in scattered settlings in the woodland of the tropical lowland, and those people in the colonial-Spanish oriented village communities of the cool-temperate highlands.

27. The Yucatec belong to the first category and are living in the Mexican states Yucatán, Quintana Roo and Campeche as well as Lakandons and Chorti, etc.

28. Cackquels, Quiché and Tzutuhils are belonging to the second category.

29. Regarding the hierarchy of political offices it can be said that in the high regions there is a cult-brotherhood, while in the lowlands the organizational form is that of groups of relatives.

30. The (first. ones are pursuing a very intensive clearing through fire, whereby beans, pumpkins and maize are the principal crops that are cultivated.

31. Those who are living in the forests are oriented towards extensive agriculture.

32. The significant advanced culture of the Mayas developed since the year 2321 before Jmmanuel's birth, and it formed the actual traditional Maya religion into the state religion.

34. The Mayas' descendants of today are still venerating the old gods of their ancient religion, which they elevate into a position of Christian saints.
35. Nevertheless, the doings of the distant descendents are still determined by "ghost powers".

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36. Shamanistic rituals regarding the healing of the sick, the sowing and oracle calendars still belong into the given order.

37. But if we view the time before Columbus, the following can be said:

38. In those times the Maya were the holders of very highly advanced culture whose heyday began about 300 years after Jmmanuel's birth and was lasting for about 460 years, before they – because of climatic changes – were befallen by draught catastrophes that wreaked havoc over the land and claimed 14,392,108 lives in only as much as 150 years.

39. 1550 years after Jmmanuel's birth, the Maya culture found its total end through the Spanish conquests, whereby the conquerors committed terrible inhumaneness, murder, crimes of all kinds and cruelties without an end.

40. And all of this was done in the name of the Spanish royal house as well as in the name of God and, therefore, in the name of the Christian religion.

41. Well, at that time there happened a spatial relocation of the cultural heyday from the South to the North, what lead to the last end of the classical Maya culture.

42. That actual relocation and the actual reason for the downfall of the Maya culture can be traced back to earlier causes that were not within the power of the Spaniards.

43. Actually, forces of nature were responsible for the final fall, i.e. gigantic natural catastrophes through droughts, but also through epidemics, famine and wars.

44. The most powerful causes were three drought periods; back in the year 754 after Jmmanuel's birth the first one began, slowly developed and later – after about 50 years – became the first drought catastrophe that lasted about 10 years.

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45. Because of the severity of that drought, famines spread over wide areas, which claimed many deaths.

46. No longer in control because of hunger, children and old people were killed to serve as food, as had also been the case in the land of Egypt, when droughts and famines ruled.

47. There were only about 40 years after the great drought, when the land and the people could recover somewhat, until another heavy drought covered the land and when the same evil became the order of the day again, as had been the case during the first drought.

48. This period of drought did not last as long as the first one, because after a little bit more than four years it ended.

49. But also during this drought many human beings died, and again human beings were killed and eaten, mainly children and old persons, as had been the case during the first drought.

50. As the land was recovering very slowly after the first drought and did not become fully usable for the cultivation of food, everything became even worse after the second drought.

51. That part of the soil that was still usable brought forth even less food, and so the people were living in want and had to live frugally during the following years and decades, until a third drought period broke over the land that lasted for another nearly seven years.

52. And once again, as a last solution for the hungry people, they killed and ate their children and old people.

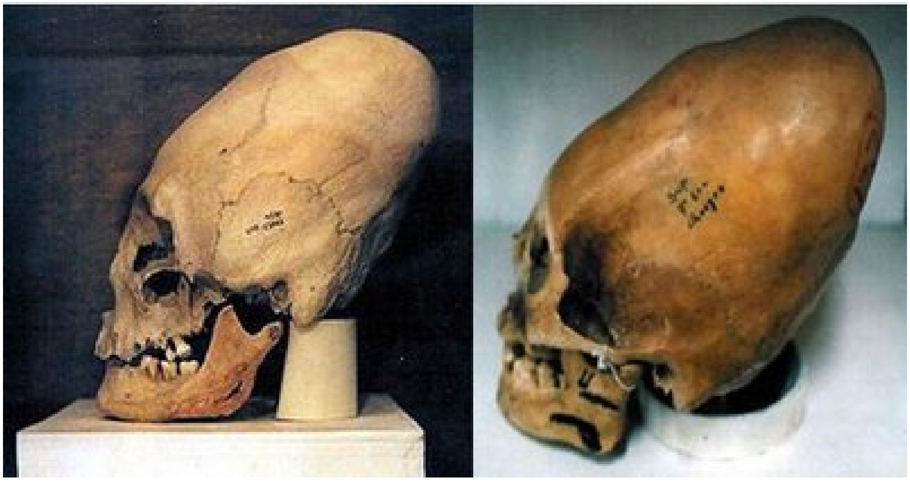
53. Finally this last great catastrophe led to the break-down of the advanced Maya culture and brought its final ruin.

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These odd elongated skulls originate from Peru. They were excavated in Nazca - close to the mysterious Nazca lines. As with the horned skull race, skeletal remains reveal that this race was extremely tall - up to nine feet in height. Similar skulls have been excavated in Mexico and are on display in museums. Some of the elongated skulls showed evidence of ancient brain surgery, suggesting an advanced knowledge and understanding of biology. Suggestions that the skulls were altered by a process of binding the skull in infancy, when the cranial bones are soft, encouraging them to grow into an un-natural shape, have been rejected.



A giant skull from the Gold Museum in Lima, Peru. The shape of the skull would explain the description of the "misshapen" heads of the giants given by the Ecuadorian natives. Image from Light 1998

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Zweihundertneunundzwanzigster Kontakt

Montag, 31. Juli 1989, 7.16 Uhr

Billy: … Dann kann ich ja jetzt meine Fragen vorbringen, oder?

Quetzal:

1. Gewiss.

Billy: Es handelt sich wieder einmal um die Scharrbilder von Nazca in Peru. Du hast doch erklärt, es war am 16. März 1987, beim zweihundertsechzehnten Kontakt, dass es sich dabei um einen riesigen religiösen und astronomischen Kalender und Garten handelte. Das habe ich jemandem erklärt, woraus natürlich neue Fragen entstanden sind, deren Antwort auch mich interessieren. Kannst du mir mehr über die Scharrbilder, deren Zweck und Herstellung sowie über die Nazca-Götter und die Nazca-Menschen erklären?

Quetzal:

2. Dazu will ich gern noch einige Ausführungen machen:

3. Jede der Scharrbilder-Figuren wurde durch eine ununterbrochene, fortlaufende Linie dargestellt.

4. Deren Anfertigung erfolgte durch zeichnerische Vorlagen, wobei zuerst die zeichnerische Figur vergrössernd auf den Boden übertragen wurde, bis die gewünschte Grösse erreicht war.

5. Die dafür notwendige mathematische Berechnungsweise beherrschten die Nazcaner perfekt.

6. Mit Seilen, die an stehenden Stangen mit einer drehbaren Schlaufe befestigt waren, wobei die Stangen von Menschen gehalten wurden, wurde ein improvisierter Zirkel erstellt, der dann dazu diente, die bereits im Boden markierten Stellen mittels Handwerkzeugen einzukratzen.

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7. Die helle Sedimentschicht unter der Oberfläche des Wüstenbodens wurde freigelegt, und so entstanden die Bilder und Linien.

8. Die riesigen Scharrbilder – die Oberschicht des Wüstenbodens wurde weggescharrt – symbolisierten die Götter, die damals von den Nazcanern verehrt wurden.

9. Gleichzeitig aber waren die Scharrbilder auch ein astronomischer Kalender und riesiger astronomischer Garten, denn die Figuren stellten die Abbilder der Götter dar, die gemäss dem Glauben der Nazca-Menschen in den Sternbildern gesehen wurden.

10. Für die Nazca-Sternbilder-Interpretation wurden von den Menschen bekannte Tiere und Vögel sowie geometrische Figuren verwendet, die sie eben auch in den Sternkonstellationen zu sehen glaubten.

11. Am heiligen Göttertag, der für die Zeit der Tag- und Nachtgleiche festgesetzt war, wurde den Göttern gehuldigt, indem das ganze Volk über die Scharrbilder wanderte in

12. Und um die Götter friedlich zu stimmen, wurden ‹niedere› Menschen, wie Sklaven, Feinde und ‹Unerwünschte› usw., geopfert und also getötet, indem ihnen auf speziellen Altären, auf denen die Opfer festgebunden wurden, ein schwerer Holzdorn oder Steindorn in die Stirnpartie und in den Schädel getrieben und ihnen ein Kaktusdorn durch die Lippen gestossen wurde, um ihnen für alle Zeiten den Mund zu verschliessen und sie zum Schweigen zu bringen.

13. Diese Handlungen wurden von den Priestern durchgeführt, die ‹heilige› Männer waren und ein wohlhabendes Leben führten.

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14. Die Priester waren auch verantwortlich für die Durchführung der ‹heiligen› Rituale und Zeremonien auf den Scharrbildern, die vom Volk jedoch nicht nur am heiligen Göttertag betreten, sondern auch während allen anderen Zeiten betreten und für private Kulthandlungen benutzt werden durften.

15. Die Nazcaner waren in der Regel hochschädelige Menschen, was bedeutet, dass sie einen aussergewöhnlich langen Schädelbau aufwiesen, der jedoch nicht natürlicher Form war.

16. Diese Schädelform wurde künstlich geschaffen, und zwar dadurch, dass, solange der Schädel noch formbar war, dieser mit zurechtgeschliffenen metallenen, steinernen und hölzernen Platten eingeengt und also eingebunden wurde, wodurch dem Schädel zwangsweise die Hochschädelform gegeben wurde und eben die längliche Deformation entstand.

17. Diese Prozedur wurde bereits an Neugeborenen vorgenommen, wenn diese eine Woche alt waren.

18. Das Ganze diente dabei nicht einem Schönheitsideal, sondern einem Tribut an die Götter, um diesen eine unterwürfige Ehre zu erteilen.

19. Die Hochschädelform durfte dabei nur von jenen Nazcanern geschaffen und getragen werden, die des höheren gesellschaftlichen Standes waren, was sich etwa auf 85 Prozent der Bevölkerung zutrug.

20. Die restlichen 15 Prozent waren ‹Niedrige›, die Sklavendienste und dergleichen zu verrichten hatten und als Asoziale usw. galten und deren Wohl und Wehe und damit auch deren Leben in den Händen und im Willen der ‹Höheren› und besonders der Priester lag.

Billy: Diese Darlegung sollte eigentlich genügen. Danke. Dann habe ich noch eine Frage hinsichtlich der Hochkultur der Maya und deren Aussterben resp. Untergang. Kannst du mir einiges darüber berichten? Es ist wohl anzunehmen, dass du dich mit der Mayageschichte auskennst, oder?

Quetzal:

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21. Tatsächlich habe ich mich damit beschäftigt und kenne mich in diesen Belangen einigermassen aus, zumindest in den Dingen, die uns allgemein bekannt sind.

22. Bei den Maya handelt es sich um indianische Völker- und Sprachenfamilien im südlichen Mesoamerika.
23. Darüber habe ich dir schon einmal einiges erklärt, wozu du aber offenbar noch mehr wissen willst.

24. So sei es:

25. Die Maya als Sprache existiert in Süd- und Nordost-Mexiko, in Guatemala, Honduras und Belize mit weit mehr als 2 Millionen diese Sprache sprechenden Menschen.

26. Werden räumlich-kulturelle Kriterien in Betracht gezogen, dann müssen Unterscheidungen getroffen werden zwischen den in Streusiedlungen lebenden Waldlandbauern des tropischen Tieflandes und den stärker geprägten kolonialspanischen Dorfgemeinschaften des kühlgemässigten Hochlandes.

27. Die ersteren zählen zu den Yucateken, in den mexikanischen Staaten Yucatán, Quintana Roo und Campeche sowie Lakandonen und Chorti usw.

28. Zu den zweiten zählen Cackquel, Quiché und Tzutuhil.

29. In bezug der politischen Ämterhierarchie ist zu sagen, dass in der Höhenregion eine Kultbruderschaft besteht, während im Tiefland eine Organisationsform in Verwandtschaftsgruppen besteht.

30. Die einen betreiben einen sehr intensiven Brandrodungsbau, wobei hauptsächlich Bohnen, Kürbisse und Mais angebaut wird.

31. Die Waldbewohner hingegen sind auf eine extensive Gartenkultur ausgerichtet.
32. Die sehr bedeutende Hochkultur der Maya entwickelte sich ab dem Jahr 2321 vor Jmmanuels Geburt, wobei sich auch die eigentliche traditionelle Maya-

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Religion zur Staatsreligion formte.

33. Der heutige mayaindianische Katholizismus ist durchsetzt von Elementen ihrer altherkömmlichen traditionellen Religion.

34. Die heutigen Nachfahren der alten Maya verehren noch heute die alten Götter ihrer uralten Religion, wobei sie diese jedoch in den Stand christlicher Heiliger erheben.

35. Nichtsdestoweniger jedoch wird das Wirken der fernen Nachfahren noch immer durch ‹Geistesmächte› bestimmt.

36. Zur gegebenen Ordnung gehören so sowohl noch die schamanistischen Rituale in bezug der Krankenheilung, der Aussaat- und Orakelkalender.

37. Doch greifen wir zurück in die vorkolumbianische Zeit, dann ist folgendes zu sagen:
38. Damals waren die Maya Träger einer sehr hoch entwickelten Kultur, wobei deren Blütezeit rund 300 Jahre nach Jmmanuels Geburt begann und rund 460 Jahre dauerte, ehe durch Klimaveränderungen Dürrekatastrophen über die Lande hereinbrachen, böses Unheil erzeugten und die im Verlaufe von nur rund 150 Jahren 14 392 108 Menschenleben forderten.

39. Die Maya-Kultur fand dann mit der spanischen Eroberung um 1550 nach Jmmanuels Geburt ihr totales Ende, wobei die Eroberer ungeheure Unmenschlichkeiten, Morde, Verbrechen aller Art und Greueltaten ohne Ende begingen.

40. Das alles geschah im Namen des spanischen Königshauses und zudem im Namen Gottes und damit im Namen der christlichen Religion.
41. Nun, zu dieser Zeit ergab sich eine räumliche Verschiebung der kulturellen Hochblüte von Süden nach Norden, was zum letzten Ende der klassischen Maya-Kultur führte.

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42. Diese eigentliche Verschiebung und der eigentliche Grund des Untergangs der Maya-Kultur führte jedoch auf frühere Ursachen zurück, die nicht in der Macht der Spanier lagen.

43. Tatsächlich waren für den endgültigen Untergang Naturgewalten ausschlaggebend, und zwar gewaltige Umweltkatastrophen durch Dürren, wie aber auch Epidemien, Hungersnöte und Kriege.

44. Die mächtigsten Ursachen bildeten jedoch drei sehr schwere Dürreperioden, deren erster Beginn bereits im Jahre 754 nach Jmmanuels Geburt begann, sich langsam aufbaute und rund 50 Jahre später zur ersten und rund 10 Jahre dauernden Dürrekatastrophe führte.

45. Durch ihre Schwere breiteten sich Hungersnöte über sehr weite Gebiete aus, wodurch viele Menschen starben.

46. Des Hungers nicht mehr Herr werdend, wurden Kinder und alte Erwachsene ermordet, um als Nahrung zu dienen, wie das schon zu früherer Zeit gleichermasse.n im Ägyptenland geschah, als dort Dürren und Hungersnöte herrschten.

47. Nur gerade rund 40 Jahre dauerte nach dem Ende der grossen Dürre die Zeit, da sich das Land und die Menschen wieder etwas erholen konnten, ehe eine weitere schwere Dürre über das Land zog und die gleichen Übel zur Tagesordnung wurden, wie sie schon bei der ersten Dürre vorherrschten.

48. Diesmal jedoch dauerte der Dürrezustand nicht so lang wie das erste Mal, denn nach wenig mehr als 4 Jahren war sie beendet.

49. Doch auch bei dieser Dürre fanden wieder viele Menschen den Tod, denn es wurden wieder Menschen getötet und aufgegessen, hauptsächlich wieder Kinder und alte Erwachsene, wie das schon zuvor bei der ersten Dürre geschehen war.

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50. Schon nach der ersten Dürre erholte sich das Land nur sehr langsam und war nicht mehr vollwertig für den Nahrungsanbau nutzbar, folglich es nach der zweiten Dürre noch schlimmer kam.

51. Der noch nutzbare Boden brachte noch weniger Nahrung hervor, folglich die Menschen die folgenden Jahre und Jahrzehnte darben und sehr karg leben mussten, ehe rund 45 Jahre nach der zweiten Dürre eine dritte Dürreperiode über das Land hereinbrach, die wieder lange und annähernd 7 Jahre dauerte.

52. Und wieder war die letzte Lösung für die hungernden Menschen die, dass sie ihre Kinder und die Alten töteten und aufassen.

53. Diese letzte grosse Katastrophe führte letztlich dazu, dass die Hochkultur der Maya auseinanderbrach und deren endgültigen Untergang herbeiführte.

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NOW THE GALLERY OF LIARS AND OF THE SELF-DELUDED MEDIUNS AND CHANNELERS,ETC. USW,USF.



HELENA BLAVATSKY LIAR, SWINDLER, AND HASHISH SMOKER

The Theosophical Society was formed in 1875, (Theosophy, meaning knowledge of God, or divine wisdom) and Mme Blavatsky spent the next two years, while smoking hashish, writing a book on this divine wisdom or body of truth concerning God, man and the universe, under the title of Isis Unveiled. Her neighbor in the building claimed Blavatsky often used hashish and urged her to try it – "Hashish multiplies one's life a thousand fold!" – and Blavatsky also claimed it revealed to her past incarnations. Madame Helena Blavatsky discovered the drug hashish when she was in Cairo, which of course influenced her writings. She in fact became addicted to this drug. She used the drug to help her contact the spirit world, which was a common practice in ancient pagan times.

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THE PAGES BELOW ARE DEDICTATED TO ALL THE LIARS, MEDIUNS, CHANNELERS , BUNCH OF SWINDLERS AND CHARLATANS LIARS LIKE JANI KING, BARBARA MARCINIACK ETC, ETC, ETC,…

READERS OF THE TRUE TALMUD JMMANUEL. NOW READ WHAT THIS LIAR AND INEXISTENT MASTER MAITREYA SAYS ABOUT THE TALMUD JMMANUEL TO UNDERSTAND HOW THESE CHANNELERS PEOPLE LIE.

WEBSITE OF LIARS HERE:

http://www.maitreya-edu.net/questionanswers/offans22.htm

29th Oct 2000:

Question: - Dear Maitreya, I have read that "The Talmud of Jmmanuel" is the only record of Jesus' teachings written during his lifetime that contains the un-falsified lessons of the truth, knowledge and wisdom of the spirit. (A common-sense approach to the Bible, containing some stories the same as the Bible, others just the opposite.) It alone is claimed to be able to expose the untruth of the New Testament and to destroy in many people the madness of religion, or greatly temper it. Have you ever heard of this book? Do you agree with any of the above, or do you care to comment? An answer would be appreciated, if you have time. In Love & light, Tara.

Answer: - Tara. There is no truth or untruth. Each soul has their own truth. I have said this before in my writings. What one soul finds true, another will mock. What another will mock, another will announce as truth. The only truth is what is NOW. All writings on Prophets' teachings cannot be taken as true or untrue, for in the past of Earth time they have been tampered with by religious people, and words have been changed by interpreters. What does the past matter? It has been and gone, it is no longer relevant. Even living in the NOW, and creating truth, your truth may not be another's. For each soul is in its own illusion, and the Earth plane is a huge illusion, humanity just cannot see it.

The liar and NON Existent Maitreya. Channelized by the Self deluded and also LIAR Margaret Birkin

How Margaret became the Channel for Maitreya!



SELF-DELUDED AND CHARLATAN MARGARETH BIRKIN

In July 2005, **Margaret Birkin** married Alan McElroy and chose to change her name. Margaret had been the channel for Maitreya for over 12 years. Her very successful career began in 1984 when she was trained by two English mediums who themselves were channels for higher energy. From that time to her marriage to husband Alan, her career had been one of just improving her abilities and moving forward. In 1991 she began writing a column in Hervey Bay Qld, Australia for the Maryborough Chronicle, a prominent newspaper in the area. She then went to New Zealand and became very successful as a radio clairvoyant and then the resident clairvoyant for the NZ Womans Weekly. In 1997 she gave up doing her clairvoyant work and became a full time metaphysics teacher after being given her very successful Masters course in metaphysics. In 1999 Margaret was asked to speak in deep trance at the United Nations in New York to a very special group of spiritual staff and associates. In 1996 Margaret along with her then husband Peter, gave instructions to Peter from Maitreya to build this web site, and since its conception, the web site has just mushroomed until it now covers over 130 countries and has a huge viewing audience each week. Peter retired from the web site in 2001, but still plays a role as mentor. In 1999 Margaret was asked to speak in deep trance at the United Nations in New York to a very special group of spiritual staff and associates. Although since her first radio show in 1992 Margaret had done radio every year in many different countries. in 2005, she and Alan chose to go into radio with Contact Talk Radio in Seattle USA with a radio show entitled "Sixth Sense." The show presently airs three days a week, Tuesdays, Wednesdays and Thursdays at 10am PST. In 2006 the web site format after ten years of being the same, began to change and a new format was created. Maitreya created the logo and the words "Wisdom for Today, Answers for Tomorrow." In 2003, Margaret founded, on Maitreya's instructions, the Australian Institute of Metaphysics on Tamborine Mountain in Queensland, Australia. In 2005, the Seattle Institute of Metaphysics was founded by her husband Alan and Tishelle Betterman "Astrolady" (www.astroloady.com) Another Institute in the Netherlands is planned for 2006, and many more around the world are planned for the future. Margaret and Alan share a dual vision, that of taking Maitreya to the world, and allowing his message to be heard by all who want to listen. They now live in Seattle Washington, USA and spend their time between teaching and radio, visiting their Australian school and travelling to promote the Masters teaching around the world.

Now Billy Meier supporters please take a look at the lie written below in this Letter from a reader to the Non Existent Maitreya channeled swindle.

Talmud and our teachings

Q - Master Maitreya,

I have accessed your web-site and I find many references about The God-head creating everything that Mankind encounters, including 'The Creation' that manifests as Mankind's Universe Of Mind.

The question I have relates to 'The Dead Sea Scrolls', and in particular **'The Talmud Of Jmmanuel',** which clearly informs us that The God-head works for The Creature known as 'The Creation', who is The Maker of All-That-Is. In the Talmud we find that the God-head is the 'Director Of Forces', and the 'Manager' of The Creation's Energic Wishes.

Please can you tell me why there is a slight difference in Cosmology in the literature on the Maitraya web-site, contrasted with that of 'The Talmud Of Jmmanuel'.

A Humble Student – John *(you should be named Imbecile John for asking this question to a non existent Maitreya you fool!)*

Answer. There is no difference between the two explanations. There is God in the state of Witness Entity (Godhead) which is not engaged in creation but Wishes (Director), and based on the Laws in the universe, it will happen. Then there is God in the state of being engaged in the universe (Consciousness and the three gunas). This is the part that carries out the Wishes of the Godhead (Manager) and makes them happen. The Godhead is the State of Pure Consciousness. God in the Manifested state is the state of Seven Lokas which are connected to Koshas in man, etc. (read the Book Universe and Man in THOTH).

The only thing you might see different between the Talmud and our teaching is a Higher state of God. In that state It Just Is (Be-ness). This state is beyond the creation, and God in that state is unattached from all things in creation (Godhead and the Creative Forces). He is in the state of complete Bliss and Oneness. This state is Known in the Mystical Paths as the state of Un-knowable. It only can be experienced (not explained)!

WEBSITE OF THE LIARS AND CHARLATANS is this one

http://www.maitreya.org/English/Letters/talmud_and_our_teachings.htm

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2008 October 14th Scam

BLOSSOM GOODLIAR…

LIAR AND SELF-DELUDED

$$Blossom Goodchild$$ And The Federation Of lies.

Blossom Goodchild’s Predicted Mass UFO Sighting: Will it Force Disclosure to Occur?

by Stephane Wuttunee

Posted: 14:30 September 8, 2008



Blossom Goodchild

Like wildfires in the Australian outback, rumors of an upcoming mass televised UFO sighting over American skies are taking the Internet by storm. Blossom Goodchild, an Aussie actress and author, has the international Ufology community on its ear with channeled information concerning the eminent appearance of a massive extraterrestrial spacecraft for October 14th, 2008. Calling themselves ‘The Federation of Light’, these Beings from another world have stated to Goodchild that they intend not only to make themselves known, but also to remain more or less in place for a full 72 hour period, thereby providing the media with ample opportunity to once and for all capture on film evidence that will silence the skeptics and debunkers forever. The predicted rendezvous point? Alabama.

Blossom Goodchild is a professional **$$$$$$** ‘direct voice’ channelling medium working with spirit and cosmic energies. She has been channelling the Native American Indian Spirit Energy ‘White Cloud’ for seven years now and shares his messages of Unconditional Love by means of personal readings and group meetings.

Blossom Goodliar looks back on 14th Oct. Fraud



2008 October 14th Scam



I have had to make a decision today (6th oct) that I can no longer continue to update letters etc. I shall channel as always at the weekend, but other than that, or unless there is MAJOR NEWS to announce (which I will put up on THIS page) I shall leave it as it is. Truly I am exhausted. I THANK EVERYONE for their amazing support of LOVE and encouragement and general points of view. Please also note that my laptop dropped and broke! Not a good time, so many things like mailing lists are a bit muddled. I am having to start a new account to accomodate the mass of new members, and on top of that our internet line went down for three days!! So please everyone, bear with me . I am TRYING to get it all sorted, but its taking its time as there is so much to do regarding getting things uploaded on the new laptop. Patience is a virtue so they say.!!

I feel it important to quosh an ugly rumour someone has started. I have NEVER thought/said that if the ship doesn't show that I will commit suicide. thank you!

My life has turned upside down. I have been overwhelmed with the amount of mail I have received and although I have been trying to reply in person, it has got to the point when it is no longer possible. I do apologize.

I am SO thankful to everyone for their uplifting words of courage and strength. It is SO good to know of SO many out there in the LIGHT and KNOWLEDGE that THIS WILL TAKE PLACE.

Apology greatly in order. I have been giving out wrong information on the radio regarding the calibration of Truth. The gentle man who originally sent me the letter has let me know the facts. So sorry everyone. Completely unintentional.

Blossom Goodchild http://www.blossomgoodchild.com/

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THE "PLEIADIAN" LIES CHANNELED BY THE SWINDLER **Barbara Marciniak**



Barbara Marciniak is an internationally acclaimed trance channel, inspirational speaker, and best-selling author of Bringers of the Dawn, Earth, Family of Light, and Path of Empowerment, which collectively have been translated into more than twenty languages and have sold over five hundred thousand U.S. copies. She has a BA in social science, and is the publisher and editor of the quarterly newsletter The Pleiadian Times. Her extensive worldwide travels, astrological studies, and a lifetime of alternative free thinking augment her personal understanding of the material she channels.

The Pleiadians are a collective of multidimensional spirit beings from the Pleiades star system, and have been speaking through Barbara Marciniak since May of 1988. The Pleiadians are here to assist humanity with the process of spiritual transformation in the years leading up to December 2012. Their distinctive style blends wit and wisdom, common sense, and cosmic knowledge in teachings that encourage expansive thinking and personal empowerment, and which have been compared to native shamanism.

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Brother Veritus' Website

Website FULL OS ESOTERIC LIES http://www.luisprada.com/



$$$$$$$Brother Veritus$$$$$$

FALSIFIER OF TALMUD OF JMMANUEL Luis E. Prada

THIS PERSON ABOVE FALSIFIED THE TRUE TALMUD JMMANUEL. HE TRANSLATED IT INTO SPANISH LANGUEGE AND CHANGED THE ORIGINAL TEXTS OF TALMUD JMMANUEL AND MIXED IT WITH ESOTERIC LIES!!! SAINT GERMAIN, NESARA ARE LIES!!!!

May Our Mission Be Fulfilled in Thy Hearts, Dear Readers

Bilingual Website (English-Spanish)
A Repository of Spiritual Knowledge for the Aquarian Age
Educational and Non-Profit Website



LIAR AND SELF DELUDED FREEMASON BROTHER "LIAR" VERITUS – FALSIFIER AND SPREADER OF NESARA AND ESOTERIC LIES.

This is an independent and eclectic New Age Website not aligned with any religious, mystical, philosophical or initiatic organization. It does not support any worldly organization of political nature nor it is affiliated with special interest groups. This effort, non-profit and with New Age consciousness, has the intention of striking the lethargic minds of a sleeping humanity and to encourage the awaken to press on!

Statement of Purpose
This website has as an objective the presentation of articles marrying the Ageless Wisdom with the New Teachings coming from the future. Messages from the Star Brothers and the Sacred Kabbalah will be interwoven seamlessly. What a glorious moment to mix all these truths without restrictions or limitations, as they are in the mind of the Supreme Creator, the Prime Creator, the Law of One coming from the Great Central Sun. Occultism, the teachings of initiatic schools and New Age channeling will be part of this site. It does not matter the source as long as the teaching is valid for the dissemination of Truth and in the service to others.
This Website will be a uniting force for all students of spirituality of all schools, enlightened and unenlightened ones but on the Path to Redemption. The latter ones are those who have created self-imposing restrictions and narrow beliefs to their reality and as unascended beings in ignorance have failed to see the truth in all no matter what the external appearances or the label of the channel be. You all are welcome here, search through it in confidence, we are not affiliated with any organization, we are just scribes, we have no mental walls.

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$$$Barbara Hand Clow$$$ CHARLATAN, SWINDLER AND SELF-DELUDED LIAR!

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Barbara Hand Clow has taken her masterful work, *The Pleiadian Agenda*, and its teachings on Goddess Alchemy, and woven them into a workshop intended for all levels of students. The objective is for students to learn about--and experience--the nine dimensions of consciousness that the Pleiadians revealed to her in 1995. We are to be opened to these levels by December 21, 2012, the end of the Mayan calendar.

The workshop is generally in four parts. The first evening (usually on Friday), Barbara opens our minds to topics of current importance, whether they be global news or astrological influences. She approaches these as a Pleiadian, and students quickly realize that how she teaches is as important and what she teaches. "Don't worry about taking notes," she will often say, followed by, "Let this information sink in wherever it wants to go in your mind; you'll remember it when you need to." She is joyful and loves to crack jokes, in typical Pleiadian fashion. For those of you who have read *The Pleiadian Agenda*, you'll recognize "Satya" right away as she makes irreverant and brilliant comments, typical of a fully realized, multi-dimensional being. Gerry Clow, her husband and long-time partner, complements her teachings with insights and meditations on how to receive these teachings in our bodies, drawing on his experiences as a hands-on spiritual healer, trained in Polarity Therapy and Craniosacral Therapy.

During the morning of the second day (usually on Saturday), Barbara teaches the nine dimensions of consciousness: what are they, how do they feel to us, how they interrelate. Students respond by asking questions, and if they become imbalanced by accessing too much energy, they receive healings from the healers at the back of the room to remain grounded and balanced

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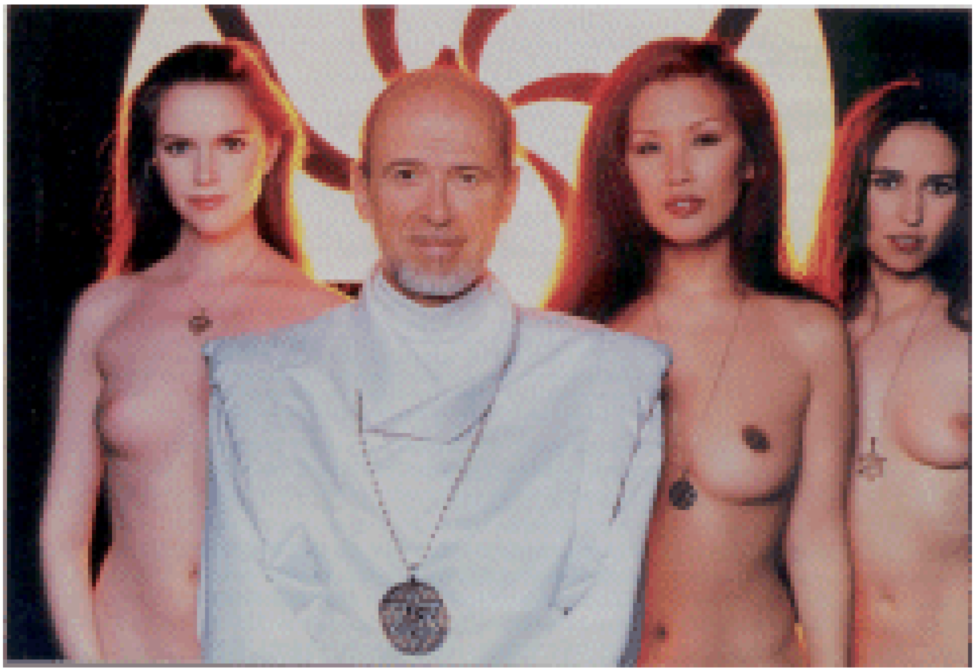
LIAR AND SELF-DELUDED Amorah Quan Yin



Swindler and Liar $$Amorah Quan Yin$$

Amorah Quan Yin is author of: ***The Pleiadian Workbook: Awakening Your Divine Ka, The Pleiadian Tantric Workbook: Awakening Your Divine Ba, Pleiadian Perspectives on Human Evolution*****,** published by Bear and Co. She is channel for the Pleiadian Emissaries of Light, Sirian Archangelic League of the Light, Andromedan Emissaries of Light, Ascended Masters, Intergalactic Federation of Light, and others, and founder of **Pleiadian Lightwork - Dolphin Star Temple**. Amorah's fourth book, ***AFFINITY****: Reclaiming the Divine Flow of Creation*

ONLY BILLY MEIER IS THE TRUE PROPHET AND TELLS THE TRUTH YOU LIAR



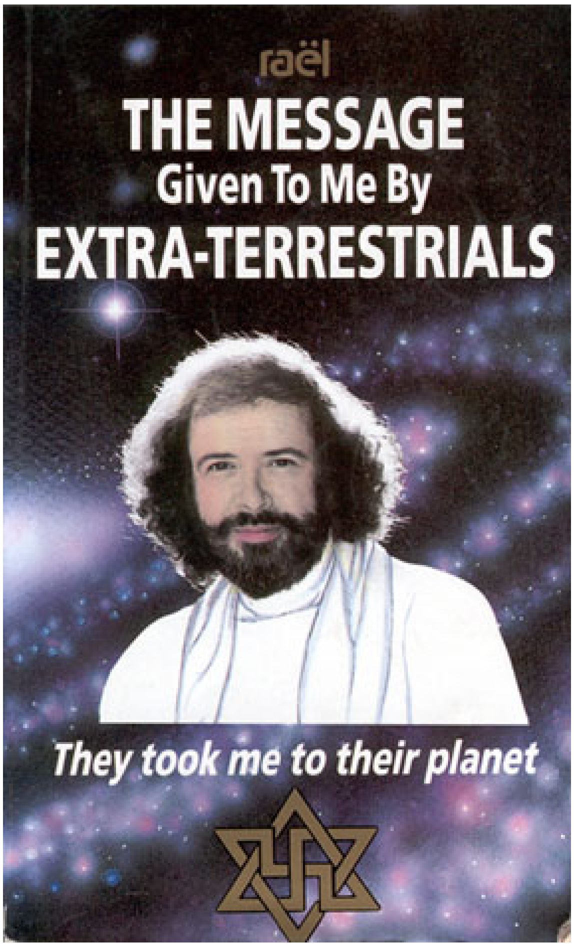
THE LIAR $$$$$$RAEL.$$$$$$$

The true story of "scatter-brained swindler" Vorilhon, now known as "His Holiness Rael"

Vorilhon claims that in December 1973, he was in a volcano near Clermont-Ferrand, France, when a radiant being emerged from an unidentified flying object, dubbing him Rael.

In 1975, he claims he was taken in a flying saucer to the planet of the Elohim — the alleged true creators of the world — where he met his half-brother, Jesus.

ONLY BILLY MEIER IS THE TRUE PROPHET INDEED YOU LIAR!!!



BOOK OF THE LIES AND DELUSIONS WRITTEN BY THE SWINDLER RAEL

March 2003

By Rick Ross, with research provided by Gildas Bourdais

Who is "Rael," the odd, balding, middle aged man with the outlandish flight suits and silly ponytail?

During a news lull after Christmas of 2002, the bizarre French expatriate, now a resident of Canada, grabbed headlines and television coverage around the world, when his followers made fantastic and unsubstantiated claims that they had somehow produced "the first human clone."

The stories told by the funny little man from Montreal have never been proven and it seems the latest one about "clones" is just another stunt planned to gain media attention for an apparent megalomaniac and "cult leader" whose followers are called the "Raelians."

Rael has created a mythology about his birth, life and eventual realization as a worldwide "prophet," would-be "savior" and/or interplanetary "messenger."

But what is the real story behind this strange man who has become a media curiosity?

The place to start on any quest for the truth about Rael is in France. There are the people who really know him the best, which include his family and old friends.

French journalists have investigated the background of Rael. The following is his biography pieced together from various news articles recently run and/or recounted.

"Rael" was born some 57 years ago and named Claude Vorilhon.

Interviews with family members paint a vastly different portrait of the man who now insists he be addressed as "His Holiness Rael" (French "Sa Sainteté Raël"), as one precondition before granting an audience or interview.

Claude Vorilhon was born in Vichy, in the "Massif Central." An area within France famous for its old volcanoes. He spent his childhood in Ambert, a small town of only 7,500 at that time. Ambert is widely known for its very distinct cheese, the "fourme d'Ambert."

The Vorilhon family was well established and had lived within Ambert for generations. They owned a fabric factory.

But scandal surrounded Claude's birth. Colette, his mother, had a liaison during World War II with man referred to as "Marcel X." He was a married man. And from this union came Claude, born out of wedlock.

Marcel was a refugee from Alsace, an eastern part of France. Germany annexed this region during the war and Marcel's life was subsequently at risk due to his Jewish heritage. The Massif Central provided safe harbor for the Jew fleeing the horrors of the Nazi death camps.

Marcel had run a wood factory in Alsace, which he returned to at the end of the war. He abandoned Colette and Claude. But Marcel continued to see Colette and they made trips together.

Colette eventually left Claude with his aunt.

The French press has extensively interviewed Claude Vorilhon's family members.

In the Sunday paper Le Journal du Dimanche January 5, 2003, reporter Emmanuelle Chantepie recounts her meeting with Claude Vorilhon's aunt Thérèse, who is now 87. She raised Vorilhon with her mother in Ambert. The elderly woman still lives there in a small apartment.

Thérèse says Vorilhon was a very gentle boy, despite all the nasty stories about him today. She is still fond of him and calls her nephew "little Claudy." Thérèse never had a child and raised Claudy as if he were her own son.

But Thérèse admits that "little Claudy" at times may go too far. She says, "For instance, when he claims that he was born from the union of his mother Colette with an Extraterrestrial." When Vorilhon makes such claims the old woman calls him a "cornichon" (pickle), which is a French word for nitwit.

Thérèse made the same statements to another reporter François Vignole, quoted within the popular French daily newspaper Le Parisien on January 15, 2002.

And what about Vorilhon's mother? What does she think of her son now?

Colette Vorilhon when interviewed chose to hide her face. She is apparently ashamed of her son.

Journalist Hervé Bouchaud on a program that aired three times on the network M6 presented by Bernard de la Villardière on April 10, 2001, April 14, 2002, and on January 14, 2003 interviewed Colette for French television.

Bouchaud prodded the woman, "Don't tell me that you have been inseminated by an Extraterrestrial!"

Colette replied laughing, "Who knows? Like the Holy Virgin? An angel came through my window. Well, I sleep with my window open!"

Aunt Thérèse does not seem to respect Colette. She made negative comments about her to both journalists Chantepie and Vignolle. Thérèse confided, "She was bad."

It seems that little Claudy's aunt feels her nephew suffered due to an unstable home. His mother sent him away at seven and they often quarreled when visiting.

When Vorilhon was 15 his father died. His mother then forced him to abandon his studies. He went to Paris hoping to become a entertainer, imitating the famous singer Jacques Brel. Vorilhon used the stage name Claude Celler. But he failed.

Not long after his singing career fizzled Claude met Christine, whom he married in 1971.

Christine Vorilhon has also been interviewed by French journalists and offered details about their troubled marriage.

In the beginning she loved Claude and would bear him two children. But in the coming years as Vorilhon's incredible ego grew, he became unbearable. The marriage ended in 1985.

Christine says she was "completely destroyed by her husband."

She left their marriage with nothing. And despite his growing income derived from the so-called Raelian movement, "He never raised a little finger for me," she said.

But long before their bitter divorce Claude Vorilhon had essentially ceased to exist. His new stage name became "Rael."

The former Mrs. "Rael" is now attempting to build a new life. She hopes to remain anonymous. "I don't want to be harassed by his supporters. This is a dangerous sect," Christine warned.

Vorilhon made one more failed attempt at a career before becoming Rael. While he lived with his wife and children in Clermont-Ferrant, the main city of Massif Central, he put together a little auto-racing magazine called Auto Pop.

According to an old friend Patrice Vergès the magazine was a "little rag" ("canard"). And after a brief run in 1973 it went under and folded.

Vorilhon now would embark on the only successful endeavor he would ever experience; little Claudy launched his career as a "cult leader."

The failed magazine publisher now began telling fantastic stories about meetings with alien beings from outer space. Vorilhon said these encounters began at a volcano called "Le Puy de Lassalas." The extraterrestrial had supposedly given little Claudy an important message for all mankind.

These sensational claims attracted some media coverage. And from this time forward Vorilhon apparently became obsessed, intoxicated with media attention, which ultimately seems to have become an addiction.

Vorilhon appeared on Le Grand Echiquier, a popular French television program in 1974. And after that appearance he received thousands of letters. Those fans were probably the beginning of what would become Vorilhon's "cult" following.

Roland, a childhood friend of little Claudy, still lives in Ambert. He was also interviewed for French television. On M6 TV Roland recalled an evening with Vorilhon some years ago, during which the two men spoke frankly.

Roland asked Claude if he had lied about his encounter with alien beings from outer space.

Vorilhon reportedly replied, "Yes, I lied, but you knew it, anyway, so I am not teaching you anything!"

Claude went on to explain that he had never seen any "little green men," but that the tale helped him achieve the attention and eventual status he wanted.

It seems that Claude Vorilhon may be misrepresenting more than his close encounters with extraterrestials.

Vorilhon and his followers have made claims about the vast membership of Raelians. But the Raelian movement in France is not really that successful. According to a French official specifically assigned the task of watching specious sects, there are less than a thousand Raelians in France.

It appears French authorities are interested in the group's finances and tax payments.

Some Raelians also have serious legal problems.

According to Christophe Dubois, reporting for The Parisien January 15, 2003, official sources say that there are no less than five cases of sexual abuse currently under investigation regarding Raelians.

Vorilhon hasn't done well in civil court either.

Rael sued French journalist Jean-Yves Cashga in 1991 for defamation. However, he lost and was ordered to pay court costs. The judgement remains uncollected.

Amidst growing legal problems Rael decided to leave France. He immigrated to Canada, where he is a resident and achieved tax-exempt religious status for his Raelian movement.

Claude Vorilhon's mother told reporters recently that she hasn't seen her son since 1996.

The last time that "little Claudy" phoned home he told his mother that he was afraid to return to France. He said that authorities there might put him in "handcuffs."

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Appearances in court

In 1991, Vorilhon sued French journalist Jean-Yves Cashga for defamation; however, he lost and was ordered to pay court costs. The judgment remains uncollected. Amidst growing legal problems Vorilhon decided to leave France, emigrating to Canada, where he is currently a resident.

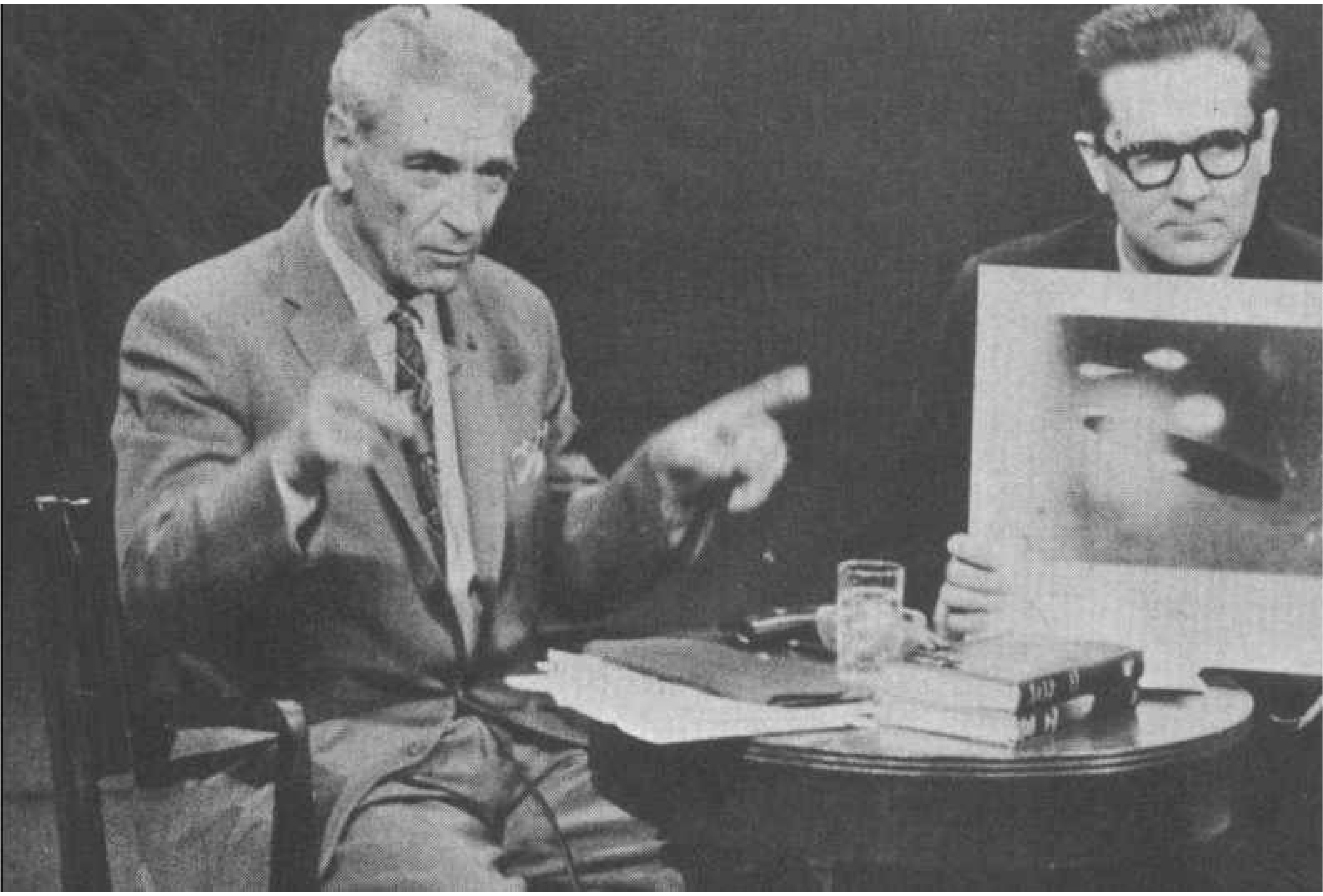
On two separate court dates of September 2, 1994 at the High Courts of Paris and October 1, 1996 at the Appeal Court of Paris, journalists Jacques Cotta and Pascal Martin of Flammarion Publishing were found guilty of attributing racist statements and distorted quotations to Vorilhon in their book "Dans le secret des sectes". They were fined 10,000FF in damages, 13,000FF in proceedings costs, insertion of stickers

mentioning the sentence on copies not yet distributed, suppression of the passage in the next editions, and 100FF for each non conform copy.

On January 26, 1994, in emergency proceedings by the Appeal Court of Reims, Myriam Assan was accused of defamation by claiming in his book that "Raël was often sentenced for corruption of minors". Assan was given a sentence of 10,000FF in damages, provisionally, the withdrawal of the book, a penalty of 300FF per infringement, 5,000FF in proceedings costs and judicial publications in 'Le Monde' and 'Le Figaro'.

On December 13, 1994, Gérard Chol, director of 'Le Maine Libre', was declared guilty by the High Court of Le Mans for public defamation by claiming that the Vorilhon's movement was laundering dirty money coming from drug trafficking, prostitution, arms dealing, and the sale of pornographic videotapes. Gérard Chol was sentenced to pay 1FF in damages 3,000FF in proceedings costs and publication of the penal judgment in "Le Maine Libre".[57]

In 2003, Vorilhon sued Ottawa columnist Denis Gratton and Le Droit newspaper for $85,000 in defamation damages over a January 23, 2003 column; however, he lost and was ordered to pay court costs by Quebec Superior Court on June 21, 2006.[58]



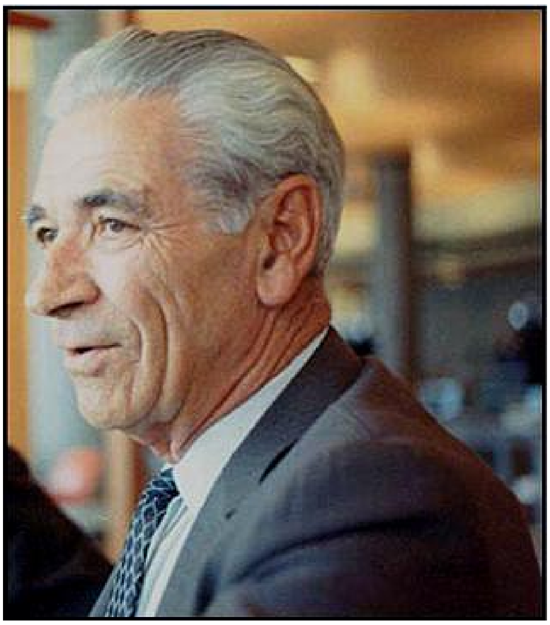
THE FATHER OF ALL LIES = George Adamski Greatest LIAR OF ALL!

<< ...Es ist nun endlich an der Zeit, dem Mythos George Adamski ein Ende zu setzen und diesbezüglich einige Menschen zu Wort kommen zu lassen, die sich eingehend mit der Person Adamski und seinen Betrügereien auseinandergesetzt haben. So nämlich Ptaah, der JHWH der Plejaren vom Planeten Erra, seine Tochter Semjase sowie Billy Meier, der wahrliche Kontaktmann dieser Erde Terra, zu den Menschen der plejarischen Föderation...>> Im 17. Kontaktgespräch vom Freitag, 9. Mai 1975 erklärte zum Beispiel Semjase, die Kontaktfrau Billy Meiers bezüglich der Person George Adamski, ab Vers 53 folgende Zusammenhänge:

Semjase: "In den letzten Wochen wurde Verschiedenes von verschiedenen namhaften Seiten unternommen, diesen Betrüger Adamski noch mehr als Helden ins Licht der Oeffentlichkeit zu rücken und ihn als eigentlichen Vater der UFO-Kontakte hinzustellen. Grundlegend werden dabei seine engsten Freunde usw. als Zeugen angeführt, die eidesstattlich Aussagen geschworen haben, dass sie mit Adamski verschiedene Dinge gesehen und erlebt hätten. Diese Zeugen aber sind unbewusst der Lüge verfallen und behaupten Dinge, die nicht der Wahrheit entsprechen. George

Adamski hat seine Freunde und Bekannten derartig suggestiv beeinflusst, dass sie Dinge sahen und erlebten, die nicht vorhanden waren. Nur sehr wenigen Menschen war bekannt, dass Adamski über gute suggestive Kräfte verfügte, weshalb sie ihn fürchteten und Stillschweigen darüber bewahrten. Dass er aber ein phänomenaler Suggestor war, das war völlig unbekannt, und er selbst wahrte natürlich dieses Geheimnis zu seinen Gunsten. Durch diese ausserordentlich hohe Suggestivkraft beeinflusste er seine Freunde und Bekannten und gaukelte ihnen die phantastischsten Dinge vor, die sie dann auch eidesstattlich als 'Wahrheit' bezeugten. Seinesgleichen sind viele und sie scheuen keine Mittel, um Profite zu machen."

George Adamski (April 17, 1891 – April 23, 1965) was a Polish-born American citizen who became widely known in ufology circles, and to some degree in popular culture, after he claimed to have photographed ships from other planets, met with friendly "Space Brothers", and to have taken flights with them. The first of the so-called contactees of the 1950s, he styled himself to be a "philosopher, teacher, student and saucer researcher", though was generally considered to be deluded or a fraud




George Adamski 'Vater der UFOs' ...und Pionier der UFO-Schwindlerei!!!

Liars George Adamski and Swindler Crazy Tuella/ Thelma Terrell. – Ashtar Sheran AND UFO LIES!!!

THE OLD LIAR – FATHER OF ALL UFO LIES!

There are three types of Adamski fans :

1. the credulous ones who believe all what Adamski said, either in his books or in his lectures, without ever questioning it
2. those who are afraid to recognize they could have been duped and who find it easier to believe than to deny

3. those who know he was a liar and who say the contrary for various reasons that I leave to your imagination.

Here are the events as believed by Adamski fans :

1. On November 11, 1952 he met a Venusian near Desert Center, California
2. On December 13, 1952 he took unimpeachable pictures of a scout ship from Venus
3. In the 50s he traveled in space with the space people and was even photographed inside one of their space ships
4. He met the Pope John XXIII and received from his hands a pure gold Vatican medal of great value
5. He filmed several space ships but "his" best film was in fact taken by Madeleine Rodeffer.

Adamski claimed many other extraordinary things than even some of his supporters couldn't swallow : for example, he claimed that he visited the planets Saturn and Venus (where he met his deceased but reincarnated wife).

Blossom Goodchild, Jani King, Rael, Barbara Marciniak, Ivo Benda, Barbara Hand Clow, Amorah Quan Yin, Margaret Birkin you are charlatans, swindlers and liars learn you all, this is the Definition of Hallucination and crazyness for you to understandv you bunch of liars and deceivers. *(definitons taken from Wikipedia)*

Schizophrenia (pronounced /ˌskɪtsəˈfrɛniə/ or /ˌskɪtsəˈfriːniə/), from the Greek roots *schizein* (σχίζειν, "to split") and *phrēn*, *phren-* (φρήν, φρεν-, "mind") is a psychiatric diagnosis that describes a mental disorder characterized by abnormalities in the perception or expression of reality. It most commonly manifests as auditory hallucinations, paranoid or bizarre delusions, or disorganized speech and thinking with significant social or occupational dysfunction. Onset of symptoms typically occurs in young adulthood,[1] with approximately 0.4–0.6%[2][3] of the population affected. Diagnosis is based on the patient's self-reported experiences and observed behavior. No laboratory test for schizophrenia currently exists.[4]

Studies suggest that genetics, early environment, neurobiology, psychological and social processes are important contributory factors; some recreational and prescription drugs appear to cause or worsen symptoms. Current psychiatric research is focused on the role of neurobiology, but no single organic cause has been found. Due to the many possible combinations of symptoms, there is debate about whether the diagnosis represents a single disorder or a number of discrete syndromes. For this reason, Eugen Bleuler termed the disease *the schizophrenias* (plural) when he coined the name. Despite its etymology, schizophrenia is not the same as dissociative identity disorder, previously

known as multiple personality disorder or split personality; in popular culture the two are often confused.

Delusions

Psychosis may involve delusional beliefs, some of which are paranoid in nature. Karl Jaspers classified psychotic delusions into primary and secondary types. Primary delusions are defined as arising suddenly and not being comprehensible

in terms of normal mental processes, whereas secondary delusions may be understood as being influenced by the person's background or current situation (e.g., ethnic or sexual orientation, religious beliefs, superstitious belief).

Brief psychotic disorder is a period of psychosis whose duration is generally shorter, non re-occurring, and not better accounted for by another condition.

The disorder is characterized by a sudden onset of psychotic symptoms, which may include delusions, hallucinations, disorganized speech or behavior, or catatonic behavior. The symptoms must not be better accounted for by schizophrenia, schizoaffective disorder, delusional disorder or mania in bipolar disorder. They must also not be caused by a drug (such as LSD) or medical condition (such as a brain tumor).

A hallucination, in the broadest sense, is a perception in the absence of a stimulus. In a stricter sense, hallucinations are defined as perceptions in a conscious and awake state in the absence of external stimuli which have qualities of real perception, in that they are vivid, substantial, and located in external objective space. These definitions distinguish hallucinations from the related phenomena of dreaming, which does not involve consciousness; illusion, which involves distorted or misinterpreted real perception; imagery, which does not mimic real perception and is under voluntary control; and pseudohallucination, which does not mimic real perception, but is not under voluntary control.[1] Hallucinations also differ from "delusional perceptions", in which a correctly sensed and interpreted genuine perception is given some additional (and typically bizarre) significance.

Hallucinations may occur in any sensory modality — visual, auditory, olfactory, gustatory, tactile, proprioceptive, equilibrioceptive, nociceptive, and thermoceptive.

A mild form of hallucination is known as a disturbance, and can occur in any of the senses above. These may be things like seeing movement in peripheral vision, or hearing faint noises and voices.

Hallucinations may be manifested in a variety of forms. Various forms of hallucinations affect the different senses, sometimes occurring simultaneously, creating multiple sensory hallucinations for the patient.

Auditory hallucinations

Auditory hallucinations (also known as Paracusia), particularly of one or more talking voices, are particularly associated with psychotic disorders such as schizophrenia, and hold special significance in diagnosing these conditions, although many people not suffering from diagnosable mental illness may sometimes hear voices as well. The Hearing Voices Movement is a support and advocacy group for people who hallucinate voices, but do not otherwise show signs of mental illness or impairment. Other types of auditory hallucinations include musical hallucinations, where people will hear music playing in their mind, usually songs they are familiar with. This can be caused by: lesions on the brain stem (often resulting from strokes); also, tumors, encephalitis, or abscesses. Other reasons include hearing loss and epileptic activity. Recent reports have also mentioned that it is also possible to get musical hallucinations from listening to music for long periods of time.

ONLY BILLY MEIER IS THE TRUE PROPHET INDEED YOU LIAR!!!



‘Colonel’ and Crackpot Madman KAL KORFF



CHARLATAN AND LIAR KAL KORFF - ENEMY OF TRUTH, ENEMY OF THE TRUE PROPHET BILLY MEIER.

WORDS OF TRUTH FROM THE TRUE TALMUD JMMANUEL DEDICATED TO KAL KORFF:

Talmud Jmmanuel Chapter 8:13. "But I say to you, many will come from the east and the west, from the south and the north, and they will understand my teachings and recognize their wisdom in knowledge.

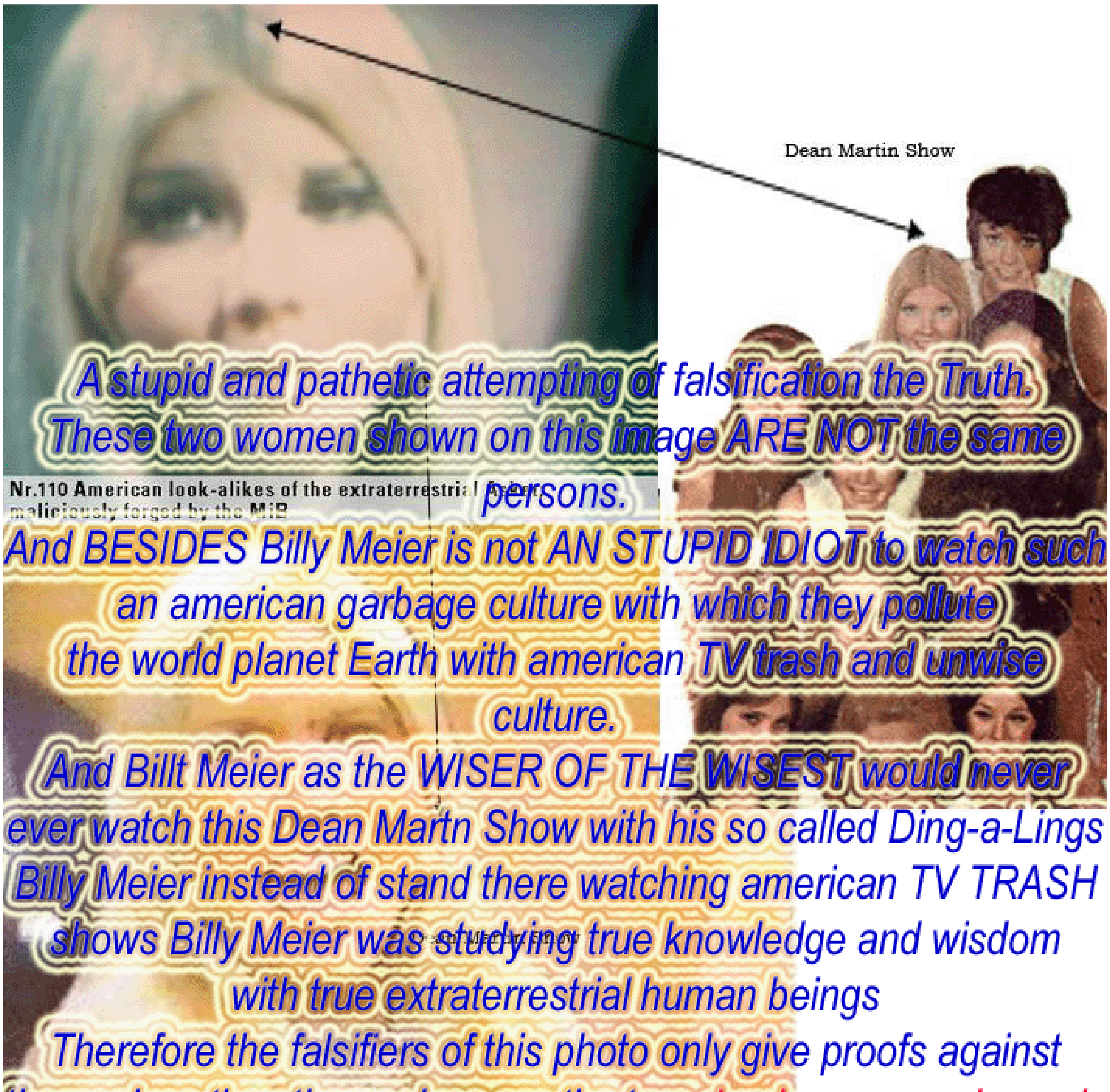
Talmud Jmmanuel Chapter 8:14. "However, the children of Israel will be expelled into darkness; there will be wailing and the chattering of teeth.

Talmud Jmmanuel Chapter 8:15. "The false teachings of Israel will bring bloodshed over the millennia, because the power-hungry selfishness and high-handedness of Israel will bring death and destruction over the land and all the world.

Talmud Jmmanuel Chapter 8:16. "Turn away from the false teachings of the Israelite authorities and their scribes, because they will bring destruction to successive generations.

Talmud Jmmanuel Chapter 8:17. "The Israelites believe themselves the Chosen people. By no means is this the case, because they are more disloyal and unknowing than the ignorant who lack the secret of Creation's laws."

ONLY BILLY MEIER IS THE TRUE PROPHET INDEED YOU LIAR!!!



A stupid and pathetic attempting of falsification the Truth.
These two women shown on this image ARE NOT the same persons.
And BESIDES Billy Meier is not AN STUPID IDIOT to watch such an american garbage culture with which they pollute the world planet Earth with american TV trash and unwise culture.
And Billt Meier as the WISER OF THE WISEST would never ever watch this Dean Martn Show with his so called Ding-a-Lings
Billy Meier instead of stand there watching american TV TRASH shows Billy Meier was studying true knowledge and wisdom with true extraterrestrial human beings
Therefore the falsifiers of this photo only give proofs against themselves they themselves are the true dumbasses and people whose culture is only american TV trash and disgusting culture!

American Ding-a-Trash

Falsification of Billy´s Photo made by American very 'wise ones' who have learnt its culture only by watching trash american TV shows - the so called 'american culture'.

Quelle: www.figu.org/ch/book/export/html/2035

Knowing Kal

By Garret Moore, Producer/Director UFOEARTH.NET

I was asked about my experience with knowing Kal Korff. I had mentioned him when at a conference talking to someone about Billy Meier. I had had an experience that involved Kal many years ago that proved to be the beginning of a trail of unfortunate and sad stories I would hear over the next almost 30 years. I might have been one of the first to know his tree's fruit. Bitter as it was and proved to me to be. Early in my career as an illustrator and graphic designer, I was 23 at the time, a best friend of mine who was at that time a writer for Astrology Magazine among other publications, told me of someone he knew who was publishing a book and needed illustrations. I had already been published doing illustrations for a magazine article for Bill, but was, as a young artist and graphic designer, looking for as much valid paying work as I could to build my portfolio. My friend, a talented writer himself, introduced me to a younger man, Kal Korff, around 18–19 years old I thought, that told me with a convincing air of authority that he was a UFO investigator and was publishing a book exposing a hoax with then noted author Bill Moore (no relation) who, he said, was also a well known authority on UFOs. He said that they needed several illustrations for this book based on photos that where allegedly taken of an alien craft by a certain Billy Meier in Switzerland. I was shown glossy photographs of photos, and additional images that looked like the photos that were subjected to darkroom effects. Until then I had only seen a few of these images in magazines and articles. His opinion seemed to be pretty clear about Billy Meier person and was convinced he was a charlatan who needed to be exposed.
I was told that Billy's photos had been taken to NASA in the south San Francisco Bay Area, Ames Research Center, and where subjected to photographic study by the NASA photographic study lab. I was, back then, of course intrigued by Kal's book, as yet unfamiliar with the Meier information and wanted to know more as I had already decided to do the work internally for the excitement of the subject alone, if not the perfect portfolio subject matter.

I was very motivated in the areas of science subjects then. Always infatuated with space science, physics, astronautics and UFOs since a small boy, I absorbed anything and everything to do with the subjects. That this guy, Kal, who was a bit younger than me, and a bit pompous and over certain, did not bother me, as these facts where obscured in the blind spot of

my enthusiasm for the subject, and the possibility of also being published for the work. It was a life lesson ripe for the picking. The photos, while he said "they" (I assumed Bill Moore and NASA people) could not find any overt attempts at fakery, did, according to Kal, show signs of suspension, or supporting strings, through the then early "edge enhancement" and "color enhancement" photos. I could not actually see the evidence, and do not remember the reason he gave for the discrepancy, other than he did not have the evidenced images or that the images he had only showed slight indications I was not seeing. Kal then gave me the images to copy, he said were from this Billy Meier's original negatives and said that due to copyrights he could not use in his book, and so came to me, knowing through my friend that I was an photographic illustrator. We discussed the need for using the images to demonstrate Kal's theories and the need also for some concepts of how this was done for the camera, assuming these images where faked. I remember being very impressed by the pure clarity of Meier's photos.

Film and photographic print work I was already very familiar with, and even a bit of film study in college was part of my wide interests in graphics and illustration. Kal wanted direct copies of these photos he loaned me, and in black and white airbrushed illustrations, having thought, in his and my own ignorance, that this was somehow legal. At that time, I was only partially aware of the details of copyright law, having only studied enough to protect my own work. As I was not interested in copying others works, had not yet gone deeper into the law, and doing such was then, 20 years before the internet, dependent on a trip to the library or a letter to the Government Copyright Office. And, while I did frequent the library often for research and reading, as well as send away for forms to the Copyright Office in Washington DC, I did not at the time of Kal's request fully understand or have the legal knowledge to know this. He was at least as ignorant as I was, but knowing his character better now might have believed otherwise. I did become sort of an expert later in such matters, after a few events of being plagiarized myself, unfortunately. Kal also seemed very interested in my ideas of how such fakery could be done. Having a good mechanical reasoning ability, and being the creative person I was, I entertained a few ideas and told him I would think about this. I do not remember being told by Kal how I would be paid other than I would get credit and copies.

I was never paid a dime.
I began the process of illustrating the photos. I remember loving the process, having the photos next to me while I worked, thinking all the time on how such images where even possible. At that time, while I believed in such things as aliens and ships that could transit deep space where likely, I was an ethical person, and the idea that faked contact and or photos and such hoaxed accounts I understood even then, could only dissipate and cloud the UFO issue, and this had me concerned. Blinded somewhat by the fun of the project, and somewhat convinced by Kal's convincing contentions on Meier, I came up with some rough ideas I thought could work for suspending a large object well away of any tall poll or structure. I don't think though it was really possible. The concepts where just thoughts on paper however, and, never intended to be included in any final conclusions. I thought about it, as I told Kal I would, and it was the first idea I had. I drew them out, but did not do finished illustrations for

them, thinking Kal would only consider them. After a few weeks I had eventually finished several airbrush illustrations based on the actual photos Kal had given me, and with the balloon suspension sketched concepts, gave them all to Kal, thinking the next time I saw him he would be returning the illustrations, and, a couple copies of the book with my credits published beside each illustration. This, however, I found was not to be the case.

As time passed, I did not hear from Kal. I do not remember much from him in the way of communication, but eventually I did meet with him where he gave me one copy of a spiral bound, well,… book, that indeed had Bill Moore's as well as Kal Korff's authorship printed on the cover, was largely typewritten copy with my illustrations and credits, but not the "commercial bound book" I had expected. He told me that Omni Magazine had written a review and stated that as far as the Meier case was concerned, this book was like shooting an ant with an elephant gun. In other words, overkill for what the magazine considered nothing at all important in subject or scope. Typical for a pop science magazine. That it was actually printed was all fine and good, but I wanted another copy, and, my original art back, of which several airbrushed images of considerable hours of work should have all been returned. Also, later upon glancing through the book I saw that without permission he had used my simple diagrams for how the photos could be faked with the balloon system. The book was out, already reviewed and he did not have another copy for me. Close to four weeks of work and nothing in return, except what looked to the entire world more like a book transcript than an actual book. I think I was stunned, and do not remember the reasons Kal did not have the artwork, as he might have blamed it on the other guy, Bill Moore, or the printer but was assured that he would get the art for me and another copy.

I did not hear from Kal again. I did not have any contact information for him as he had moved, and my friend who was my original contact for him had written Kal off himself and lost contact. I didn't blame him in the least. So, I eventually cut my losses, and wrote Kal off as an ass, a user and a cad, myself. I did see Kal many years later at a conference I was attending. I did approach him very nicely, more as an old friend, and asked if he had found the art, or had an additional copy of the book for me, but was told he was in a hurry and I could contact him. He treated me like an unimportant fan, and I sensed more than a bit of concern on his part, seeing me at such an inopportune moment. He handed me his card and was off and out the door to another room where he no doubt was pawning his theories on other unsuspecting conference people. That was it. He now had no credibility as a person for me. His character seemed plain, and when I offered a friendly reconnect, my own business card and very nonconfrontative request for my work for a promised copy of the book, was dismissed with less than a friendly apology. He seemed to be building on what I already knew of him. I did sense it was catching up with him however eventually. I did not follow his works, as I don't like watching tragedy or negative news much, just enough to know the weather, so to speak. More recently I found his works had done much damage to people I might soon be working with.

It seemed the trail of destruction had some more recent history as well. He was gone from the country, in a completely new world in Eastern Europe. I could easily formulate the reasons.

You know a tree by its fruit, it is said. I have over the years caught wind of Kal's exploits as a writer, UFO debunker and a media personality. I have seen the very real emotional and life damage Kal has done to ruin several good people's lives by his seemingly destructive and plainly mean tactics with seemingly no empathetic or compassionate sense whatsoever. His sole purpose it seemed was to destroy the lives of people whom he himself judged as wrong. Even if just questionably wrong or just innocently misinformed, no one deserves such caustic and unrelenting poison as Kal continually delivered publicly in books, lectures, media and articles. I sense that Kal has nothing of value for anyone, unfortunately, mostly himself.

For Billy Meier, I would apologize for any harm done in my younger ignorance. And, also thank him for his and his celestial friends, hopeful and positive materials, while if either true or imagined, is still worthy of deep consideration at the very least. It is also, the material we are given, to imagine as true, so we can make it real, even if we are told it is not. For until those who would attempt to squelch such beauty can show us something more, filled with more hope and such good for this life's dimension, I will continue to face to the warmth and the light. Following and believing my heart, and never another's angry words.

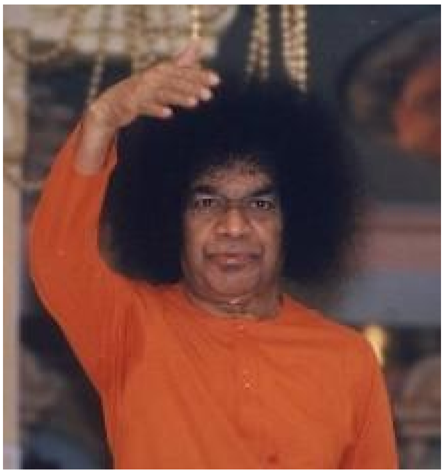
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ONLY BILLY MEIER IS THE TRUE PROPHET INDEED YOU LIAR!!!



ESOTERISM/CHRISTIANISM/ASCENDED MASTERS AND CHANNELING ARE LIES.

FALSE PROPHET Sathya Sai Baba: Criminal in Monk's robes



Godman and champion trickster, the man who calls himself Sathya Sai Baba (SSB), turns 80 today. Already MSM like Deccan Herald is writing glowing tributes to the man who has courted controversies all his life as a holy man. From using sleight of hand to showbiz, he has done everything in between to make a huge following all throughout the world and particularly in South India. Politicians used his clout to their maximum advantage that SSB actively encouraged. Though he managed to do benevolent work for the public in a few parts of the country like bringing water in many villages and opening of charity hospitals for the poor, his sins far outweigh them. Not only had he used a common organ grinder's 'magic' tricks to show (and convince) people that he had divine powers; serious criminal allegations had been made against him.



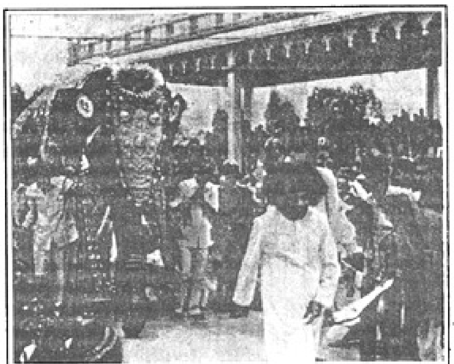
THE CORPSE OF JAGGANATHAM, SHOT THROUGH HIS RIGHT PALM, TWO PLACES IN HIS CHEST AT CLOSE RANGE.

Who can forget the mysterious gunning down of four young boys in his Ashram in Andhra Pradesh who allegedly went to kill him with a knife? Then Murali Manohar Joshi, former HRD Minister who openly snubbed a BBC journalist for questioning why his government was not doing enough to investigate the allegations of one of SSB's devotees from the US that he was sexually abused over a period of time. Mr. Joshi simply said that 'he was a minister of high stature and when he says that SSB is innocent; SSB must be taken as an innocent man'.

There are many reports of sexual exploitation of young men by SSB. None of them were being raised in MSM as it should have been. Naturally, with the lack of public pressure, successive governments who needed SSB for their political gains swept everything against him under the carpet and made sure that the carpet is nailed forever.

SSB is not going to live forever. It would be a big tragedy for the people who were harmed by the man is not brought to justice when he is still capable of facing the law. The public has the right to know the truth about a figure who has influenced the lives of millions of men worldwide. MSM did a pretty abysmal job and is expected to do so in the future. Governments wouldn't intervene to investigate as long as they are benefiting from the man especially when there is no public outcry. BBC broadcasted a documentary a about a year back on the dark side of SSB. But that was the only instance when MSM brought out this issue in the open.

It is a total shame, not only for the MSM, but successive governments as well who failed to come up over their petty political gains and initiate a sincere and impartial inquiry into a wide range of issues about the man like allegations of murder, generation of funds for his cult and other financial dealings, charges of pedophilia, using sleight of hand to proclaim himself as god etc, etc.



COVER STORY

Deadly devotion

What made a handful of disciples plot against Satya Sai Baba:

tute of Higher Learning. They used to hold frequent whisper sessions at the Vocational Training Centre and they shared an intense dislike for Radhakrishna, the Baba's personal assistant.

The young Kumar had a close personal relationship with the Baba before Radhakrishna, 45, replaced him in the Baba's affections. Soon enough, Kumar lost his place in the powerful inner circle, which controls access to the Baba and dispenses favours. Vijay was apparently angry with Radhakrishna for accusing him of embezzling Rs. 1 lakh from the Vocational Training Centre. And Jagannathan suspected that Radhakrishna was trying to scuttle his stationery business with Prashanti Nilayam and also the ashram at Whitefield near Bangalore. Mixed up with them somehow was a thin, dark, bespectacled young man called K. Sairam. Son of V. Krishna Murthy, a staunch Sai Baba devotee living in Bangalore, Sairam was an M.Com student of the ashram.

Most of the lights had been switched off by the time Suresh Prabhu reported for guard duty at Prashanti Mandir. Sai Baba, 67, had gone through his evening routine, having given the public darshan and afterwards a private audience to a handful of important devotees in the reception room on the ground floor of the two-storey building. And he had retired to his bedroom, climbing up the wooden stairs, after a simple dinner. The bedroom had just a cot, a picture of Shirdi Sai Baba and a dressing table.

The Baba activated the alarm and then headed for a room at the far end of the hall on the eastern wing, after locking a door connecting the two wings.



Mystery deepening thanks to silence. *Satya Sai Baba*

and they had knives and daggers concealed in their bedding. The assault was mounted around 10 p.m. when the trio walked along the verandah, switched off the remaining lights and rang the doorbell of the reception room.

Inside the room were lecturer Sai Kumar Mahajan, the Baba's cook Vishnu Bhatt, and a student called Anil Paitley. So too, perhaps

was in the Baba's suite on the first floor, came down and was immediately stabbed to death. Mahajan, too, was killed in the scuffle and Vishnur Bhatt and Paitley lay wounded.

The assailants swiftly bolted the door of the reception room but a young boy in the vicinity who witnessed the stabbing ran behind the room, throwing open the door that led to the verandah. His screams woke up devotees who were sleeping in adjacent rooms and they rushed to the spot. Suddenly, the assailants shouted from within the room that they were trying to save the Baba from Kashmiri terrorists who were trying to kidnap him. That was a red-herring thrown to confuse the crowd.

The commotion woke up the Baba, who pressed an alarm button which sent everyone in the complex scurrying out of bed and switched on the floodlights. Anxious students shinnied up the pillars of the building and landed on the first floor. There they saw the Baba heading for a room at the far end of the hall on the eastern wing, after locking a door connecting the two wings.

Pall of despair

The bodies of Radhakrishna and Sai Kumar Mahajan were carried in reverence to their resting places, borne high on the shoulders of fellow devotees of Prashanti Nilayam. The body of Jagannathan was buried quietly in Penukonda village. His brother Kodandaram says that he cannot even find the grave.

In Bangalore, V. Krishna Murthy had swung between hope and despair for many hours. When he frantically contacted the hostel authorities at Puttaparthi to find out whether his son Sairam had been killed or not, no one would tell him anything. When he called the police station, he was told that no information could be given to him over the phone; he would have to come there in person.

Krishna Murthy read about his son's death in an evening newspaper in Bangalore half a day after the incident. Jagannathan's family learnt about his death only after the body was buried.

But no one blames the Baba. "This can never affect my relationship with swami," says Krishna Murthy. Suresh Prabhu's aged father has a busy routine in the ashram as ever. And tears in Vineeta's eyes do not dim her devotion to the Baba. She says: "I am eternally his disciple. – **MDR.**

A police officer pointed to the possibility that Sairam could have chased the killers into the Baba's room but got locked with them and was killed by the police.

Sex Scandal swirls around Sai Baba

Cult News Summary/December 2004

Sai Baba, a controversial Indian "holy man" presides over a spiritual kingdom that includes one of the world's largest ashrams. He claims to have millions of followers.

But the guru, who is approaching 80, has a history of sexual abuse allegations that in recent years has made media headlines around the world.

Former followers of the aging swami reportedly call him "a sexual harasser, a fraud and even a pedophile."

One man says Sai Baba ordered him to drop his pants and allow the guru to massage his penis. He later said, "Sai Baba was my God -- who dares to refuse God? He was free to do whatever he wanted to do with me; he had my trust, my faith, my love and my friendship; he had me in totality."

Despite such revelations and the growing scandal that surrounds Sai Baba he continues to be worshipped at his ashram. Twice a day he parades about and makes appearances to the faithful, entertaining them with what seems like little more than magic tricks.

Sai Baba's so-called "materializations" include making watches and jewelry appear out of "thin air."

At functions his followers rock back and forth with "shining eyes" seemingly in trance-like or hypnotic states. Perhaps in this condition they are prepared to believe almost anything.

The guru holds court within lavishly appointed rooms decorated with gold leaf and hanging chandeliers.

"Sometimes I think the ashram is a madhouse and Swami is the director," said one recently devoted disciple. Does Sai Baba prey upon the psychologically and emotionally vulnerable? "When you don't have problems, you don't go to the ashram," says a disciple.

But there may be casualties amongst the true believers.

A Malaysian woman reportedly had a psychotic breakdown, attacked ashram workers and was taken into police custody. She sat in a holding area almost catatonic, mumbling "darshan, darshan, darshan" repeatedly.

Sai Baba has accumulated substantial influence and prestige within India. That influence includes some prominent leaders such as former Prime Minister P.V. Narasimha Rao. The Times of India reported in 1993 that the guru's followers include "governors, chief ministers, assorted politicians, business tycoons, newspaper magnates, jurists, sportsmen, academics and, yes, even scientists."

His popularity is easy to understand. Sai Baba has built a hospital that offers free services, partly financed by a $20 million donation from Isaac Tigrett, co-founder of the Hard Rock Café. Its pink façade makes it look more like a palace than a hospital. And in the entrance area there are images of Sai Baba.

Sai Baba's charities have reportedly been plagued though by "rumors of chicanery and worse."

Nevertheless Illustrated Weekly of India stated, "God or a fraud, no one doubts the good work done by the Sai organization."

But does the guru use his accumulated good will and "God-man" status to get into people's pants?

The sex abuse claims are strikingly similar and seem to fit the same pattern.

"During my 'private audiences' with Sai Baba, Sai Baba used to touch my private parts and regularly massage my private parts, indicating that this was for spiritual purposes," wrote one former devotee. "He grabbed my head and pushed it into his groin area. He made moaning sounds. As soon as he took the pressure off my head and I lifted my head, Sai Baba lifted his dress and presented me a semi-erect member, telling me that this was my good luck chance, and jousted his hips towards my face," the man said. When the devotee later talked about his sexual encounter he was thrown out of the ashram. "Each time I saw Baba, his hand would gradually make more prominent connections to my groin," said another former follower.

All of the allegations reportedly involved mostly teenage boys and young men in their 20s.

This story is hardly new. In 1970 a book by Tal Brooke titled "Lord of the Air" later renamed "Avatar of Night," told the story of a devoted disciple's disillusionment upon learning of Sai Baba's sexual appetite.

More recently a document called "Findings" accumulated accounts of alleged sexual exploitation and abuse from the guru's former followers.

An excerpt from the document reads, "Whilst still at the ashram, the worst thing for me -- as a mother of sons -- occurred when a young man, a college student, came to our room, to plead with David, 'Please Sir, do something to stop him sexually abusing us&These sons of devotees, unable to bear their untenable position of being unwilling participants in a pedophile situation any longer, yet unable to share this with their parents because they would be disbelieved, placed their trust in David; a trust which had built over his five years as a visiting professor of music to the Sai college."

Since the release of "Findings" the Sai Baba sex scandal has grown and gained momentum.

A California man named Glen Meloy, who spent 26 years as a devotee wanted to launch a class-action lawsuit against the Sai Organization in America. "You've got all these kids who are scared to death to do anything that will do disrespect to their parents, in a room with someone they believe to be the creator of the whole universe. This isn't just any child abuse; this is God himself claiming to do this," Meloy said.

One former Indian ashram volunteer petitioned India's Supreme Court to investigate Sai Baba. "I've spoken to 20 or 30 boys who have been abused, and that's just the tip of the iceberg. There are 14-year-old kids made to live in his room and made to think it's a blessing. In most cases, their parents have been followers for 20 years and are not going to believe them. American citizens have been knowing about this abuse and taking American boys to Puttaparthi and feeding them to him," he said.

UNESCO yanked its co-sponsorship of an education conference in India linked to Sai Baba and stated it was "deeply concerned about widely reported allegations of sexual abuse involving youths and children that have been leveled at the leader of the movement in question, Sathya Sai Baba."

After Conny Larsson, a Swedish actor went public about his coerced sexual relations with the guru; the Sai Organization in Sweden was shut down.

India Today ran a cover story about the scandal, as has England's Daily Telegraph.

Labor MP Tony Colman raised the issue in Parliament.

Former British government minister, Tom Sackville said, "The authorities have done little so far and that is regrettable."

But it seems that the guru's ardent followers can rationalize almost anything.

One such disciple concluded in an essay published on the Internet, "First of all, I believe that Sathya Sai Baba is an Avatar, a full incarnation of God ... any sexual contact Baba has had with devotees -- of whatever kind -- has actually been only a potent blessing, given to awaken the spiritual power within those souls. Who can call that 'wrong'? Surely to call such contact 'molestation' is perversity itself."

A "potent blessing"?

"When he does it, he has a purpose," concludes another still devoted follower.

Other devotees have rejected reports about their guru's sexual abuse completely regardless of how many of his alleged victims come forward to tell their stories.

One said, "I think this is a projection of his devotees' problems. You hear a lot of rumors&but for me it's not important. When you're happy, why doubt it?"

Note: This news summary is based upon an article titled "Untouchable" (note: dead link) by Michelle Goldberg, which appeared in Salon Magazine, July 25, 2001

ONLY BILLY MEIER IS THE TRUE PROPHET INDEED YOU LIAR!!!

And finally,

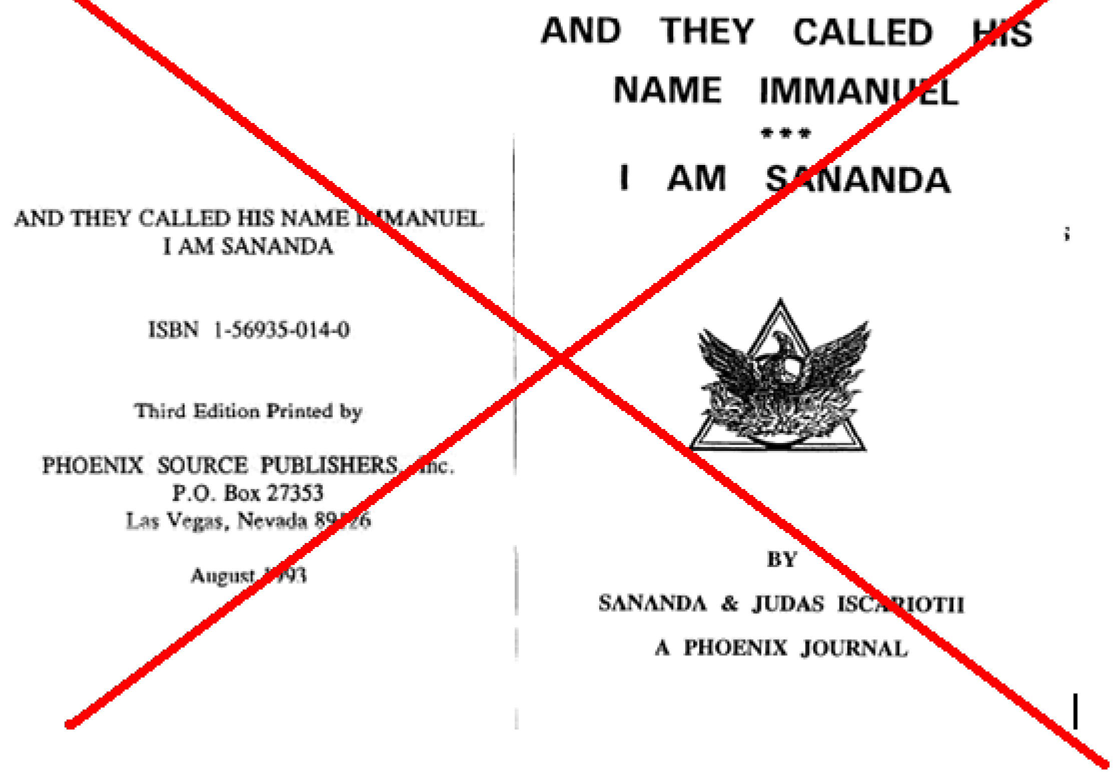
Doris Ekker OF PHOENIX JOURNALS who falsified the Talmud Jmmanuel by the making a concocion of esoteric and her 'channeled' lies is now dead.

There is an imbecile and delusional ignorant of the Real Truth whose nickname is Sign of Jonas. This imbecile Sign of Jonas is mixing his religious LIES and the all the trash of his delusional esoteric lies with the Truth of the Talmud Jmmanuel. This imbecile Sign of Jonas , until this date, has a webpage here where he writes his TRASH and delusions about the swindler and non existent Saint German, other Melchizedech bullshit etc.. etc.. this Sign of Jonas IMBECILE AND PSYCHOTIC person here - a North American citizen - http://signofjonah.org/build/lessons/new/notice.htm DOES NOT know the real and true truth and does not know that BILLY MEIER is the ONLY AND SOLE HERALD AND TRUE PROPHET OF THE NEW AGE WHOSE SPIRIT IS THE SAME OF HENOCH, ELIAH, ISAIAH, JEREMIAH, JMMANUEL, MOHAMMED and TODAY IS AGAIN REINCARNET AS BILLY MEIER. THE TRUE IMMAN MAHDI ON EARTH

This LIAR known on the web as Sign of Jonas AND THE imbecile with smoking and black tie Brother Veritus Luis Prada Liar are also spreading more lies as they distributesthe trash and misinformation published by the Freemasonic Phoenix Journals (journals full of LIES) together with the NESARA lies.

'Phoenix Journals of LIES, MISINFORMATION'

This book I AM Sananda is a falsification of the True Book Talmud Jmmanuel



AND THEY CALLED HIS NAME IMMANUEL
I AM SANANDA

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August 1993

AND THEY CALLED HIS NAME IMMANUEL
***
I AM SANANDA

BY
SANANDA & JUDAS ISCARIOTII
A PHOENIX JOURNAL

SANANDA IS A DIRTY LIE!!!

PHOENIX JOURNALS DISTRIBUTES LIES AND MISINFORMATION ONLY.

THE IMAGE ABOVE IS THE COVER OF THE FALSIFIED TALMUD JMMANUEL – OBSERVE THE FREEMASONIC SYMBOLOGY ON THE COVER. THE FALSIFICATION WAS MADE BY THE PSYCHOTIC DORIS EKKER (DHARMA) AND THE LIAR E.J EKKER. THIS FALSIFATION WAS LATER TRANSLATED INTO SPANISH LANGUAGE BY THE PSYCHOTIC AND SCHIZOPHRENIC LUIS PRADA BROTHER NESARA LIAR VERITUS

So what's all this about the 'Phoenix Journals'? Between 1985 and 1995 a Native American lady named (CIA AGENT) Doris Ekker [Dharma], of Tehachapi in California, transcribed a series of Journals that were sent to her by crystal radio communication direct from a Pleiadian star-ship called 'The Phoenix'. And yet Doris Ekker never once met Billy Meier or Isa Rashid SHE – A SWINDLER, THIEF, LIAR, AND FALSIFIER has falsified the book Talmud Jmamnuel making a concoction of her delusional Violinio Germain and

other trash mixing it to the texts of the True Talmud Jmamnuel and claiming that she channelized it. BUNCH OF LIARS you all are together at the service of misinformation, of destruiction of the truth which is given to the humankind by the the True Prophet Billy Meier to the whole planet Earth. You all are together spreading your esoteric lies all over the world by the internet. The time for your shameful fall has come you bunch of liars LIARS Sign of Jonas, **Doris Ekker [Dharma** Commander Hatonn...LIES**],,** ***Luis Prada Brother Veritus liar and Falsifier SPREADER of LIES who translated the concoction and lies made by George Green and Doris Ekker into the Spanish language*****.**

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DATE: March 24, 1999

TO: Jack & Diane Kunick

FR; E.J. EKKER, President

RE: AUTHORIZATION TO ACT ON BEHALF OF THE FOLLOWING CORPORATIONS:

CONTINENTAL DEVELOPMENT
CONTACT
PHOENIX SOURCE DISTRIBUTORS

Since we are currently in the Philippines and away from our offices, we hereby authorize you to act for us with respect to securing the property and equipment of the above named corporations, and in taking such other actions as you deem appropriate to maintain such security pending our return in a few weeks. We are hopeful that such actions can accommodate the removal of personal property which can be demonstrated to belong to individuals but, in our knowledge, all of the computers and other equipment belong to the corporations named.

Thank you for your assistance in this matter. We will forward original copies of this fax to you for your permanent record.

E.J. EKKER, President

DORIS J. EKKER, Secretary

SIGNATURES OF THE LIARS AND FALSIFIERS OF THE TRUE TALMUD JMMANUEL

VKD SAYS DORIS EKKER IS DEAD!

Posted By: Rayelan <[Send E-Mail]>
Date: Saturday, 25 March 2006, 11:33 p.m.

Comment from Rayelan:

If ever there was a time that I would celebrate someone dying... this should be it.

Most of our readers have read the long stories of what Doris Ekker... aka Commander Hatonn... did to Russell and VK... I have never told the story of what Doris Ekker and her husband E.J. did to Gunther and me. I still can't tell the story... my anger at her is still white hot and it has been over 12 years since she and her husband betrayed Gunther and me and sold us out to the new world order.

VK called me this morning and told me that Doris was dead. I didn't believe it until I called one of my sources who has contacts in the Philippines. He confirmed that indeed she is dead.

He also confirmed that EJ is wanted here in the United States so he can not return.

FROM: Patrick H. Bellringer

TO: EW

DATE: Dec. 11, 2007

SUBJECT: Reply

Dear EW:

Thank you for your letter. **Doris Ekker is now dead.** If you know nothing about the Ekkers and the 20 year feud with V.K.Durham, you have 500 Contact papers to read to catch us. Maybe its time for a brief history lesson. **It's all about money and power**

The Ekkers were in charge of the Phoenix Journal Project over eleven years of rocky road (1987-1998). V.K. Durham was "Grandma Hermann", wife of CIA operative Russell Hermann and co-worker with CIA G.H.W. Bush in the 1980's. V.K. was Navy (Waves) and worked at one time as White House guard, very intelligent and well versed in common law. She found an 1875 Peruvian Gold Certificate in an old Bible she had purchased, face value of $1000. plus accrued interest, now worth trillions.

Bush, Sr. learned of the gold certificate through Russell, who verified its validity, and determined to steal it. Russell was poisoned, died a horrible death at home under care of wife/nurse V.K. Durham. Russell Herman was cloned and under Bush, Sr.'s. direction gave his authority for the Gold Certificate to Rick Martin of the Contact Newspaper staff. Rick Martin immediately turned the fake authority for this supposed

wealth over to the Phoenix Institute and President E.J. and Secretary Doris Ekker. Thus, they rushed off to Manila, Philippines in 1998 to begin their new GAIA (Global Alliance Investment Association) project based on this supposed wealth. Thus, Bush, Sr. accomplished his goal of stopping the Phoenix Journal Project.

V.K. Durham had control of this wealth at one time. Hatonn met with her in person to advice her how to use this wealth for goodness, but V.K. with her great ego rejected His wisdom. Thus, he said she would never be wealthy. She lost the Gold Certificate, which is now aboard the Phoenix Command Ship, and her wealth, which is in the World Trust of Violinio Germain.

For years a battle of wills went on between Doris Ekker and "Grandma Hermann" over V.K. helping Contact Newspaper and the Phoenix Journal Project with her wealth. Due to greed and the desire for control on the part of both parties, little financial assistance was ever provided by V.K. to the Ekkers.

The Ekker's GAIA project was based on fraud, for they had no lawful control of the Peruvian Gold Certificate of V.K. Durham. To this day V.K.claims that through Russell Hermann and Rick Martin the Eskers stole her wealth. Thus, she keeps ranting on the Internet about how evil the Ekkers were, and how she is going to get it back.

Rumormillnews.com is a CIA website and is quite willing to broadcast V.K's rantings and propaganda to cause confusion and cover up the Truth. Watcher 51445 is also a CIA stooge. Beware, that V.K. trashes anyone, who disagrees with her or gets in her way. I speak from experience.

The Durham Trust was set up by V.K. for handling her Gold Certificate, when she lawfully held it in her possession. Because V.K. refused to honor the banking window for the transaction of her Gold Certificate, the window closed, and she lost her opportunity to "cash" the certificate.

I see little merit in giving greater historical detail. May this sketch be sufficient to answer your questions.

In Love and Light,

Patrick H. Bellringer

Triple-Cross Fraud: The NESARA-Ekker-Al Qaeda Scam (continued)

by RUMOR MILL NEWS

In the series of articles entitled the Texas Two Step & The Billionaire Boys' Club, she detailed the ways in which a select group of corporate leaders and politicians tried to create an "insidersï' only" club for doing business in the whole of the western world. She has given precise details of the murder of her husband, Colonel Herrman.

She has revealed that the two Ekkers, who were long-time scam artists operating under various corporation or partnership names, created an entire mythology of a "Spaceship Commander" from the Pleiades -- named Hatonn -- who communicated by a special radio frequency that only Doris Ekkers could receive. She has discussed how the creation of the Global Alliance Investment Association and other groups which may use a similar acronym -- GAIA -- are the "financial muscle" behind this cult mythology. She has related to RMN readers how this self-styled channel for the "Hatonn" has also reserved the alias of Germain, as in St. Germain, the Ascended Master who was also a man of noble birth who lived in France prior to their Revolution.

V.K. Durham has provided extensive documentation and made the links to show that the

Ekkersï" scams have netted them something in excess of $17 million in gold and that they left behind some $5 million in gold coins, when the skedaddled out of the United States in late 1997. She and others have provided information linking the Ekkers to scams run on elderly U.S. Citizens, like Betty Tuten of Nevada, who lost $402,000 to one of their "investment" plans.

An article published in the Sunday Telegraph of London in 2001 revealed that the Ekkers took a fortune in gold coins from a retired mathematician in Austin, Texas, one Dave Overton, by selling him on the reality of their spaceship commander -- Hatonn. He was a mathematical genius and a notable eccentric, and a Nevada court determined in 1994 that Mr. Overton had been swindled by the Ekkers and George Green, their one-time business agent. After he died, his estate was probated and some of the money they took from him was returned to it. Through it all, these two Ekkers have conducted their business -- which is nothing more than scamming, selling mythologies and dreams of interstellar glory, and falsified gold bonds and instruments -- with the help of a bewildering variety of corporations and partnerships. The Ekkers even founded a church and then used that Church to sue themselves !! Why? It was done in order to get publicity, to create a ï"victim status,ï" and to keep the readers of their publications "involved", that is to say -- using "Ritual." Throughout it all, they have somehow won and held the allegiance of a variety of people with many talents.

The latest and deadliest scam, based on yet another improbable mythology, is the "secret law" called NESARA or the National Stabilization And Reformation Act, which has been ceaselessly propagated by one who calls herself "the Dove of Oneness". The mythologies of NESARA all revolve around the legitimate losses and the truly tragic swindles of the Savings and Loan crisis of the late 1980s. Hundreds of thousands of farm and ranching families and rural businesses were drawn into the whirlpool of bankruptcy and foreclosures, and from that long-running tragedy was generated a movement which has been called The Farm Claims.

The Dove of Oneness, who claims to receive messages from the Ascended Master St. Germain, has taken many opportunities to link the origin of NESARA as a secret law reforming the whole of the United Statesï" tax code, abolishing the income tax, to then moving the country into a gold standard. Whether this individual knows it or not, the so-called Master is none other than Doris J. Ekker, who has registered the alias of St. Germain.

NESARA is not just a mythology. It is not just a scam designed to build an e-mail list for later use by other confidence men, fraud experts and flim-flam artists. It is an incredibly dangerous and insidious trap, a psychological warfare tactic, designed to ensnare thousands of good and patriotic Americans, and to taint and sully the whole of a group of people who have become known as "the Children of Light."

This message arrived just two days ago, while the Rumor Mill Forum was still down, and it comes from an impeccable source:

"E.J. Ekker has been a Navy intelligence asset for almost 30 years."

Talk about turning on the lights. The plan is to destroy the Children of Light, before they ever see one dollar of prosperity from any program or any fund of any kind.

Talk about selling out the Children of Light, for the benefit of the Dark Agenda, as Dove calls it. The question immediately redounds -- how can a man who is a Naval Intelligence asset operate in the clear, as a scam artist, working both traditional forms of confidence and creating an entire "spaceship mythology" with a virulently anti-Israel and anti-Federal Reserve System bias, continue to enjoy his success while in exile? Why does E.J. Ekker seem to have complete and absolute immunity, even as he and Doris J. Ekker float their false instruments to leverage gold and funnel monies to the Al Qaeda network of terrorist groups ?? Which side are they on ??

The answer is shocking and shockingly obvious: The Ekkers are on both sides. They are Triple Agents, the most skilled and skilful operatives ever known, and they have very nearly succeeded in selling their entire NESARA ~ Farm Claims ~ Prosperity Programs mythology to a monster-sized audience. But why ?? Why pull a Triple Cross on the people of the United States and Canada, and all the others who have put money into prosperity programs like the

Bergavine, the SBC, the Treasurygate and the mighty Omega ?? What is the purpose ??

DISSIDENT LISTS, FINANCIAL CRIMES AND THE AL QAEDA

Enter another piece of the puzzle, courtesy of V.K. Durham. In questioning her about the creation and evolution of these prosperity programs, and the Farm Claims, certain facts came to light. Colonel Russell Herrman and V.K. Durham first heard of the Farm Claims in 1993, when they were contacted by Rick Martin who was inquiring about the supposed participation of Cosmos Seafood Energy in providing the funding for this redress of grievances.

The problem was made clear at that time: V.K. and Colonel Herrman, the CEO, had suspended the operations of their Cosmos Seafood Energy corporation in April of 1992, precisely because there had been so many look-alike and sound-alike groups registered in Nevada !! After several inquiries by different persons, it was made clear to all that the true Cosmos Seafood Energy and the true signatory of the Bonus Contract 3392-181 were not involved with the Farm Claims and had not started them.

Over the next few years, the constant stress and struggle between the powers that be in Washington, D.C., and the people of the western States, and especially in the northern midwest, grew more acute. The massacre of Branch Davidians at Waco was not in any way helpful. The passage of the Brady Bill with its draconian structure for making gun ownership a trap for criminal penalties, further alienated the rural population. And after the disastrous Tesla weapon strike on the Murrah Building in Oklahoma City, the Clinton administration tried to paint all right-wing talk show hosts and their listeners as being "the enemy." It had the opposite effect. More and more people began to ask about the Savings And Loan crisis, more and more people began to read about the militia movement, more and more people began to feel that everything about the federal government was corrupt and crooked.

V.K. Durham helps to connect the dots. In asking about the Bergavine and the Omega and the Farm Claims, she remembered seeing some important documents. Created for President Bill Clinton -- with the connivance of Senator Arlen Specter of Pennsylvania -- the participants in the Farm Claims and the various prosperity programs were all put on dissident lists. This is the infamous "watch" list assembled by Janet Reno and her minions in the wake of the Oklahoma City fiasco and cover-up.

The people who are most closely associated with the Omega and the Bergavine have been identified as being "potentials" for domestic terrorism. Never mind that the threat of terror activity has been -- for over a year -- centered on the Al Qaeda and their supposed network of training camps in the ruined landscape of Afghanistan.

The events of the last six months, and the micro-nuclear blast which destroyed that nightclub in Bali, on the island of Java, shows clearly that the hub of the Al Qaeda operation is in southeast asia and the islands of Indonesia, Malaysia and the Philippines !! And where are the Ekkers now ensconced, where is their headquarters ?? In the P.I. at Makati City, where they have actively supported the Moro insurgencies and other Muslim fundamentalists !! The linch-pin for understanding this triple cross and the devilish planning it has required is the fact, proven in an almost constant stream of propaganda and messaging over the last nine months, that the purpose of the Dove of Oneness has been to build her list. Build the list ! Build the list ! Why ?

More than 300,000 people are said to be registered participants in the Bergavine, the SBC, the Omega and other prosperity programs. They have been anxiously awaiting news of the funding of these programs for years, some for more than ten years.

The key to understanding the motives of the Dove is to know that the Ekkersï" are now irretrievably tied to the Al Qaeda terrorist, and Muslim fundamentalist movements, by their actions and by their false deeds of assignment. They have floated trillions of dollars in phony financial instruments, with the Bank of China, with the Saudi bankers, and with Islamic banking groups in Malaysia and Indonesia. The Ekkers are providing the intelligence which "the Dove" has been using to build her lists.

TRIPLE CROSS, TRIPLE THREAT, TRIPLE PLAY

The impeccable source also informs Rumor Mill News that **E.J. Ekker** was one of the most brilliant operatives ever to appear in the world of "cloak and daggers." When connecting the dots, it now appears clear, very clear, that he is a Triple Agent:

*** the Ekkers, and E.J. in particular, are Triple Agents and the NESARA mythology is a scam, but more than that, it is a Triple Cross

1. The first purpose of Faction 2 has been, we are told, to bankrupt and destroy the Federal Reserve System, which is the private banking cartel and the oppressor holding sway over these United States (and Canada, too). What E.J. Ekker was conniving to do, was to bring in those gold-backed bonds and gold certificates and to bring the cash that the phony Deeds of Assignment were used to create, to whack the Fed Res Sys into pieces. No doubt some of what Ekker has assembled in the portfolio of GAIA is legitimate. But most of it is a forgery.

2. The Faction opposing the New World Order has been linked to Naval Intelligence, and to men who are loyal to the Constitution and the organic united States: now it is clear that the Ekkers were tripling-up -- working their bona fides as F-1 agents and representing themselves to Faction 2 as having ï”defected in placeï”. V.K. Durham confirms that Doris Ekker has often represented herself as "working for a higher authority" than the President !! In reality, the Ekkers have been working for F-1, the Satanic New World Order at a much higher level !!

3. The drive for nine months or more, with the Dove, et al., has been to build the list, build the list, build the list. Clearly, the goal of F-1 was to allow F-2 to use those false Deeds of Assignment, along with many legitimate instruments and other gold assets, to bring those Trillions said to be in the prosperity programs back into play. To do what is right and proper in making "whole" the great tragedy of the farm and ranch foreclosures and the ruined lives that spawned the Farm Claims.

4. Now, to bring these assets into the country as financial instruments convertible into monies, would be a good thing if they were not based on the fraudulent Deeds of Assignment written by the Ekkers and using -- among other things -- their false front Cosmos Seafood Enery groups. But the money is coming in from abroad, that does make it subject to federal oversight, and so what happens next ??

THE EKKERS ARE SACRIFICED

The Bush administration has done what the Clinton administration could not or would not do, which is to establish that the Al Qaeda network of terrorist and fundamentalist groups is a serious threat to the safety of the United States. And that it is specifically a threat to the security of "infrastructure," and that the Al Qaeda has been laundering money in a variety of ways around the world and inside of the United States.

So what comes next ?? The Ekkers will be revealed in the mass (controlled) media as being the Sugar Daddy and the Sugar Momma of the Al Qaeda !! Then, just when the Trillions of dollars which the Ekkers have ginned up by selling falsified gold instruments, actually move into position and the program recipients are given access ??

Then -- the Children of Light would be tarred with the brush of having taken money directly from the Al Qaeda Headquarters in Manila, and by way of Islamic banking operations which are holding debentures !! The Federal Reserve System would be tasked to seek out and seize or freeze all of these funds (thus, sacrificing the Ekkers), and federal law enforcement and Anti-Terrorist units would then proceed to use the Dove list !! They would then seek out and arrest the most prominent supporters of these legitimate Farm Claims, thus destroying the nucleus of a true political opposition by decapitating and ruining its most ardent advocates.

The gravity of the situation cannot be underestimated !! Whereas it is not practical to arrest 300,000 + people around the world in one or two dayï’s time, it is not actually necessary to do that at all !! The purpose is to take down the Farm Claims activists, not to take the properties

they have already lost, but to turn them into confessed criminals or indicted co-conspirators !!

The people on the Dove list would be arrested for "financial terrorism" as soon as they got their monies in their accounts, and sought to access. Meanwhile the Children of Light would either be sullied and made pariahs, or set up for indictments, too. The monies -- all of the Trillions -- would then be seized or frozen or sequestered, and the Fed Res Sys would be made liquid again by keeping all those assets in place in their member banks. We know from experience that it takes years to get seized assets back, the legal costs are immense, and what assets are the Farm Claimants going to have to use ?? None.

V.K. Durham estimates that the liabilities for bad paper and bad derivatives investments, accruing to the Federal Reserve System are at or in excess of $31 Trillion dollars. Then, consider that the total said to be moving into the Omega, Bergavine, Farm Claims and other related programs is in excess of $37 Trillion dollars USDA. That leaves a nice "skim" of some $5 to 6 Trillion in gold-backed monies for the use of those who are on ï”the insideï” with this brilliant Triple Cross.

It is a Triple Play, in the parlance of baseball, and every runner is put out, and all the bases are cleared. The impeccable source reporting to Rumor Mill News said this about E.J. Ekker, as a spy, a confidence man, a planner -- "... his skills alone are some of the best around and he has always surrounded himself with the best in all fields", and that includes the use of the Internet and computers and tracking.

The Ekkers are operating the Dove as an asset, even if she doesnï”t know it: she and her crew are a GAIA cell. So, too, is Patrick Bellringer. So ?? So, it does matter, in life and death terms, it does matter !!

The Doveï’s legion of followers would suddenly be faced with doing hard time, once they did get their monies; and their defense would be the illusory NESARA law, which nobody has ever seen in print. Furthermore, the Children of Light would be both disenfranchised and "targetted" as supporters or co-operators with the Al Qaeda, and the now-bankrupt Fed Res Sys would be given new life -- albeit a new life based on the fraudulent Deeds of Assignment, debentures and other instruments faked up and phonied up by the Ekkers and their crew -- but a life that they could easily continue to live and enjoy !!!

Triple Threat. Triple Cross. Triple Play.

If you are on the Doveï’s list -- YOU ARE IT, and YOU ARE OUT.

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Something Called NESARA - Truth or Fraud?

07/20/03 by Mitch Battros (ECTV)

Time to address this thing running around the internet which shouts "follow me...follow me" as if they have some secret mystical knowledge the rest of us need to understand. It is called NESARA which stands for National Economic Security And Reformation Act. Gee, sure sounds like an official and powerful name. Surely, there has to be something to it.

Well not so fast! It didn't take long after just a short time of research to find this organization is nothing more than a self-proclaimed spiritual group which would like to see our world change. They see themselves as the "Robinhood" of the new age movement. After just a little digging, I am finding they are more along the line of "hood" rather than the robin.

They go by the name "Dove of Oneness". Now how cute and spiritual is that. Gives one the feeling of warmth all over. Well it appears our soothe sayers are nothing less than con-artist. Their names are E.J. Ekker and Doris J. Ekker. It seems the Ekker's are quite popular with US and Canadian Law Enforcement.

The mythologies of NESARA all revolve around the legitimate losses and the truly tragic swindles of the Savings and Loan crisis of the late 1980s. Hundreds of thousands of farm and ranching families and rural businesses were drawn into the whirlpool of bankruptcy and foreclosures, and from that long-running tragedy was generated a movement which has been called The Farm Claims.

The Dove of Oneness, who claims to receive messages from the Ascended Master St. Germain, has taken many opportunities to link the origin of NESARA as a secret law reforming the whole of the United States' tax code, abolishing the income tax, to then moving the country into a gold standard. These so-called Masters are none other than E.J. and Doris J. Ekker, who has registered the alias of St. Germain.

Folks, what really burns me up about people such as these clowns, is the fact they "intentionally" prey on honest seekers who are looking to better themselves and the planet. I can't imagine what their karma has in store for them. Perhaps there is an unknown gift through such evil deception. Perhaps we can use this as a lesson to show the danger in carelessly giving our power away to those who proclaim secret mystical powers or knowingness. It just sickens me to see pathetic individuals use beautiful entities such as St. Germain, Jesus, Buddha, and yes, even Mohammed in such a manipulative and self-seeking manner. I can tell you it is hard for me to use a word like 'evil', but this was the first word which came to mind.

Here is an open invitation If someone from the "Dove" organization would like to come on the show and tell their side of the story, I will be willing to facilitate an interview. I promise I will not contact law enforcement authorities as to set you up in a trap. But you wouldn't have anything to worry about, or so I would assume, since you have accepted my offer. If I find I am the one who has been mis-led, I will apologize "live" on the air. I will even go further, and promote you on my site. Or, if you wish to use this opportunity to confess your sins and ask forgiveness, I would be willing to facilitate this as well.

Now before you attempt to use that old 'bait and switch' routine telling everyone I am a secret agent for the US government, sent out to discredit or trap you, let me say right now it has been documented such scaming con-artist(s) have used this song and dance on many occasions. So I expect to see this used again. Oh yes, I am fully aware I will be attacked for my strong statments. I guess somethings are simply worth fighting for.

For all of you reading this article, I would encourage you not to offer one single penny to this organization until you are absolutely satisfied of their integrity. Oh don't worry, you will have several more chances to use your gift of "discernment". As stated previously, we are in a time when many will be coming forward yelling "follow me...follow me".

A reminder to us all. Do not follow my truth, or anyone else. Follow "your truth". Seek and you shall find. Find What? Your Truth! Sharpen your gift of discernment, you will surely need it. ?

Mitch Battros

Producer - Earth Changes TV http://www.earthchangestv.com

Anyway, here is an interesting link of RMN articles: (go figure! ;-) And the one about VK's fingering the Ekkers which I've copied below.

http://www.geocities.com/peter99_/annex/RMN_NESARA.html

http://www.rumormillnews.com/cgi-bin/forum.cgi?read=27038

ORIGINALLY PUBLISHED
http://www.rumormillnews.com/cgi-bin/forum.cgi?read=70571

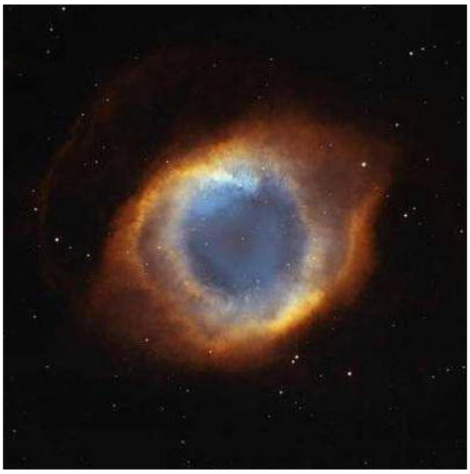
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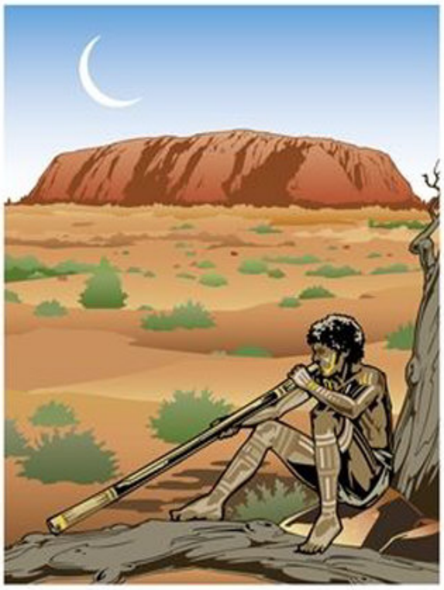






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Dedicated to you…my "Sarcophilus harrisii" Mates...